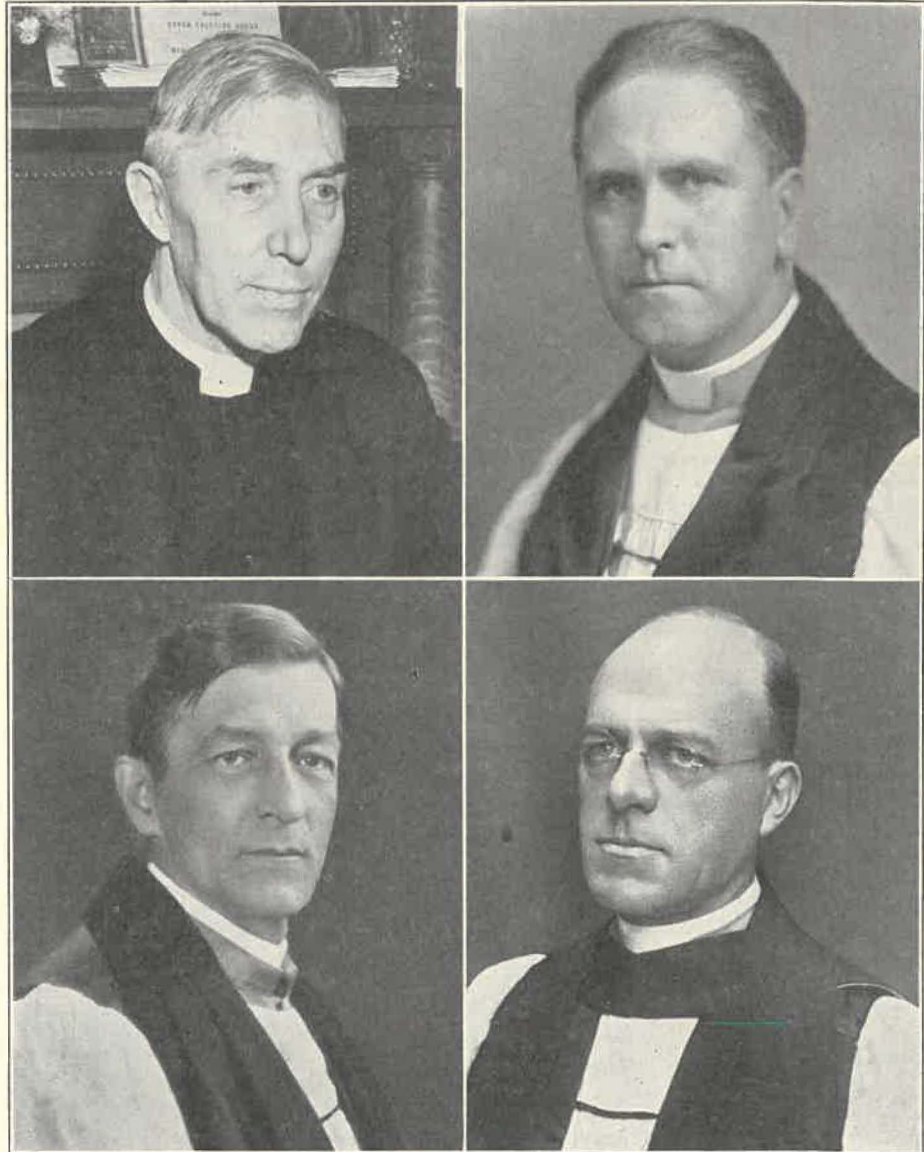
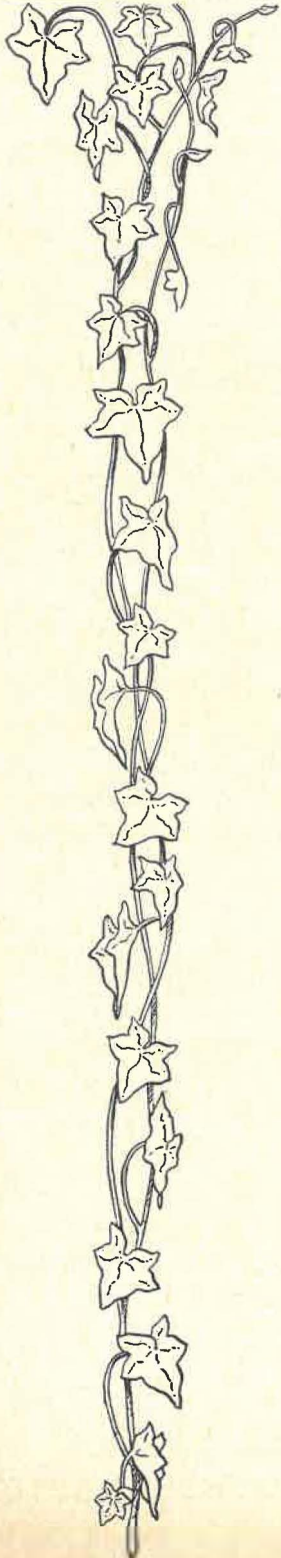


The Living Church



THREE BISHOPS FACE JAPAN'S ANTI-FOREIGN DECREE

Bishops Binsted of Tohoku (upper right), Reifsnider of North Kwanto (lower left), and Nichols of Kyoto (lower right) conferred with Presiding Bishop Tucker (upper left) in New York, August 27th, regarding Japan's new regulation forbidding foreign executives and foreign financial aid for Episcopal Church work in Japan. It was decided that to keep in touch with the situation two of the Bishops would return to Japan immediately and one would remain in the United States until General Convention for consultation with Church leaders.

(See page 13)

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: There can be no doubt that the result of the "Gallup poll" taken by THE LIVING CHURCH on the question of the concordat (just come to my attention because of absence from home) is disappointing to those who see in that proposal a real step towards the goal of unity.

Presumably some other method of selecting voters might bring other results; but in any case it shows that there is a large number of our clergy and laity who are opposed to it. Some of us believe that that is because they do not as yet see all the factors which enter into the problem. We all see that whatever steps must be taken to reach our goal, a long and slow process is before us. As a matter of fact, we have all known that from the start.

But it is not of that disappointment I am really writing. It is of the amazement and the shame with which I have read that 16% of those who voted believe that negotiations with the Presbyterians should be terminated. What kind of Churchmen, what kind of Christians are these men? As Churchmen they seem to have forgotten that their Church in General Convention most solemnly declared its purpose to achieve organic unity with the Presbyterian Church and asked that Church to join in such a declaration. The Presbyterian General Assembly accepted, and the two Churches stand committed as absolutely as any governing body can commit its constituency to achieving unity.

Ours is a free Church, thank God. We do not believe in the infallibility of General Convention; but to differ on a profoundly deep and urgent matter of this kind, to dispute the wisdom of the purpose, to question the urgency of any move towards unity in

this war-torn world, such action seems to me possible only to one who has some strange and almost superhuman confidence in his own opinion.

But it is not that which shocks one. It is the shame that any man who calls himself a Christian, who believes in the Lord Christ, who constantly has to pray in his worship

Army, Navy Chaplains

TO THE EDITOR: In THE LIVING CHURCH of August 21st, on page 7, under the caption, 400 New Chaplains to be Commissioned, it is suggested, by inference, that priests of our Church desiring appointment as a chaplain in the Army or Navy, regular or reserve corps, should communicate with the General Committee on Army and Navy Chaplains, Woodward Bldg., Wash., D. C.

May I point out that such applications from our clergy should be addressed to the Army and Navy Commission of the Episcopal Church, Cathedral Close, Mt. St. Alban, Washington, D. C., of which commission I am chairman? The General Committee takes care of most Protestant bodies in matters of this kind, but has no jurisdiction involving the clergy of the Episcopal Church.

(Rt. Rev.) JAMES E. FREEMAN.

Washington.

for the unity of the Church can deliberately desire to terminate a movement begun in faith and love, a movement which is but one endeavor to heal the wounds of the Body of Christ. I cry shame upon him for deserting the Master who prayed that His disciples might be one.

What is the matter with the other clergy? What is the matter with us bishops especially,

who are supposed to be the very centers of unity? How is it possible that such distortions of our faith can be current among us? I venture to say that there is no heresy worse for this is the essence of what heresy really means, the divisive spirit.

(Rt. Rev.) EDWARD L. PARSONS,
Bishop of California.

San Francisco.

TO THE EDITOR: For some time past you have had various articles on the proposed concordat together with numerous letters regarding the same subject, but as just an ordinary layman, I am unable to solve the following problem. We have among us Churchmen with various views, such as High, Low, Broad, No-Church, Catholic, Liberal Catholic, etc. Among the Presbyterians we find the Modernist, Fundamentalist, Orthodox, Reformed, Independent, etc. Will some of the advocates for Church union please say who is to unite with whom?

Are the other branches of our Holy Catholic Church being consulted? Is the United Church in Canada, composed of several denominations including Presbyterians, to be taken in, as well as the Scotch Presbyterians? How are these differences to be reconciled?

It seems to me that we had better reconcile the differences that exist within before we talk about union with others.

Westfield, N. J. ROBERT N. MERRITT.

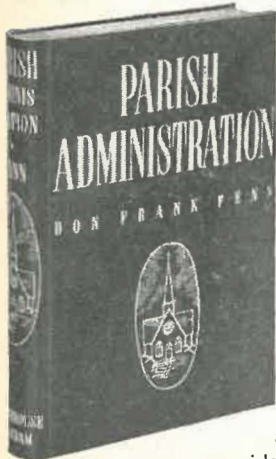
TO THE EDITOR: I read with interest the article, The Concordat in the Rural Field, by the Rev. Charles B. Persell jr. [L. C. August 14th]. When one looks below the surface, it seems a better argument for than against the concordat. It shows a real weakness in the Church, one which, I believe, the concordat, if passed, would help to correct.

His whole argument seems based on what people like and not on what is best for the Kingdom of God. The people like this, that, and the other thing; therefore they should have it.

Is it better and more Christian for people to have a beautiful house in which to worship or for them to say, "We will accept the ministrations of the Presbyterian minister, licensed by our own Church, worship with the Presbyterians in a house which is not beautiful, and use the money saved thereby to help supply worship for those who otherwise would have no minister or place of worship?" Some might claim that we should not think of the money. Perhaps not; but we should think of teaching our people to sacrifice their own likes for the advancement of the Kingdom of God.

Again is it better, in a small community, for a few Episcopalians to have the kind of services they like and the kind of Church they like, than for them to worship with others in Christian fellowship and harmony? Does God desire beauty more than fellowship? Do two churches in a community commend the Christian religion to outsiders better than all the people worshipping together?

Too many Church people choose from the standpoint of what they like rather than from the standpoint of supplying a need. One so often hears, "I go to this or that church because I like it." But seldom, "I go to this or that church because I want to help supply a need." Groups and churches can be selfish



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as well as individuals. Too many of our churches are selfish. We ministers are largely to blame in that too often we have catered to what people have wanted and not to what has been best for the Kingdom of God. It is time for us to begin teaching the people to sacrifice what they like and to supply what God likes.

Mr. Persell speaks of Presbyterian ministers who desire to give more frequent Communion but say that the people object. He argues from that, that such ministers could not give the Episcopalians they serve the frequent Communion to which they are accustomed. I do not believe they would be hindered in that way. The cases which he cites were cases in which only Presbyterians were concerned. If the ministers were licensed by us to minister to Episcopalians, then that would be quite different; they would find a way. I maintain that from what I have known of Presbyterians and Presbyterian ministers, and I have known a good many, the exceptions would be so few as not to count. (Rev.) T. L. SINCLAIR.

Waterbury, Conn.

TO THE EDITOR: The Concordat in the Rural Field and your editorial on the same are right to the point. The social points of difference are bound to create contention and confusion. In amusements there is a wide gulf between the two bodies.

I quote from Dr. Macartney: "There are certain attitudes of the Episcopal Church on social customs and amusements which everyone knows are quite contrary to the traditional attitude of the Presbyterian Church."

Presbyterians (and Protestants in general) would not approve of many of our parish house activities, such as card parties, dances, raffles, bishop's balls, etc. These social matters, in the name of Church unity, you, as an editor, should not soft pedal any longer.

Let us be frank in considering matters that are sure to breed discord instead of unity. (Rev.) EDWIN J. STEVENS.

Buffalo, N. Y.

TO THE EDITOR: I have been reading recent articles in THE LIVING CHURCH about the proposed concordat with the Presbyterian Church with interest because I be-



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

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lieve that Christian unity is greatly to be desired. I was bred in the Presbyterian Church and am indebted to it. Now as a new Episcopalian, I had hoped that an organization broad enough to include within it such varying types of worship as the Anglican Catholic and the Low Church would be wise enough to effect a rapprochement with the Presbyterians.

I have just been reading the discussion of the problem of the rural Church under the concordat by the Rev. Charles Persell jr. and sympathize with it. But has not the union of the two Christian groups also an essential purpose to unite the Churches in more effective social action? Such unity is of the utmost importance.

In reading discussions of the concordat, I have been deeply dismayed by the small amount of consideration given to the Christian beliefs and the deep loyalties which the Episcopal and the Presbyterian Churches have in common. Instead I have read columns of discussion questioning the validity of the Presbyterian ordination, etc. But what about the religious essentials which I understand to be devotion to the person of Christ and His way of life? I have read that Clement believed that salvation might be achieved outside of the Church, and it seems apparent that if one believes, as did Athanasius, in the validity of the doctrine of the divine immanence, one must recognize it in different groups. How then can one write that "the Apostolic succession is the only reason for an organized Church," and that if denied, "we shall deprive Christianity of its evidence and of its chief argument before the heathen"? Such statements assume that rites are more essential than devotion to Christ.

If their common worship of Christ is not sufficiently important to bind Christians together, the Church deserves to have lost the loyalty of the too many Churchless persons, and I know that such persons who regard this discussion will continue to feel that organized Christianity is not worth troubling about.

LESLIE HAWKRIDGE.

Newton Centre, Mass.

TO THE EDITOR: Your editorial today finely expresses the convictions of most Churchmen and of many Presbyterians concerning the proposed concordat. Yet it is with a deep sense of relief that one learns from the statistical table that only 16% of the clergy and but 24% of the laity desire the termination of all negotiations.

While I share your feeling that we committed a tactical error in opening negotiations with the Presbyterians rather than with the Lutherans, I am profoundly convinced that loyalty to the Gospel of God compels our unwavering allegiance to the reunion movement. Had we begun "conversations" with the Lutherans first, progress might have been more rapid. But, having fulfilled our Lord's will in offering the hand of fellowship to our Presbyterian brothers, we dare not withdraw unless we are ready to accept the stigma of having betrayed Him. If it be our Lord's will that His broken Body be mended, as it was His will that it be not broken, surely no group of Christians can consent to the abandonment of all honest effort to achieve this end.

That we dislike Presbyterian stubbornness as much as Presbyterians detest Anglican arrogance is beside the point. Such sin may be remedied by that corporate penitence which inter-Christian fellowship invariably induces.

Few of us regard the existing concordat as perfect. Many of us look upon it as gravely defective. All of us know that it is as yet no more than a tentative feeling for solid ground. But beginnings are never perfect;

and, while we must reject the present start, we are determined to begin again and again until oneness in faith and action becomes a reality.

And, in the process, let us not be unduly severe with Presbyterians who—like Medieval and Elizabethan Catholics—receive the Holy Communion but four times in the year at the most. In fact, we may here be less critical when we call to mind those Catholic Religious Orders whose members were content never to communicate at all! The Holy Spirit is the creative power in spiritual growth and the change which accompanies it. May we not be humble enough to believe that He is capable of improving both the Anglican and the Presbyterian, and of avoiding disaster to the divine plan as He proceeds?

In describing the refusal to negotiate as a betrayal of the cause of Christ, I do not mean to cast cruel reflections upon those who take a contrary position. Rather, I am expressing the conviction of my own mind and conscience as to what loyalty to our Lord's will means as that will is revealed in our ultimate authority, the New Testament.

(Very Rev.) ERIC MONTIZAMBERT.

Laramie, Wyo.

Country Preacher

TO THE EDITOR: I was sorry that you did not have a more enthusiastic review of George Gilbert's *Forty Years a Country Preacher*. It seems to me that this is a very important book.

Your reviewer suggested that Mr. Gilbert never stressed the sacramental and mystical sides of the ministry. Perhaps he was not explicit about these things, but I would say they were implied in every chapter in the book. Mr. Gilbert again and again says, "I gave up this or that because I considered myself primarily a preacher"; and he used the word preacher as synonymous with pastor and priest of the people.

Country people don't talk about these things much. He often says he baptized or presented for confirmation; and his great defense of Church meals is that they are an extension of the Holy Communion. I will further refer you to page 193:

"What a strange and indescribable ecstasy seemed to come over me that night, as I started the long trek home in the fog and the rain! Few and far between are the times vouchsafed to mortal man to rise to a transfigured height and feel the unsearchable riches of the indescribable Presence. When one walks with the need of the world, and its burden seems too crushing to bear, then, and then only, can one taste of that unspeakable joy that passeth all understanding."

I agree with Albert Jay Nock in the August *Atlantic Monthly* that what is needed is "a couple of regiments of Gilberts scattered about the country."

(Rev.) C. LESLIE GLENN.

Cambridge, Mass.

Washington, the Churchman

TO THE EDITOR: You have doubtless by this time received letters from your subscribers in Alexandria, Va., protesting against your error in publishing on the front page of your last week's issue a picture of old Christ Church, Alexandria, under the name of St. John's Church. The historic St. John's is in Richmond and belongs to Patrick Henry, whereas both Christ Church, Alexandria, and Pohick Church in Fairfax County belong to Washington.

If by the further statement, "He served for a number of years as a vestryman," you intend to convey the impression that Washington was a vestryman either of Christ

Church, Alexandria, or of Fairfax parish in which Christ Church is located, your error is still more grievous. He was never a vestryman of Fairfax parish. Mount Vernon is within the confines of Truro parish, and Washington was for a number of years before the Revolution a vestryman of Truro parish, and as such was a member of the building committee which erected the present Pohick Church.

There seem to be two possible reasons why the Mount Vernon family attended Christ Church, Alexandria, in Fairfax parish, after the Revolution, instead of their own parish church at Pohick. One reason was that the rector of Truro parish was suffering from such a serious affection of the throat that he could not use his voice at all for conducting the services, and the services at Pohick, such as were held, were conducted by readers, or such clerical assistance from time to time as the rector could secure; and Washington, like most of us, avoided the services held by a lay reader if a service by an ordained minister was near enough to be available.

The other and greater reason was that until his death in 1789, the rector of Fairfax parish, (including Christ Church, Alexandria, and the Falls Church at Falls Church), was the Rev. David Griffith, who for three years had been a chaplain of Virginia troops in the Continental Army, and had formed warm friendships with both Washington and Lafayette. A letter is extant from Lafayette to Griffith, in which he speaks of their warm discussions on "Mrs. Washington's Bible," and their other discussions "at their hospitable home at Mount Vernon."

(Rev.) G. MACLAREN BRYDON.

Zanoni, Va.

Well, anyhow, it's something to make so many mistakes in a three-line caption, isn't it?—THE EDITOR.

Negroes in the Church

TO THE EDITOR: Will you do me the honor of letting a humble worker in a Negro congregation have the esteemed privilege of expressing his views on a letter which has recently appeared in your column of correspondence?

It is regrettable that some Southern bishops do not want us in the Church. Of course this is not true of most bishops in the place where we live. But it would seem some would rather have the Church go out of existence than to take in the many of our race who would like to join. We are often "Jim Crow-ed" in Church meetings. If we are to be set apart in the Church and segregated, it will make us wonder just how the Gospel of our Blessed Lord goes—how far in the Church.

We do not wish to intrude where we are not wanted, and this lengthy letter of a bishop would seem to suppose that our race is only allowed if it will eat of the crumbs from another table. In Memphis we do not have this trouble, but does not the Bible and our Holy Catholic Church teach something else about the love of God?

Memphis, Tenn.

L. A. SMITH.

The Church's Service

TO THE EDITOR: Thank you for the service that you have rendered in your issue of August 14th, in publishing the statement of Fr. Gratiot on The Church's Service.

It is so simple, direct, understanding, and understandable that it should be printed by the tens of thousands and should be made available to every parish priest for distribution to the laity.

New York.

WILLIAM WIRT MILLS.



VOL. CII

MILWAUKEE, WIS., SEPTEMBER 4, 1940

No. 29

EDITORIALS AND COMMENTS

The New New Hymnal

THE Commission on the Revision of the Hymnal is to be congratulated on a fine piece of work. The Commission has just released its report to the 1940 General Convention, and the efforts of three years during which the full commission has met six times and sub-committees even more are now apparent. Truly this able Commission, of which Bishop Mikell of Atlanta is chairman, is one of the few that really work at their assignments between conventions.

The Report takes the form of a volume of several hundred pages, of which eight are devoted to the written report and the rest constitute the hymnal now proposed for adoption by the Church. Since the present hymnal is known as the "New Hymnal," to distinguish it from the old "Hymnal," we scarcely know how to refer to this latest proposal, unless we call it the "New New Hymnal"; but we understand it is ultimately to be entitled simply "The Hymnal."

Our Church music editor, the Rev. John W. Norris, has frequently referred in his column to the progress of this hymnal, with which he has been in very close touch as a member of the Commission, and doubtless he will make other more or less technical comments on it from time to time. This editorial does not represent his views but rather those of the lay editor, who knows almost nothing about Church music except what he likes and what he does not like. Moreover our comments concern the words only, since these alone are contained in the report, the recommendations as to tunes being the direct responsibility of a sub-committee on tunes which is still at work.

The first impression that we get from a study of the proposed hymnal is that the Commission has made a sincere effort to select from the entire range of Christian hymnody those selections best adapted to the temper and liturgical needs of the Episcopal Church. The public worship of the Church has been constantly kept in mind, and personal, subjective hymns, frequently over-sentimental, have been for the most part eliminated. For that reason, some people will look in vain for old favorites; but for the most part those eliminated belong rather in a collection of hymns and songs for home use rather than in an official hymnal for use in the worship of the Church. Fortunately this need for a hymnal for home

use is being met by the Forward Movement Commission in its *Hymns New and Old*. Between these two publications, the treasury of hymns in the Episcopal Church will be greatly enriched; and it may be safely assumed that with few exceptions the familiar hymns that are not included in either of these compilations may well be allowed to fall into disuse.

THE arrangement of the proposed hymnal is, we believe, a great improvement over that of the present hymnal and its predecessors in the Church. The contents are divided into the following classifications: The Christian Year; Saints' Days and Holy Days; Thanksgiving and National Days; Morning and Evening; Sacraments and Other Rites of the Church; Litanies; Hymns for Young Children; Missions; and General. But by far the larger part of the hymnal is included in the "General" section, only 256 of the 586 selections being specifically allocated to the other classifications. Each of the specific classifications, however, ends with the recommendation of other appropriate hymns from the General section; and an exceptionally valuable Topical Index makes it easy to select appropriate hymns for any occasion. Moreover the hymns in the General section, as well as in each classification, are arranged alphabetically by first lines, thus greatly facilitating the finding of any given hymn. In addition to the Topical Index there is, of course, an Index of First Lines and an Index of Authors. All of this should help to make the average choir and congregation familiar with a wider variety of hymns than is now the case, when the classification of a given hymn in a little-used category frequently results in the effective concealment of it from the eyes of any but the most venturesome.

The hymns themselves range in age from the earliest days to the present time. Without making an exhaustive search, we have found several bearing the date 1939, some of these doubtless having been specially written for this collection. Among these may be mentioned Nos. 131, a fine hymn for feasts of the Apostles written by the Rev. Frank Damrosch, jr.; 185 and 186, two Confirmation hymns by Dr. Leigh Mitchell Hodges and Bishop Spencer of West Missouri, respectively; and 329, a hymn for peace of which we are especially

proud because it is by our own music editor, Fr. Norris. Other recent hymns include a splendid one (270) on the sovereignty of God by Dr. Howard Chandler Robbins, as well as others by Dr. Robbins and hymns by Dr. Percy Dearmer, Dr. W. Russell Bowie, Mrs. Evelyn Cummins, the Rev. George Wallace Briggs, Jan Struther, and other living writers.

Among the oldest hymns we note especially those attributed to the Didache, about 110 A.D. (No. 209), to the Epistle to Diognetus, about 150 A.D. (No. 541), and to the second-century bishop, St. Clement of Alexandria (Nos. 78 and 433). There are also a number of new translations of old office and liturgical hymns, rendered into English by Canon Winfred Douglas, the Rev. Arthur W. Farlander, and the Rev. F. Bland Tucker. Indeed the section on office hymns is particularly rich, with selections for all of the traditional offices as well as the two Prayer Book ones. Those for Vespers and Compline, as well as the other fine evening hymns, will be especially useful in the services of Compline and of preparation for the Holy Eucharist that have become so popular in summer conferences and other Church gatherings of an informal nature.

We are glad to note that at least one Negro spiritual has been included—No. 576, "Were you there when they crucified my Lord?"

There are several fine hymns for the departed, including one that is especially recommended for requiem celebrations of the Holy Communion. This hymn (No. 219) has the added interest of having been written in the Swahili language, from which it was translated by Edmund Stuart Palmer.

Weddings are also remembered with three hymns (Nos. 211-213) which, it is fervently to be hoped, may come to replace the secular and frequently pagan "love songs" that are occasionally heard at supposedly Christian weddings.

The section of Hymns for Young Children is particularly good, including both old favorites, like "Jesus tender Shepherd" and "Once in royal David's city" and new ones that may in time become equally beloved. In fact our favorite among the newer hymns is found in this section—No. 237, "I sing a song of the saints of God," by Mrs. Lesbia Scott. Several Eucharistic hymns in this section will be found valuable for the children's Eucharists that are now celebrated so widely throughout the Church.

Travelers by air, as well as by land and sea, are remembered in several selections in the "New New Hymnal." Curiously enough, hymn 266, attributed to William Whiting in 1860, contains a petition to

"Save all who dare the eagle's flight,
And keep them by thy watchful care
From every peril in the air."

Was Mr. Whiting a prophet or a Civil War aviator, or did the editors neglect to give credit to some later scribe who interpolated an additional verse? Higher critics, please attack this problem.

At every General Convention that this editor has attended, someone has introduced a resolution asking that the hymn "O the bitter shame and sorrow" be included in the hymnal. We don't recall ever hearing of this hardy triennial between conventions, but apparently the members of the Commission have, for they note in their report: "The Commission, after careful study, recommends that this hymn be not included." O the bitter disappointment this will be to its sponsor!

Lest it be thought that, in our uncritical enthusiasm, we have nothing but praise for the proposed hymnal, we call attention to one or two rather petty changes that have been made in familiar hymns; changes that scarcely improve the

hymns and that will certainly cause minor annoyance to many. A case in point is hymn 476, "O Mother dear Jerusalem," in which "thy gardens and thy goodly walks" have become "thy gardens and thy *gallant* walks," while "right through thy streets" has become "*quite* through thy streets." Just what a gallant walk is we know not, and we are quite sure (or maybe *right* sure) that the other change will only cause irritation.

But these are relatively small points, and may well be ironed out before the proposed hymnal takes final form. On the whole, the Commission has done a truly monumental piece of work, and has performed a service to the Church that should endure for many generations. We congratulate Bishop Mikell and his Commission, and we trust that their report will receive from General Convention and the Church at large the whole-hearted endorsement that it deserves.

"Primacy of Work"

WHAT is the Great Commission, anyway? There seems to be a movement afoot in the Church, encouraged, paradoxically enough, by a Church paper that is generally considered to be "advanced" in social questions, to lop off the departments of the National Council that are not specifically named "missionary." The idea apparently is to use the money thus "saved" to further the Great Commission.

Thus, the Rev. Ralph Hayden writes in the August 22d issue of the *Witness*: "Everyone admits the command of our Lord to 'go and preach the gospel to every creature' and to baptize and teach in His name; that is the missionary command from our Lord and no parish or mission can escape that. Not everyone will admit that our departmental work as pursued by the dioceses and the national Church is of the same nature and importance as the great commission of our Lord."

The writer seems to be bemused with the cadence of archaic words. What the New Testament writer said was, "Go and proclaim the good news to the whole creation." This is not merely a matter of climbing up into a pulpit and expounding the Scriptures. It is a matter of carrying the Way, the Truth, and the Life of our Lord into every human activity and relationship.

The Gospel, the good news of our Lord, is not just a bundle of moral precepts. It is not just an announcement that God has reached down to bridge the gap between Him and man. It is a call to adoption into a great community of Christians, into a family of the children of God. The life of that family includes a bewildering multitude of separate activities. An essential part of it, of course, is its perpetual reaching out to bring more and more of the children of men within its scope. But equally essential are the education of members of the family in the Truth of Christ; the unending effort to permeate all social relationships with the Way of Christ; and assistance of each member of the family to make more fully his own the Life of Christ.

To further all these ends, the Church has set up its National Council and charged it with "the unification, development, and prosecution of the missionary, educational, and social work of the Church, of which work the Presiding Bishop shall be the executive head." The Church during the past three years has provided that about 81% of the Council's budget shall be spent on one of these three tasks—the missionary work. About 4% goes to educational, social, and promotional work, 2% to certain "miscellaneous" activities including the Forward Movement, and 2% to coöperating agencies (most of this being devoted to the Woman's Auxiliary which uses the money to produce ten times as much for missions); and an overhead figure (which includes the Presiding Bishop's salary) takes

up the remaining 11%. This, any business man will agree, is an almost incredibly low overhead.

We are not discussing in this editorial whether the educational, social, and promotional work is wisely administered. Perhaps it could be done better; perhaps, in view of the "parochial mind" of a large proportion of the Church, it cannot. But anybody who thinks that his whole missionary dollar goes to "missions" is deluded only by himself. His own representatives in General Convention have provided otherwise—and we believe they have provided wisely.

"Missionary dollar," by the way, is a pitifully accurate term. The giving of the average Churchman for all national Church purposes is approximately a dollar a year. Four cents of this dollar goes to "unify, develop, and prosecute" the educational and social work of the Church. If anyone thinks this is too much, we advise him to read a little further in the New Testament.

The British Children Arrive

THE first contingent of 1,000 British refugee children, brought to this country under the auspices of the U. S. Committee for the Care of European Children, have arrived. Despite the cold water that has been publicly thrown on the scheme by Mr. Churchill, and the difficulty of bringing the children safely through mine and submarine infested waters, these children have come safely to our shores, and more are expected. At least 20,000 and possibly 50,000 of them will be brought to the United States, according to Mr. Marshall Field, president of the committee.

This migration, according to Mr. Field, is quite independent of the "mercy ships" movement, and will not be stopped by the Nazi refusal to give safe conduct guarantees to American ships operating under the amended neutrality law. Children will be brought on such ships as may be available, with or without convoy, their parents having signed agreements to assume the risk involved. Mr. Field indicated that about 3,000 more children were expected to come during September.

In anticipation of these child guests, the homes registered with the committee, including several hundreds registered through THE LIVING CHURCH, will be investigated as fast as may be necessary and children assigned to those approved as soon as they arrive. Preference will be given, however, to those sponsors who are willing to post an affidavit of full support and to pay the necessary costs of resettlement, which normally amount to \$138 per child. Any of our readers willing to take this step are urged to get in touch with the nearest local branch of the U. S. Committee, where the procedure will be fully explained. The address of the nearest office can generally be obtained from the local community chest office, or will be sent on application to THE LIVING CHURCH, 744 N. Fourth street, Milwaukee, Wis.

In Japan

AN UPHEAVAL in Japanese Christianity of far-reaching import is taking place, according to a report in this week's news section. No foreigner may now occupy any executive position in the Nippon Sei Kokwai, Japanese branch of the Anglican communion, and the Church may not receive any contributions from sources outside Japan.

Next week we hope to be able to comment more fully on this development, the most critical to assail the Episcopal Church's missionary work in recent years. It is believed to be only one step in a continuous program to eliminate all foreign influence from Japanese Christianity.

CHURCH MUSIC

Rev. John W. Norris, Editor

New Music

Like the making of many books, the publishing of music for Church use seems to be without end. Month after month, new anthems, new settings of the canticles, and new Masses roll off the music publishers' presses and are sent out to be reviewed. Organ music in vast quantities is constantly being written and published, while new collections of instrumental works appear from day to day. Not all of this music; in fact only a small quantity of it appears to us to be useful in the public worship of the Church. One of the great temptations is to mention a composition which makes a great appeal for its musical value, but which does not or should not have a place in our public services.

One of the finest settings received recently of the Office of the Holy Communion is the work of Basil Harwood, published by Novello and Co. It is in the key of G minor and written to be sung either with or without accompaniment. It is in four parts with an occasional doubling of the soprano. Like so much of the English music it is written with a boys' choir in mind. The treble part in this work would present real difficulties for the average soprano section of a mixed choir because of the sustained high register for which it calls. This is not a difficulty for boys, whose high tones are the most brilliant and frequently the most acceptable. It is not, however, a setting for any but a well-trained boys' choir to undertake. No credo is provided, but the suggestion is made that the Merbecke setting be used.

A much simpler service has been received and can readily be recommended for any choir. A Parish Eucharist, by Drummon Wolff, is written for unison throughout. The value of this work lies in the fact that it is without time signature or ordinary notation. The position of the tone is indicated by a black dot without any time value whatsoever. The rhythmic quality of the music is determined solely by the words. The uninitiated choirmaster will do well to study this carefully and determine upon the tones to be shortened or lengthened before presenting it to a choir. The work is good musically and, when given in proper rhythm, should be effective in a service. It may be obtained through the H. W. Gray Co., Inc.

J. Fowler-Richardson, for many years the organist and choirmaster of St. Stephen's Church, Wilkes-Barre, Pa., has prepared a choral response for the Beatitudes, which he has dedicated to the Rev. Gardiner M. Day, rector of the church. Unfortunately Mr. Fowler-Richardson has failed to give us any indication of what the officiant should sing. We assume it is intended that the Beatitudes should be monotoned upon the key note of the response. The response surely would not be sung unless the beatitude preceding it were sung. The work is published by Oliver Ditson and Co.

Sir Sydney Nicholson has produced a simple two-part setting of the Magnificat and Nunc Dimittis which may be done in unison. A new unison setting of the Te Deum by F. W. Wadely has been received, one of the best of this type of setting for the canticle which we have seen. Both may be obtained from the H. W. Gray Co., Inc.

A lie lasts only until the truth arrives. —Mexican saying.

The Marriage Canon

A Liberal Viewpoint

By the Rev. Charles A. Meader

THE reproach of Henry VIII haunts the Episcopal Church. Sensitive about that lecherous despot's place in Anglican history (as if there had been no lecherous despots in Lutheran and Papal history), our General Convention has for 72 years intermittently tried to exorcise Henry's offensive ghost. A kind of inferiority complex besets us when we think of him and his abused No. 1 wife, poor Catharine. Or is it just Anglo-Saxon pride which makes us sensitive about this matter of divorce? Thus far we have been unable to settle the issue practically and permanently. Into the making of Canon 41, the labors of three generations of Churchmen have entered. And still the work seems incomplete.

The disciplinary paragraphs and sections of the canon bearing on the status of communicants, divorced and remarried "otherwise than as this Church doth allow," are based on strong grounds—on certain words of Christ; but the "noble experiment" of our canon, like another historic prohibition, has been ineffectual. It has not reduced the ratio of divorces. The tide of popular tendency runs strong against the Church's efforts.

So does the pecuniary interest of one of the most potent factors in our civil divorce legislation, the political lawyer, so clever and influential in shaping the statutes of our several states. Let us hope that next October we may forever drop the subservient provision as to bishops taking "legal advice" in their pastoral ministrations to souls. In this spiritual relationship, most delicate in the case of the remarried divorced, it would seem as if our bishops might be left to their own discretion as to the necessity of taking into their confidence any other diocesan officers of ever so high degree of personal integrity and of wisdom in the law.

The experiences of pastoral life seem to many of us to make urgent further amendment of the canon. Already the members of the Commission on Marriage and Divorce have indicated their sense of this need in certain published suggestions. Notable is their recommendation of an Office of Instruction on Christian Ideals in Family Relations. Such an office, based perhaps on St. Matthew 19: 4-6, the Gospel for nuptial celebrations of the Holy Communion, would be of great value to the clergy.

The poetic, impressive introduction to the Marriage Office, beginning, "Dearly Beloved, we are gathered together," is silent as to Christ's frank reference to the physical basis of marriage. Is it coarse-minded to assume that the wonder, the anticipant joy over this physical fact of life is a normal phase of the emotional approach to marriage of every betrothed couple and a dominant element in the psychology of normal and healthy wedlock?

In that chapter, our Lord quoted two sayings of old Hebrew lore from the first and second chapters of Genesis. "He which made them at the beginning made them male and female, and said, 'For this cause shall a man leave father and mother and cleave unto his wife, and they twain shall be one flesh.'" In those words are summed up the union of man and wife. As that mystery is divinely given, our wonder at it and joy in it is as right as all wonder and joy for all God's gifts. Our Lord sealed this principle in his comment, "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder."

Not yet are we ready for church weddings entirely Christian. The present partly Puritan, partly pagan substitute therefor—as effectually amended by social usage—suffices at least for a background to the customary story on the society page. It may be a long time before our weddings will be generally dignified and hallowed by the celebration of the Holy Communion. That exquisite Gospel for the occasion will therefore be rarely heard in church. The allegorical and beautiful introduction to the Office of Holy Matrimony lacks the forthright frankness of that Gospel.

Does the Church's reticent reference to the significance of marriage weaken its influence—give the impression of prudishness and lack of frankness?

In our American revision of the Office of Matrimony this prudishness perpetuates the old Puritan opposition to the significant and noble words spoken by the man at the giving of the ring. Our book omits the fine clause of the English Prayer Book, "With my body I thee worship." Some one of the original American compilers must have been strongly influenced by his maiden aunt—the mystical maiden aunt who haunts the conscience of the squeamish. How else than as the *worshipper* of woman, how else than by offering the sacrifice of a disciplined body can men subdue their sex-perversity?

And until prudishness ceases to influence the deliberations of the General Convention, we can make little headway in our effort to solve this weighty problem. Several modifications of the English office in the progressive shaping of the American one have had a weakening effect. Not the correction, but the constructive interpretation of the older form was the thing needful.

But whatever changes General Convention may make in the future, whether in the canon or in the Office of Holy Matrimony, counsel from a hitherto neglected quarter will bear careful thought.

A RECOMMENDATION of the Committee of Women named by the executive board of the Woman's Auxiliary would remove much embarrassment of parish priests and bring great relief to troubled souls. Here is the proposal, condensed, of these wise and humane ladies: "Persons remarried after divorce should not be deprived of Holy Communion. The committee believes that such a penalty in these cases is contrary to Christ's teaching of mercy." So, also, believe many other people—clerical and lay.

Mrs. Simkhovitsch, chairman of the Committee of Women, puts the case strongly for this proposal in her proposition that it is not penalty, but mercy which should be to the fore in the attitude of the Church toward the divorced. For 72 years the Church has been emphasizing *penalty* in its successive canons and amendments thereto.

Of course the strictness of Canon 41 is based upon our Lord's words in the Sermon on the Mount—St. Matthew 5: 31-32. But what moral right has General Convention to arrogate to itself the function of spiritual director in the application of the authority of Christ to our personal life? Convention is, of course, the official voice of our Church, otherwise dumb for three years at a time, but even our Lord refused to be arbiter between a man and his brother. ("Who made me a judge and divider over you.") But General Con-

vention does not hesitate to be an arbiter between a man and his wife.

It is somewhat disappointing to find the members of the commission at variance with Mrs. Simkhovitsch and her committee as the effectual expression of the principle of mercy. They have made public their tentative recommendation that the "status as a communicant in good and regular standing" of a remarried divorced person be forfeited. This is open to three objections. It implies a stigma on certain conscientious Christians. It courts misunderstanding and ensuing controversy, because such people, not feeling themselves excluded by any reproach of their own consciences, would be welcomed in many parishes to the same privilege of guest communion now widely extended to Christian people who are officially communicants of other churches than our own. And worst of all, it emphasizes penalty rather than mercy!

If it lies within the authority and genius of our General Convention to intrude with disciplinary canons between pastors and their flocks, why not have other canons based on other precepts of the Sermon on the Mount?—one, for example, on

commercial ethics based on the words, "Lay not up for yourselves treasure upon earth"; or one on publicity and ostentation in Church functions, donations, and charities, based on our Lord's injunction of secrecy in praying and giving of alms. Literalism of scriptural interpretation is as unintelligent in canons as in sermons, and as misleading in the case of one specific passage of the New Testament as of another. Would that we might have such a revision that it could be used as a missive of comfort—warm, humane, winning! Not so that canon as it stands. It is legalistic, rigid, cold, repellent.

It has a tone of ill-concealed resentment as for flouted authority. If it be the voice of Mother Church, it is of Mother with a slipper in her hand.

It does not speak in the accents of One who said, "Judge not, that ye be not judged."

Here lies the issue. Is the Church a penal institution, or is it the Body of Christ, constituted of God to look at weak mankind with the eye of Christ, to speak to mankind the comfortable words of Christ, to draw mankind to the Heart of Christ?

The General Convention

Its Organization and Methods

By Jefferson Randolph Anderson

Chairman of the Committee on Dispatch of Business, House of Deputies

WHEN we Episcopalians speak of the General Convention, how many of us realize that what we are speaking of is not merely a meeting or a council, but something which is the body of our Church itself, which once in every three years makes itself visible as a corporeal entity by assembling its authorized representatives from the four corners of the earth to survey its work of the preceding three years and to make provision for the coming triennium?

The General Convention is also a striking and visible illustration of the fact that our Church is a democracy whose duly chosen representatives assemble at these triennial convocations to enact laws for its governance, to provide ways and means for its operations and to select or appoint persons and agencies who are to handle and conduct its affairs. It is national and it is American in that in 1789, departing from all precedent, it first admitted the laity into its legislative councils on an equal footing with the clergy.

In its nature the General Convention is a great parliamentary body whose organization and functions are carefully provided for in the very first article of our Constitution. As stated by the late Dr. E. A. White, in his great book on our Constitution and Canons, the General Convention under the terms of the Constitution possesses unlimited power of legislation on all subjects concerning the whole Church in the United States except where by express words such power is limited. Under the Constitution, the General Convention is a bicameral parliamentary body consisting of the House of Bishops and the House of Deputies. These two houses are required to sit and deliberate separately and either house may originate and propose legislation but all acts of the Convention to be valid must be adopted and authenticated by both houses.

The Constitution also expressly requires that "in all deliberations, freedom of debate shall be allowed." This provision is our safeguard against bigotry, intolerance, and majority dictation, for it guarantees to a minority a fair oppor-

tunity to present their views and be heard. There are some, in recent years, who would abolish or curtail this for they suggest all sorts of novel plans under the camouflage of "saving time" or "preparing everything possible in advance" or for otherwise regimenting the actions of the Convention. Such suggestions usually come from deputies who are attending their first Convention or who have no personal experience or knowledge of the regular methods of procedure in legislative bodies. They do not know or do not realize that every parliamentary rule, custom or practice is the result of evolution going back almost into time immemorial, and that before changing any of them we must trace its history and learn why it exists.

As in all parliamentary bodies, each house in the Convention has the right to adopt its own rules of order, and has done so. Subject to these rules, the procedure in each house is governed by the recognized rules and practice of general parliamentary law and precedents. There is, however, one striking peculiarity which differentiates the make up of our Convention from that of the usual political parliamentary bodies; and that is the recognition of the existence in the House of Deputies of two distinct orders, the clerical and the lay, and making provision for giving equal voting strength to each of these orders in each deputation. This, at times, may and does result in one order negating the vote of the other in any given deputation, but that preserves the freedom and independence of each.

THIS is done by our method of voting by orders. This method does not always obtain, for ordinarily the voting is simply per capita; but voting by orders is compulsory under the Constitution and rules of order in the following cases; (a) In any amendment to the Table of Lessons, at any meeting of the Convention, (b) In *final action* on any proposed changes in the Prayer Book, (c) In *final action* on any amend-

ments to the Constitution, and (d) Whenever a vote by orders is called for by either the *entire* clerical or by the *entire* lay order in any deputation. This last provision has frequently been thought to have been abused and to have been unnecessarily exercised and to have involved the unnecessary consumption of a great deal of time. It would apparently be desirable to change Section 4 of Article I of the Constitution in this respect so as to require the demand for a vote by orders to come from the entire deputation of a diocese, both clerical and lay, instead of only from either one of them. This is now required under House Rule 28 where the demand is that the vote of a deputation be polled and recorded, and there seems to be no good reason why the same thing should not be required where the demand is for a vote by orders. The diocese would still have the benefit of a vote by orders in the three cases required by the Constitution, mentioned above, and it seems only just that in other cases a demand from the *entire* deputation should be required. In all voting by orders, the vote of each order is governed by the unit rule and must be announced either as "Aye" or "No" or "Divided."

The organization of our Church in 1789 as a national Church was made by men who in large part had framed the Constitution and organization of the United States, and this explains the great similarity in their form. Each state in the Union formed a diocese in the Church, and each diocese admitted to union in and with the General Convention was entitled to representation therein. This, like the United States Congress, consisted of two Houses, the House of Bishops and the House of Deputies. It was not until the year 1838 that the words "state" and "states" in our Constitution were changed to "diocese" and "dioceses." This was done to permit of the creation of more than one diocese in a state. The state in question then was New York.

In the House of Bishops, every bishop of a diocese or missionary district and every bishop coadjutor of this Church, whether he has resigned his jurisdiction or not, is entitled to a seat and a vote. Suffragan bishops have a seat, but no vote. The bishops, however, do not in that house represent their dioceses, as a U. S. Senator, for example, represents his state and is a state and not a Federal official. The bishops are members of and sit in the House of Bishops by virtue of their office as bishops of the Holy Catholic and Apostolic Church, of which we are a part. In the House of Deputies, however, the situation is different. There, both the clerical and lay deputies are specifically the accredited representatives of the diocese to which they belong. Each diocese has the right to prescribe the manner in which its deputies shall be chosen, but clerical deputies must be canonically resident and lay deputies must be communicants and must be legally domiciled in the diocese from which they come.

AT THE beginning, after the American Revolution, each diocese was an entirely independent entity and according to Bishop White, who presided over the Convention of 1789 which adopted our first Constitution, the only way in which the dioceses could be prevailed on to consent to unite to form a national Church was to guarantee them absolute equality as between themselves without regard to size or numbers. This was accomplished by having the Constitution give them equal representation in the House of Deputies, where each under our present Constitution is entitled to four clerical and four lay deputies. This equality of representation was further safeguarded as to voting strength by having the Constitution provide for our method of voting by orders which gives two

votes to each diocese, and which in addition to being compulsory in certain cases, as mentioned above, can also be demanded on any question by either the clerical or lay deputation from any diocese.

In this way, on any material question, dioceses having only small deputations present can protect themselves from being swamped on a *viva voce* vote by large deputations present from other dioceses. Under this system of voting, as long as any diocese has present in the House of Deputies one member of each of the two orders, it can cast its two votes in absolute equality with any other diocese though the latter may have four times as many deputies actually present. This explains the reason for giving to each diocese the right to demand a vote by orders. Its abuse, which sometimes happens, can be largely prevented by making the change in Section 4 of Article I of the Constitution suggested above.

This principle of equality of the dioceses in representation and in voting power has caused considerable dissatisfaction at times and at several Conventions the principle of proportionate representation has been advocated by the larger dioceses, but the proposal has always failed. The last effort in this direction was overwhelmingly defeated in the Convention of 1916, and since then no further suggestion of this kind has ever been made.

Objection or criticism has also been made to the number of deputies allowed to each diocese in the House of Deputies on the ground that eight deputies to a diocese makes the house too large and unwieldy a body. The Constitution itself attempts to take care of that by giving the Convention authority to provide by Canon for the reduction of the representation to not less than two deputies in each order, but no effort has been made in recent years to accomplish this. It will probably, however, be found advisable in the near future, as the number of dioceses increases to reduce the representation, as provided for in the Constitution.

Missionary districts are also allowed representation in the House of Deputies. All missionary districts and the convocation of American Episcopal churches in Europe are each entitled to one clerical deputy and one lay deputy, but with these restrictions: Domestic missionary districts in a vote by orders have one-fourth of a vote in each order; but foreign missionary districts and the convocation of churches in Europe have no vote at all in a vote by orders. Otherwise the deputies from all these districts have all the rights and privileges of deputies from dioceses.

TO CONSTITUTE a legal quorum for the transaction of business in the house of deputies, the clerical order must be represented by at least one deputy in a majority of the dioceses entitled to representation and the lay order must likewise be represented by at least one deputy in a majority of the dioceses entitled to representation. The decision in any question must be determined by the vote of a majority of the deputies present, except where a vote by orders is had. In a vote by orders, it is required that there shall be the concurrence of the votes of the two orders, by not less than a majority of the *whole* votes in each order. This means that a difference of only the fraction of a vote cannot constitute a majority in either order. The difference must amount to at least one *whole* vote. This provision as to fractional votes came in when the Convention of 1913 gave to domestic missionary districts a one-fourth vote in each order on a vote by orders.

The time for the assembling of the General Convention

is fixed by Section 7 of Article I of the Constitution as "every third year on the Wednesday after the first Sunday in October." It is true that the Constitution further says "unless a different day be appointed by the preceding Convention" but as long as the words first quoted continue to appear in the Constitution, it means that the time of meeting is to be in the fall of the year, preferably the first week in October; and this has been the fixed practice ever since those words were placed in the Constitution by the Convention of 1841.

This matter of fixing a suitable or satisfactory time for the meeting has been frequently changed, so it has evidently caused considerable difficulty. At first, under the Constitution of 1789, the Convention met on the second Tuesday of September in every third year. In the Convention of 1804, this was changed to "the third Tuesday in May" and this continued to be the meeting date until the Convention of 1823. In that Convention an amendment to the Constitution was adopted which fixed no specified time or place but left both of these questions to be determined by the preceding Convention, and this remained the law until the Convention of 1841 when the still present provision was adopted under which we hold our Conventions in October or about that time.

This date, however, no longer seems to fit in so conveniently with the present methods and practices of the Church as it formerly did. Now every diocese and almost every parish is busily engaged in October and November with plans for holding its every member canvass and with preparation and plans for beginning its winter's work. It would seem desirable, therefore, for us to go back to the old plan of 1804-1823 and fix the meeting date of the Convention as the third Tuesday in May (or the second Tuesday), but otherwise leave Section 7 of Article I of the Constitution unchanged. May would be a period when diocesan work is slowing down after Easter and before the summer vacation season begins, and it would be a decided help to the work of the Convention itself if it first met on Tuesday instead of Wednesday in the week.

AS TO the workings and duration of the Convention, some very erroneous and unjustifiable criticisms have been made; evidently by persons not familiar with the workings of legislative bodies, and not accurate as to their facts. For example, it is stated that we have too many roll calls, whereas the fact is that the House of Deputies has only one regular roll call, on the first day of the session. Any others are either specially ordered by the house, or are calls of the dioceses required by the Constitution in voting by orders. It is stated that we have too many joint sessions, whereas the fact is that for years we have had only one regular joint session, and if any other occasional ones were held, it was because in each instance the Convention itself ordered it for some special reason. It is said that time is wasted in the appointment of the standing committees. No committee can be appointed until after a President has been elected, with authority to do so, and, although the house rules allow four days for this, the fact is that at the last Convention all of these appointments were announced by the morning of the second day. Some people say debate should be more strictly limited, whereas all they have to do is to read the rules and the proceedings of the last six or seven Conventions to find that in addition to the house rule limit of ten minutes, an order of the day is the first thing adopted each morning which fixes strict time limits on both general and individual debate, wherever further limitation seems necessary, and that often individual debate is limited to two minutes or three minutes, and very rarely is more than five minutes allowed. It would seem that any stricter limitations

than we already have would put a stop to any likeness to that "freedom of debate" required by the Constitution. Some other people seem to think (or say) that no work is being accomplished at all unless the Convention is in open session practically every hour of the day. They should remember that the burden of work upon the secretariat of each house requires as much time as does their attendance on open sessions, and that even as things now are, they have to work far into the night every night and at times all night. They should also remember that the work done by committees requires a great deal of time which must be arranged for and is just as important, if not more so, than to provide time for members to spout hot air from the floor in open sessions.

Our Conventions have to handle an enormous volume of work and have only a very limited period in which to do it so that the time for everything has to be very carefully planned. An experience of over twenty years in supervising this work has satisfied the writer that twelve legislative days is the least period of time in which we can reasonably expect the work of the Convention to be properly handled. This means our dioceses should provide for the travelling and necessary living expenses of their deputies for two weeks. Many do so by providing a yearly reserve in their annual budgets.

The House of Bishops is always organized and so can start its work immediately, but the House of Deputies has to organize and to elect its president and officers and if there are several nominees, this takes considerable time. The first morning is necessarily taken up with the religious opening service; and that afternoon the organization, etc., of the House of Deputies prevents plans for much else being made ahead. On the second morning in the house, the roll of dioceses is called for the introduction of new matters, resolutions, etc. and for reports of committees and commissions; and the balance of the day is applied to the consideration and action on matters brought over from the last Convention and unfinished business of that Convention. The third day is regularly set apart for the joint session to receive the Report, Budget, and Program of the National Council. Its nature and importance require that it should be submitted to a Joint Session. On the fourth day, which has heretofore always been a Saturday, the Convention takes up its regular routine daily work, and first disposes of motions, etc. which, when introduced, did not require reference to a committee and are ready for immediate action. Committee reports can not be expected to begin coming in before Monday, the sixth day. It is hoped that the foregoing outline of method followed in recent years for handling the work of the Convention during its opening days, will make the situation clear to those persons and new deputies who may not now understand that a fixed plan and method, based on our experience, is being followed.

Shorthand and the Church

SHORTHAND had got its start well before the beginning of the Christian era, what with Cicero having his speeches taken down by his slave and amanuensis, Tiro, to whom the invention is ascribed. But the Church early made good use of shorthand. St. Paul is said to have dictated some of his epistles, notably that to the Colossians, when Tychicus acted as shorthand writer and Onesimus as transcriber. Whether this can be established as fact, there is no doubt about the use of shorthand by the Church in the third century. Origen dictated his commentaries to clerks who wrote in shorthand. St. Augustine refers to the use of eight shorthand reporters in relays of two, taking down the proceedings of an episcopal assemblage held in Corinth late in the fourth century.

—*Encyclopedia Americana.*

BOOKS OF THE DAY

Edited by

Elizabeth McCracken

An Invaluable Study of Spiritual Healing

CHRISTIAN HEALING. By Evelyn Frost. Mowbray. Imported by Morehouse-Gorham. Pp. 376. \$6.00.

ONE of the most encouraging signs in the life of the Church in recent years has been the widespread revival of interest in spiritual healing. The Rev. Henry B. Wilson in this country and James Moore Hickson, who taught and practiced spiritual healing both in this country and in England, were pioneers in this revival. Both have gone to their rest, and whether or not one agrees in all respects with what they taught, they played a large part in recalling to people's minds the doctrine and practice of our Lord and His Apostles in regard to sickness.

For some years now there has been a growing literature on the subject of spiritual healing, but with one or two exceptions the books which have appeared have been small and of a practical or devotional nature. The present volume supplies the need of a more thorough treatment of the subject, based on a careful study of the first three centuries of the Church's life. The author describes it as "A consideration of the place of spiritual healing in the Church of today in the light of the doctrine and practice of the ante-Nicene Church." The book is divided into five parts.

The first deals with the ante-Nicene doctrine and practice. The author not only refers to her authorities but quotes the relevant passages, and most readers will be surprised to find how large a place spiritual healing had in those early days. The evidence makes abundantly clear that healing was an essential element in the faith and practice of the Church. It was regarded not as a fad, nor as the teaching of a specific group, but as an integral part of the Church's life.

In the second part, the ante-Nicene doctrine is investigated in the light of modern knowledge. The author shows that while there has been inevitably a change in the method of approach, and in the use of terms, the essential truth has not altered, and more than this that the newer scientific concepts are not a hindrance but a help to the understanding of the principles which underlie spiritual healing.

Part III deals, from the ante-Nicene standpoint, with the place of suffering in view of the Resurrection. Here again relevant passages are quoted.

Part IV has to do with the place of suffering in the light of modern knowledge and is most illuminating. The specific chapter headings are: The Relation between Sin and Disease, The Relation of the Sacraments to the Physical Health of the Regenerate, and Healing and Suffering.

In Part V, which is brief, the author draws some constructive deductions and gives some practical suggestions. She tells us that "the restoration of healing means that the Church must not be a body of healers, but a healing body"; that "the knowledge of psychology may be an asset to pastoral work, but the cure of souls is primarily a spiritual vocation"; and that "the practical way by which Christian healing can be restored to its true place in the Church is the way of revival; that is, of the 'revitalizing' of the Church."

The writer has rendered a valuable service not only to the cause of spiritual healing but to the Christian religion in general; it is safe to predict that her book will be a standard for many years to come.

J. WILSON SUTTON.

A Fine Manual on Christian Living

A GUIDE TO CHRISTIAN LIVING. By William Palmer Ladd. Oxford University Press. 5 cts.

ONE marvels at the amount of information Dean Ladd has managed to pack into this little pamphlet, and one marvels equally at his skill in making this information attractive. The usual defect of such manuals is a lack of unity, especially in the disassociation of worship and conduct, but Dean Ladd has overcome this defect by making conduct grow out of worship.

The liturgy is the truest guide to life. And, as the Eucharist is the heart of the liturgy, everything is centered about the service of the Eucharist; in its four parts, Revelation, Creation, Re-

demption, and Sanctification, every aspect of Christian living is touched. Space is even found for a brief history of the Christian rite, written with the sure touch of one who knows his material intimately. Ten admirably chosen illustrations add to the fascination of the whole.

But two questions might be asked: Is the "essential character of the Eucharist," that is, thanksgiving, sufficiently emphasized? And might it not be well to remind the readers that the oldest words of all in the rite, the only ones that we are certain the Apostles used, are "Let us give thanks unto our Lord God"? B.S.E.

A Book With a Fine Postscript

AND PILATE SAID. By Frank Morison. Scribners. Pp. 272. Illustrated. \$2.75.

THIS book is a sort of "Omnium-gatherum." Its primary purpose is to present the character of Pilate in a more favorable light than is popularly allowed today. In doing so it manages to tell of various travels and visits to sites of historical and religious interest, to enter upon an exposition of several knotty archeological problems, to argue and refute the case for an already completely discredited interpretation of Our Lord's ministry and death, and finally to present a "Postscript," a devout and stimulating meditation upon the Resurrection faith.

Some of all this is germane to the thesis of the book, much of it is not; some is written with freshness and vigor, more of it is pedestrian and commonplace. There is with all a considerable show of learning; it is not, however, real learning. The book is not the work of a scholar even if its author is a man of earnest piety, wide reading, some critical gifts, and access to the opinions of scientific friends. The presuppositions with which he approaches his sources are unsound, his handling of them uncritical, his interpretation often exasperating. There can be little doubt that the ancient Jewish writers were right about Pilate. He was a corrupt, insolent, and cruel man, a rather typical Roman colonial official of the military variety, bent on making his tenure of office a personal success, determined to further the imperial interests at all costs except his own, and utterly callous as far as the governed were concerned.

The "Postscript" is what makes the book worth while. Here is something good, beautiful and inspiring; here Morison's wide experience, his penetration, his sympathy, and quick imagination are at the service of the best. Not all would follow his argument even here with complete agreement every step of its way, but at least the technical faults are working a minimum of damage.

Three things are insisted upon, two of which the best Christian scholars would endorse. The Church and its life and faith rest upon the fact that Jesus is risen from the dead. The world would in all likelihood have never heard of the teaching of Jesus had there been no Resurrection.

In turn, however, the Resurrection Faith depends primarily upon the "appearances." These appearances are something more than mere visions. To describe them as such and to interpret them as purely subjective experiences, hallucinations, will not satisfy the sources nor explain the Church and its first leaders. They belong rather to a type of thing increasingly recognized by science. It is still too soon to attempt a technical description of their "how" for the study of such psycho-physical phenomena is only in its infancy; but it must be granted that somehow the living Jesus Himself effected the experiences.

With these two things Morison puts the discovery of the empty tomb. It is very well to have pointed out again so emphatically the important place this tradition occupies in the earliest accounts and that it cannot be disentangled from the sources without evidence. It must not therefore be treated, as is so often done, in cavalier fashion, merely because it is so embarrassing. Facts of value seem hidden here. To solve the problems involved may be impossible, but that there *are* problems to be treated seriously and sympathetically has got to be faced.

This "Postscript" is a pretty sound as well as a beautiful piece of writing. All who read it will be grateful that it is in print.

DONALD FRASER FORRESTER.

NEWS OF THE CHURCH

American Bishops in Japan are Forced to Resign

Mission Funds From U. S., Britain Cut Off

Japanese Bishops Promise Resignation of American Colleagues, as Asked by Government

TOKYO—Bishops Reifsnider of North Kwanto, Binsted of Tohoku, and Nichols of Kyoto will be expected to resign their jurisdictions in the Nippon Sei Kokwai, Japanese branch of the Anglican communion, it was announced August 21st by the Japanese House of Bishops.

The Japanese members of the house promised the resignations of the American bishops, who are in the United States to attend the General Convention of the Episcopal Church. This action was in line with a new government regulation forbidding any foreigner to occupy an executive position in the Japanese Church and requiring the cessation of financial support from outside Japan.

Three British bishops—the Presiding Bishop, Dr. Heaslett, Bishop Mann of Kyushu, and the Bishop in Kobe, Dr. Simpson—have been required to resign. They expect to leave Japan, since they can no longer fulfil the functions they were consecrated to perform.

OTHER FAITHS TO BE INCLUDED

Japan's new totalitarian government is preparing a religious bill which will aim at fitting all religions—Buddhist and Shinto as well as Christian—into the imperial structure under completely Japanese auspices.

With the recent consecration of Bishop Yanagihara, suffragan of Osaka, there are now four native Japanese bishops. Anglican missionary institutions have been working under a long-term program toward self-support and independence. Thus, the new regulations are not taken to mean the end of Anglican work in Japan, although the implications of curtailed financial support and administrative upheaval are not yet fully known.

The Nippon Sei Kokwai has 30,000 members, most of whom are served by native Japanese clergy. In addition to parish and mission work, there are several notable Church institutions supported in part by American mission funds. These include St. Luke's International Medical Center and St. Paul's University, Tokyo. In addition to the three American dioceses there are four English, two Japanese, and one Canadian diocese. This last has a Japanese bishop at its head.

The movement to eliminate foreign influence from Japanese Christianity began



NATIVE JAPANESE CLERGY NOW "ON THEIR OWN"

The Nippon Sei Kokwai, Japanese branch of the Anglican communion, is largely staffed with native Japanese priests. On the shoulders of such men as the Rev. Shinzo Nakamura, shown above celebrating Holy Communion for a Brotherhood of St. Andrew camp, will now fall the full responsibility for advancing the cause of Anglicanism in Japan.

with the arrest of several Salvation Army leaders July 31st. The authorities are believed to be now planning for similar action against the Methodists, and eventually against all Churches and faiths supported in part by outside sources.

Chaplain Called for College Work

OLD TOWN, ME.—The Evanston Council for Student Work at Northwestern University has extended a call to the Rev. Gordon E. Gillett to become the first chaplain to Episcopal students at Northwestern.

Fr. Gillett, rector of St. James' Church here, is chaplain at the University of Maine.

Archbishop of Canterbury to Conclude Radio Series

NEW YORK—The Most Rev. Cosmo Gordon Lang, Archbishop of Canterbury and Primate of All England, has been scheduled to speak on Spiritual Issues of the War to conclude a series of broadcasts on the same theme by distinguished Church leaders in England.

The Archbishop's address has been arranged for September 1st, at 1:30 P.M. EDST, over station WEAJ and the Red Network of the National Broadcasting Company.

Rev. W. Brooke Stabler is Appointed as Provost

To Divide Time Between Avon Old Farms School and University This Fall

AVON, CONN.—The board of directors of Avon Old Farms School here recently appointed as provost, the Rev. W. Brooke Stabler, at present chaplain of the University of Pennsylvania and Boardman lecturer on Christian Ethics at the university.

Mr. Stabler will assume his duties at once, but will divide his time during the fall term between Avon and the University of Pennsylvania in order to continue his classes at the university during the fall term.

The acting provost has been Prof. Levings H. Somers, formerly headmaster of the Adirondack-Florida School. Mr. Somers was not willing to consider a permanent appointment.

Formerly national secretary for college work under the National Council, Mr. Stabler was one of the founders of the Church Society for College Work and has been president of this society since its inception. He is married and has two young sons.

Avon Old Farms School is a secondary school for boys.

John L. Lewis Will Address Churchmen

Noted Leaders of American Thought to Speak at Convention Sessions Sponsored by Church League

NEW YORK—John L. Lewis, president of the Congress of Industrial Relations, and Jack McMichael, president of the American Youth Congress, will be among the prominent leaders of American thought who will address meetings sponsored by the Church League for Industrial Democracy during General Convention.

Civil liberties, the plight of the sharecroppers, and problems of youth and labor will be among the subjects discussed. The meetings will be held for eight days, immediately after adjournment of the morning session of the House of Deputies.

On October 10th Roger N. Baldwin, director of the American Civil Liberties Union, will speak on the subject, Maintain Civil Liberties in America. Bishop Spencer of West Missouri will be chairman. Carey McWilliams, chief of the division of housing and immigration in California, will speak October 11th on The Flight of the Sharecroppers, and Bishop Gooden, Suffragan of Los Angeles, will act as chairman.

On October 12th Mr. McMichael will speak on Youth in the Modern World. Bishop Huston of Olympia will preside. Mr. Lewis will have as his subject, on October 14th, What American Labor Expects of the Church. Bishop Parsons of California will act as chairman.

What an Employer can do for a Better World will be outlined on October 15th by Miss Josephine Roche, president of a Western fuel company and former assistant treasurer of the United States. Bishop Peabody, Coadjutor of Central New York, will be chairman. The speaker on October 16th will be Dr. Max Yergen, president of the National Negro Congress, who will discuss The Negro in American Life. The chairman will be Bishop Tucker of Ohio.

John Foster, Episcopal missionary in China and professor of English at the Central China College, Wuchang, will on October 17th discuss What is Happening in China. Bishop Sherrill of Massachusetts will be chairman.

The meeting on October 18th will be under the auspices of the Episcopal Pacifist Fellowship. The speaker will be the Rev. Dr. Elmore McN. McKee, rector of St. George's Church, New York; the chairman, Bishop Lawrence of Western Massachusetts.

Make Vows as Members of SSJE

CAMBRIDGE, MASS.—Life vows as members of the Society of St. John the Evangelist were made by three men on July 22d in the chapel of the Monastery of St. Mary and St. John here, when the Rev. Granville M. Williams, superior of the society, celebrated High Mass.

Favor Exempting Students of Theology from Army

WASHINGTON (RNS)—The Guffey-Johnson amendment to the Burke-Wadsworth conscription bill, providing for the exemption of ministers of religion and students of recognized theological and divinity schools, recently passed the Senate by a vote of 60-10 over the opposition of a small group of senators who argued that such exemption was unfair and in violation of the Bill of Rights.

The amendment, as passed, states:

"Regular or duly ordained ministers of religion, and students who are preparing for the ministry in theological or divinity schools recognized as such for more than one year prior to the date of enactment of this act, should be exempt from training and service (but not from registration) under this act."

The House military affairs committee, which tentatively approved a provision in its conscription bill calling for registration of males between the ages of 18 and 64, inclusive, also tentatively approved the exemption of ministers and divinity school students, based on the World War plan, from its version of the draft measure.

700 Children Prevented From Attending School

NEW YORK—Hundreds of children are being turned away from school for lack of space, according to a letter received recently from the Rev. Newton Liu at Trinity Church, Changsha, in the diocese of Hankow. Mr. Liu wrote that although 300 children are enrolled at the school, 700 others have no chance to attend.

Since the burning of the city in the earlier days of the war, life has been disorganized, he said. All church school books were burned during the fire, so the Bible has been the only text.

The children have religious instruction three days a week. There are classes for men and women the other days, in addition to church services and street preaching.

Mr. Liu is also continuing his work for the cure of opium addicts, combining hospital care with the pastoral ministry needed for such cases.

Church in Business Section Buys Old Buildings for Parish House

SAVANNAH, GA.—Christ Church has purchased a cigar company's property at the northeast corner of Abercorn and Bryan Streets and will convert it into a parish house as soon as extensive renovations and interior improvements are made. On the lot are three substantial buildings.

Christ Church is located in the business section of the city, and the property just purchased is about two short blocks from the church in the heart of a section in which underprivileged city and country people live. For 15 years a three-story house has served as a community center on weekdays and as a supplement to the Church school on Sundays.

Recommend 41 to be Bishop of Chicago

Survey Committee Finds Large List Suitable for Post on Information in Clerical Directory

CHICAGO—Forty-one names were recommended by a special survey committee in Chicago after an unofficial canvass to determine possible nominees to succeed the late Rt. Rev. Dr. George Craig Stewart. The new Bishop of Chicago will be elected at a special convention to be held on September 24th at the Church of the Epiphany here.

The committee was appointed at a clergy conference held early in June for the purpose of providing local Churchmen with an opportunity of submitting the names of eligible clergymen.

Eighteen local clergymen, including the rectors of nearly all the large city and suburban parishes, were included in the listing. The remaining 23 are non-resident in the diocese.

Under the plan any member of the Church could make suggestions to the committee, which was authorized to compile and make available to the delegates biographical data on clergymen whose names were submitted. While it does not necessarily follow that all names submitted will be placed in nomination, it is considered likely that the selection will be made from among the clergymen listed.

Listing of names was in alphabetical order and biographical data given was that contained in *Stowe's Clerical Directory*.

The committee which conducted the survey comprised 12 members, six clergymen and six laymen. The Rev. Dr. Edward S. White was chairman; the Rev. Joseph S. Minnis, secretary.

Injured by Rolling Automobile

BRYN MAWR, PA.—The Rev. Dr. David M. Steele, rector emeritus of the Church of St. Luke and the Epiphany, Philadelphia, recently suffered three broken ribs when he attempted to stop an automobile rolling down hill on his farm near Newtown Square. He was taken to the Bryn Mawr Hospital here.

Dr. Steele drove out to a field to supervise men at work and left his car with the emergency brake unset. As the car rolled back, he ran to it and grabbed the brake. The car hit a tree, hurled him into a ditch, and toppled over into a stream.

Chapel is Gift of GFS

SPLASHDAM, VA.—A gift of \$1,300 by the Girls' Friendly Society made possible the erection of the Chapel of the Good Shepherd, consecrated here recently by Bishop Phillips of Southwestern Virginia.

The chapel lot was given to the trustees of the diocese by two coal corporations. Miss Alice Sweet is the resident missionary in Splashdam. The mission is in charge of the Rev. Charles G. Leavell of Norton.

Church is Hard Hit by Hurricane, Flood

All Local Revenue of Parish is Shut Off as Hurricane, Floods Ruin Crops, Destroy Homes

NEW ORLEANS, LA.—“The hurricane and subsequent floods here have been like a terrible nightmare; the only awakening we have had from it has been the realization that all is lost,” the Rev. Julius Pratt of Trinity Church, Crowley, La., wrote recently in a letter to Bishop Jackson of Louisiana.

Commenting on the letter, Bishop Jackson stated that Trinity Church has just become a parish and has received no money from missionary funds. Now, he said, all revenue will be shut off, and Trinity Church will be obliged to ask the diocese to assume the full cost of the church's operation.

Mr. Pratt, whose church stands in the neighborhood hard hit by the hurricane, wrote:

“Our rice crop, which is our major industry, is ruined, and with it all those concerned. All the people of Trinity Church have been terrifically hit by this awful blow. Some have been reduced to want, even to the position of being public charges. I myself had to apply to the Red Cross yesterday for food.

“I have sent my wife to be with her mother and father in Baton Rouge, but I am going to stay here, because there is much to be done, especially in the line of health work. I suppose that within two weeks the immediate effects of the catastrophe will have disappeared, and then there will be the task of rehabilitating some 7,000 persons who were sent out of town to various refugee camps. From then on the strain will be severest, because we cannot hope to grow any foodstuff until next spring, and between now and next spring lies the winter.

LITTLE DAMAGE DONE

“I am glad to say that neither the church nor the rectory suffered any great material damage, although the water rose to a height of 16 inches in the former and two feet in the latter. In the church the water came up to the seats of the pews, but did not enter the chancel, so that none of our fabric or woodwork was effected. I have the carpet drying out thoroughly now, for the water has gone down and is no longer in the building. The floors in the rectory are buckling, but we can have that fixed.

“I know that other places have been ruined by floods and that other people have had their business and savings of a lifetime swept away and have ‘come back again,’ and I believe we will do the same, although I know it is going to be a long, hard pull. More than ever I want to stay here now to help people get on their feet, and throughout the seige to place the ministrations of the Church at their disposal.”

Bishop Jackson stated that the diocese would be directly responsible for the maintenance of Trinity Church, but that he was appealing to Churchmen everywhere to aid the poverty-stricken members of the parish at this time.

[Contributions sent to The Living Church Relief Fund for this purpose should be designated “For hurricane relief in Louisiana.”—THE EDITOR.]



SOURCE OF INCOME GONE

Patterson School's 125-year-old flour mill was a casualty of the recent hurricane at Legerwood, N. C.

Dallas Cathedral Clears Last of \$200,000 Debt

DALLAS, TEX.—Two hundred thousand dollars of debt reduction in 10 years—that is the record of St. Matthew's Cathedral parish here, achieved under the leadership of the Very Rev. George Rogers Wood. The parish is now completely clear of debt.

In 1930, when Dean Wood accepted the deanship of the cathedral, the debt amounted to between \$185,000 and \$200,000. By the most rigid economy in the administration of the parish, and by the generosity of many of the members, this amount was gradually reduced to \$115,000. On February first, of this year, a committee of laymen, assisted by Bishop Moore and Dean Wood, launched an intensive drive, culminating the first of August by clearing the debt.

Every member of the cathedral parish was given an opportunity to aid in this effort, donations being made from \$1.00 to \$15,000.

With the burden of debt removed, plans for complete reorganization of the entire parish will go forward in the fall. A thanksgiving service will take place on the Sunday in the octave of St. Matthew's Day, the Patronal Feast of the cathedral.

Bishop Capers Corrects Report of Resignation

Reports received by the National Council of the resignation of Bishop Capers of West Texas are not true, the Bishop stated on August 14th in a letter to THE LIVING CHURCH. He has not presented his resignation, nor does he plan to do so this year.

Flood Wreaks Havoc at Patterson School

Power Plant, Mill, Farm Crops are Destroyed; Two Laymen Drown in Western North Carolina

LEGERWOOD, N. C.—A flood in Western North Carolina struck a heavy blow to the Patterson School for boys here, as Buffalo Creek lashed over its banks on August 13th destroying the institution's flour mill and power plant and three-fourths of the school's crops. The flood followed four days of heavy rain.

The four-story mill, constructed by slaves more than 125 years ago, had been a constant source of income for the diocesan school, serving farmers within a radius of 50 miles. The power plant supplied the school with power for lighting, refrigeration, shop machine work, and laundering.

For almost 10 years the school has been lighted at a cost of less than \$75 a year. Purchasing commercial power will mean an expenditure of \$800 a year. George F. Wiese, superintendent, stated that Patterson School cannot afford to pay this price for even one year, and appealed to Churchmen everywhere to help the diocesan institution to raise \$6,000 for the rebuilding of the power plant.

Instead of selling farm products from products, the school will now find it necessary to buy food for students, as well as feed for the farm animals.

DIOCESE REPORTS DAMAGE

Great damage was reported in many parts of the diocese of Western North Carolina during the week of August 11th. Two members of St. Anthony's Church, Dutch Creek, were drowned; the body of one was recovered 70 miles from his home.

The Valle Crucis School at Valle Crucis, N. C., served as a haven for many members of the Valle Crucis mission. A temporary post office was set up at the school because the regular post office was under water. The Rev. E. Dargan Butt of Holy Cross Church and Mrs. Mont Glovier, the school nurse, aided the rescue work.

A diocesan-wide offering is being made to restore what has been lost. Persons wishing to offer aid are asked to write to the schools concerned or to Bishop Gribbin of Western North Carolina.

[Contributions sent to The Living Church Relief Fund for this purpose should be designated “For flood relief in Western North Carolina.”—THE EDITOR.]

Church Enters Industrial Center

WHEELING, W. VA.—The Kanawha Valley, said by statisticians to be one of the most rapidly growing industrial centers in the United States, has been chosen by Bishop Strider of West Virginia as the center for new missionary work. The Rev. Norman J. Thurston, formerly priest in charge of the Church of the Good Shepherd, Follansbee, and St. Matthew's, Chester, W. Va., has been appointed general diocesan missionary for this section.

Church of England Aids Warring Nation

Two Bishops Consecrated; Youth of Nation Called to Reënlist in Army of Christ

LONDON—Despite the inevitable difficulties of shepherding the people of an island, which for the first time since Napoleon's abortive invasion of its shores over a century ago, has had to be rapidly converted from the seat of an Empire and a great world commercial center into a fortress with the seas as its moat, the Church in Great Britain persists gallantly with its essential tasks, and in many respects is showing unusual enterprise in coping with the novelties of the situation.

On July 25th, the Feast of St. James, for example, 17 bishops and a large number of the clergy and laity were present in St. Paul's Cathedral for the consecration of two new bishops. The service impressively exhibited both the cosmopolitan character of the Anglican communion and its fidelity to the principle of the Apostolic succession.

Of the two well-known parish priests who were duly consecrated, one, the Rev. H. C. Montgomery-Campbell, MC, has left the rectory of St. George's, Hanover Square, to become Suffragan Bishop of Willesden, a huge new district of Northwest London, and therefore remains in the metropolis where he served for 23 years among the poor of the East End, before he went to fashionable Mayfair.

The other, the Rev. G. R. Vernon, leaves his Sussex seaside rectory of Christ Church, St. Leonard's, to become the chief pastor of Christians of Anglican allegiance in the French-owned island of Madagascar.

The English Church, in collaboration with Non-conformists and Roman Catholics in Great Britain, made Sunday, August 11th a special occasion for summoning the youth of the country to Christian allegiance. The Cardinal Archbishop of Westminster adopted the idea with enthusiasm, for with thousands of young men under arms, associated in a hazardous enterprise, the time is ripe to remind them of their baptismal enlistment as soldiers of Our Lord Jesus Christ.

Budget Committee Announced

KANSAS CITY—The membership of the Joint Committee on Budget and Program of the 1940 General Convention has been tentatively announced as follows:

Bishop Maxon of Tennessee, chairman; Bishops Ward of Erie, Washburn of Newark, Dagwell of Oregon, and Goodwin, Coadjutor of Virginia; the Rev. Drs. F. J. Bohanan and Don Frank Fenn, the Rev. Messrs. Lane W. Barton and Clarence H. Horner, the Very Rev. Dr. Elwood L. Haines; Messrs. Raymond F. Barnes, William J. Battle, S. G. Gray, Bradford B. Locke, Clifford P. Morehouse, Chauncey P. Overfield, Edgar E. Pomeroy, Z. C. Patten, John I. Hartman, Wilbur D. Swain.



HURRICANE DAMAGE REPAIRED

In 1938 a hurricane struck Fisher's Island, N. Y., and caused severe damage to St. John's Church, which serves the summer colony. Last year the church was partially repaired, and recently it was transformed into a New England colonial building (left), by the J. & R. Lamb Studios. The church is pictured at the right, as it appeared before the hurricane, a semi-gothic shingled structure.

Accepts Call to be Rector of St. John's, Washington

WASHINGTON—The Rev. Dr. C. Leslie Glenn, rector of Christ Church, Cambridge, Mass., has announced his acceptance of the call to become rector of St. John's Church here. He will succeed the Rev. Dr. Oliver J. Hart who has resigned to become rector of Trinity Church, Boston.

Dr. Glenn, who served for three years after his ordination as priest in 1927 as secretary for college work at the Church Missions House in New York, is known throughout the Church for his interest in Church work among college students, as well as for his parochial ability.

Dr. Glenn was born in New York City March 17, 1900, and was graduated from Stevens Institute of Technology and the Virginia Theological Seminary. He was ordained deacon in 1926 by Bishop Tucker of Virginia and served for one year as assistant at All Saints' Church, Worcester, Mass., before going to New York to become secretary for college work. He has been rector of Christ Church, Cambridge, since June, 1930.

Dr. Glenn was married in 1930 to Georgiana Farr Sibley, daughter of Mr. and Mrs. Harper Sibley of Rochester, N. Y. They have two children.

Correction

DULUTH, MINN.—Several deputies and alternates to General Convention were listed incorrectly in the report of the convention of Duluth [L. C. June 19th]. The corrected list appears below:

Clerical deputies: L. R. Gillmet, E. G. Barrow, F. L. Carrington, D. W. Thornberry; clerical alternates, E. D. Weed, J. I. Byron, E. C. Biller, H. J. Buckingham; lay deputies, W. H. Gemmill, F. Rodney Paine, A. W. King, J. V. Claypool; lay alternates, J. W. Lyder, G. H. Crosby, J. H. Hearing, W. L. Taylor.

Refugee Teachers Placed by Committee

Two Scholars Join Faculty of Kenyon College and Graduate School of Applied Religion

NEW YORK—Two of the four placements arranged during the school year of 1939 to 1940 by the American Theological Society's Committee on Refugee Theological Scholars have been in Episcopal institutions.

The Rev. Dr. Henry P. Van Dusen, professor at Union Theological Seminary and secretary of the committee, reported that Dr. Richard Salomon has been serving as visiting professor of Church history at Kenyon College, as a result of the committee's efforts, and that Dr. Walter Spiegel has been serving on the faculty of the Graduate School of Applied Religion. Dr. Karl Loewith, at present professor of philosophy at the University of Sendai, Japan, has also been invited to join the faculty of the Graduate School, but has not as yet announced his decision.

Chairman of the committee, which aims to aid teachers and students who are refugees from European governments, is the Very Rev. Dr. William P. Ladd, dean of the Berkeley Divinity School. The American Theological Society is an organization of individual theological scholars. A number of Episcopal leaders are included in its membership, and the Very Rev. Dr. Angus Dun, dean of the Episcopal Theological School, is president.

Professor Van Dusen stated that the committee has had the active cooperation of the Graduate School of Applied Religion, Kenyon College, and the Virginia Theological Seminary.

Other definite placements during the past school year have been Dr. J. L. Hromadka of Prague to Princeton and Union Theological Seminaries, and Pastor Paul Leo of Hanover to the Western Theological Seminary in Pittsburgh. Four other invitations have been sent to the committee recently by seminaries and colleges of other Churches.

The committee's confidential list contains the names of 10 Christian theological scholars seeking teaching positions, five Czechoslovakian students who wish to continue their study of theology in America, and three Jewish scholars seeking teaching positions.

Wife of Kuling School Head Dies

NASHVILLE, TENN.—Petra Allgood, 48, wife of the Rev. Stephen LeRoy Allgood, head of Kuling School for American Children, Kuling, China, died here on August 11th, after a long illness. Besides her husband she leaves five children, the oldest 16 years of age.

She and Mr. Allgood, a Presbyterian minister, took charge of the school in 1931. As president of the Episcopal Board of Missions, the late Rt. Rev. Arthur Selden Lloyd took great interest in the school.

Publish Third Edition of Report on Debt

Province of Washington Presents
History of Movement to Restrict
Borrowing Power of Parishes

ELKINS, W. VA.—The recently published third edition of the report of the committee on Church debt of the province of Washington describes the growth of a movement which will undoubtedly be discussed at General Convention. The report deals chiefly with the advisability of diocesan legislation restricting the borrowing power of parishes.

The movement was begun in 1936 in the diocesan council of West Virginia by the Rev. John W. Gummere of Charles Town, W. Va. In 1938 the province of Washington appointed a committee to study the subject, with Bishop Brown of Harrisburg as honorary chairman and Fr. Gummere as chairman. In 1939 the province of Washington approved a report and ordered it communicated to General Convention, to the other synods of the Church, and to the several diocesan conventions of the province.

The provinces of New England and Sewanee took similar action in 1939, and the province of the Pacific in 1940. Many diocesan conventions adopted the canon, others referred it to committees for action, and the diocese of Georgia directed deputies to General Convention to support such a canon in Kansas City, if it be submitted there.

The report has received favorable comments from Bishop Brown of Harrisburg, retired Bishop Lawrence, and Bishop Davis of Western New York.

Bishop McClelland of Easton stated:

"The work that your committee has been doing is about to amount to more in the Church of today and the future than that of any other committee I know."

Generous Homecoming Offering Leaves W. Va. Parish Debt-Free

CHARLES TOWN, W. VA.—At the annual Homecoming Service at Zion Church on August 11th, a generous offering made to eliminate the church debt enabled the vestry to retire all outstanding obligations and make the parish debt-free for the first time in 17 years. Rector of Zion Church is the Rev. John W. Gummere, chairman of the committee on Church debt in the province of Washington.

On two previous occasions when offerings were made and the debt reduced, the vestry voted to grant the interest that would have been paid on the debt to the cause of missions.

Begins Promotion Work

CINCINNATI—The Rev. Frederick B. Atkinson recently began his new work as executive of the department of promotion in Southern Ohio, succeeding the Rev. Smythe H. Lindsay.

Message Stresses Church's Duty to See That All Can Have Self-Respecting Work

NEW YORK (RNS)—Declaring that unemployment is a "major concern of the Church" and that it is incumbent upon the Church to see that every man shall have an opportunity for "self-respecting work," the Federal Council of the Churches of Christ in America, in its annual Labor Sunday Message made public here, has issued a warning against permitting "pre-occupation" with the defense needs of the country to divert attention from the unemployment problem. The message stated:

"Any economic society which fails to provide work for all not only threatens the bread and butter of the poor, but also robs the unemployed of mankind's divine heritage of self-respecting labor. A human society tainted by unemployment is immoral to the extent that it fails to seek a cure."

At the same time the message insisted that the problem of unemployment must not become a political football, nor must it be used for partisan purposes by any party.

Erie Rector to be Dean of Milwaukee Cathedral

RIDGWAY, PA.—A leading Anglo-Catholic of the diocese of Erie and rector of Grace Church here for 15 years, the Rev. Malcolm De Pui Maynard has accepted a call to be dean of All Saints' Cathedral in Milwaukee, effective October 1st. Fr. Maynard succeeds the Very Rev. Henry W. Roth, who will be dean of All Saints' Cathedral, Albany, N. Y.

Fr. Maynard has served his diocese as a member of the executive council and chairman of the committee on preaching missions and evangelism since 1929; chairman of the department of religious education for 10 years; a member of the standing committee since 1932; and deputy to General Convention in 1928, 1937, and 1940. He attended the Virginia Theological Seminary.

CHURCH MUSIC

We're not regularly in the Church music business, but we know and love Church music, having been trained choristers for many years.

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NEW YORK—Ten children, aged 5 to 12, Irish, Chinese, Negro, Scandinavian, and others, were recently taken for a picnic across the Hudson by the young people's group of Trinity Chapel, of which John Scharf is chairman and Margaret Ridge is adviser.

The picnic was a Sunday outing with all the orthodox paraphernalia of hot dogs, watermelons, lollypops, and balloons. Jean Hall of the City Mission selected the children among many who had been unable to go to camp and obtained the written consent of their parents.

On their return, the grown-ups said it had been more fun than going alone, and the children named among the things which had pleased them most the watermelons, the games, and the rats. The "rats" proved to be squirrels.

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Bishop Tucker Endorses Plan for Day of Prayer

HENDERSONVILLE, N. C.—The Presiding Bishop, now at Kanuga Lake, has urged Episcopal cooperation to the fullest degree in regard to the proclamation of the President of the United States, that September 8th shall be a day of prayer by all Christian people. Bishop Tucker said:

"I hope that in all Episcopal churches special prayers asking God to grant to this land and to the troubled world a righteous and enduring peace will be said in accordance with the President's proclamation."

Attendance at Summer Session Breaks Records

CINCINNATI—The 18th summer session of the Graduate School of Applied Religion was this year one-fourth larger than any other summer session at the school. Thirty-one students from 13 seminaries were presented with diplomas for having completed the nine week course in social training for the pastoral ministry.

The students were candidates selected from among 65 applicants. Two seminaries were represented for the first time, Eden Theological Seminary of Webster Groves, Mo. (Evangelical-Reformed) and Andover-Newton Theological Institute of Newton Center, Mass. (Baptist-Congregational).

The Rev. Dr. Joseph F. Fletcher, director of the Graduate School, reported that before the session closed, there were 20 applications for next year's session.

In his address at the closing exercises, Dr. William S. Keller, director of the Cincinnati Summer School in Social Work, stated that the purpose of Christian education is not only to hand on a religion, but to create a new world.

First Permanent Church Dedicated at Bethany Beach, Seashore Town

BETHANY BEACH, DEL.—The first permanent church of any faith to be erected in this seashore town is St. Martin's Church, which was dedicated on August 4th by Bishop McKinstry of Delaware. The church is built of frame and asbestos shingles. The rector is the Rev. Nelson W. Rightmyer.

Included in the same parish are St. Peter's, Lewes, the mother church; All Saints', Rehoboth Beach; and St. George's, Indian River Hundred. The communicant strength of the parish has doubled in the past three years.

Priest Outranks Bishop

ABERDEEN, MISS.—The Rev. Homer Hoover of South Carolina is a major and chaplain in the 30th division of the National Guard, here in training for maneuvers farther west. Among the officers of lower rank in the division is Bishop Gribbin of Western North Carolina, who is a captain. Thus for once a bishop ranks below a priest.

Ordains New Clergy for Work in Cuba

Bishop Blankingship Fills in Ranks Thinned by Retirement of Older Priests, Years of Depression

HAVANA, CUBA—Bishop Blankingship of Cuba is filling the ranks of the clergy in Cuba, thinned by the depression, anticipating future needs as the time approaches for the retirement of a number of veteran priests. The eldest in point of service and age is Juan Bautista Mancebo of Santiago de Cuba who is over 80 and is still very active.

In May the Bishop received as candidate for Holy Orders Frederick Ralph Davies, formerly an executive in the Vertientes sugar mill, one of the largest in the world. Mr. Davies is now assisting Archdeacon Townsend at Camaguey and is studying at the same time in Cuba.

Another candidate for Holy Orders is Cyril Piggott, who has been very active in work as a catechist among the British West Indian Colored residents of Oriente province for many years. He will continue to live at San Manuel and to serve several mission churches while pursuing his studies.

TO STUDY IN TENNESSEE

Señor José Augustín González of Los Arabos, will attend the Du Bose School at Monteagle, Tenn., to finish his preparation.

The Rev. Padre Angel Ferro y Sanchez Ossorio, a former Roman Catholic priest, was received by Bishop Blankingship into the ranks of missionary clergy in the Cathedral of the Holy Trinity, Havana, on July 28th. Padre Angel Ferro left the Roman Church more than 20 years ago and since that time has worked as a catechist at Santa Cruz del Norte.

At Florida in the province of Camaguey Bishop Blankingship on August 6th advanced to the priesthood the Rev. Segundo Luya y Barberá. Padre Luya will continue to serve in Florida and Sibanicú and will also assist the archdeacon throughout the province.

Another deacon, the Rev. Maximiliano Salvador of Los Arabos, is preparing for priest's Orders, and a number of young men, including Moisés Guerra, Emilio Perez, and Manuel Chavez are anxious to study for the ministry if circumstances permit, but with all these additions the extended work of the Church in Cuba will not be served by too many clergy.

Asks for Anti-Totalitarian Publicity

CINCINNATI—Bishop Hobson of Southern Ohio has made a personal appeal to newspaper editors in his diocese to make known to the public the new dangers threatening America if totalitarian nations succeed in dominating Europe. In a letter to a group of editors the Bishop also declared that the United States should sell 100 old destroyers to England as insurance against war.

NECROLOGY

† May they rest in peace. †

HERMAN L. LONSDALE, PRIEST

COLCHESTER, CONN.—The Rev. Herman L. Lonsdale, who was rector of St. George's Church, Astoria, Queens, for 20 years until he retired in 1922, died here on August 16th at his summer home. Fr. Lonsdale also resided in New York.

He received the degrees of Master of Arts and Bachelor of Arts from Trinity College and the degree of Bachelor of Divinity from the Berkeley Divinity School. Fr. Lonsdale served churches in Connecticut and Rhode Island and was for a time an instructor at Trinity College. Well known as a Biblical scholar and teacher, Fr. Lonsdale was the author of several religious books.

He is survived by his wife; a daughter, Jane W.; two sons, Whittaker and John W. Lonsdale; and four grandchildren. Fr. and Mrs. Lonsdale celebrated their 50th anniversary last year.

SAMUEL S. MITCHELL, PRIEST

NORTH PLAINFIELD, N. J.—The Rev. Samuel Smith Mitchell, retired clergyman, died here on August 14th of a heart ailment after an illness of several weeks. He was 78 years old.

Mr. Mitchell received the degrees of Bachelor of Arts and Master of Arts from Trinity College and was also a graduate of the Berkeley Divinity School. He served churches in Connecticut, New York, and South Dakota, retiring last year as rector of St. John's Church, Monticello, N. Y.

His first wife, the former Miss Clara Anna Taylor, is dead. He is survived by his wife, Mrs. Gladys Bateman Mitchell, and a son by his former marriage, Samuel jr.

Funeral services were held on August 16th at the Church of the Holy Cross here. The Rev. H. Lewis Smith officiated, assisted by the Rev. Messrs. E. Vicars Stevenson and Archibald S. Winslow.

ROGER HANSON PETERS, PRIEST

BERKELEY, CALIF.—The Rev. Roger Hanson Peters, 78, retired priest of the diocese of Kentucky, died on August 5th at his home here. He retired in 1924 as rector of St. Luke's, Anchorage, Ky.

Fr. Peters served several times as a deputy to General Convention. He was also a delegate to the Pan-Anglican Conference in London in 1908; an examining chaplain and a member of the standing committee of Western Michigan; and an examining chaplain of Kentucky.

Formerly dean of Grace Cathedral in Indianapolis, Ind., and of St. Mark's Pro-Cathedral in Grand Rapids, Mich., Fr. Peters served the Church in the states of Kentucky, California, Indiana, Michigan, and Tennessee. He was a graduate of the School of Theology of the University of the South and had received the degree of Bachelor of Arts from Kenyon College.

Funeral services were held on August 7th in All Souls' Church here. He is survived by his wife, Charlotte Moore Peters; and two sisters, Miss Mattie Peters and Mrs. Percy Bryant.

CLAUDE SOARES, PRIEST

ESSEX FELLS, N. J.—The Rev. Claude Soares, retired priest of the diocese of Central New York, died on August 18th at Essex Fells, where he had undertaken summer vacation supply duty.

Born in England in 1871, he was educated at the Universities of Minnesota and Chicago and at Bexley Hall.

Having served churches in Ohio, New Jersey, and New York, he was rector of Christ Church, Manlius, N. Y., and chaplain at the Manlius School from 1924 until his retirement in 1937. In 1910 he was married to Miss Margaret Haight, who survives him, together with two children.

The burial service was held on August 20th in St. Peter's Church here.

MARY RICH

MILWAUKEE—Miss Mary Rich, superintendent of St. John's Home here until five years ago, died on August 12th at the Milwaukee Hospital. She was 75 years old.

Born in New York, Miss Rich attended schools in the East. Before coming to St. John's Home, she served as housemother at Grafton Hall, Fond du Lac, Wis.

A Requiem Mass was celebrated on August 14th in All Saints' Cathedral here by the Very Rev. Henry W. Roth. Bishop Ivins of Milwaukee officiated at the Burial Office.

CHURCH CALENDAR

SEPTEMBER

8. Sixteenth Sunday after Trinity.
15. Seventeenth Sunday after Trinity.
- 18, 20. Ember Days.
21. S. Matthew. Ember Day. (Saturday.)
22. Eighteenth Sunday after Trinity.
29. S. Michael and All Angels. Nineteenth Sunday after Trinity.
30. (Monday.)

AMERICAN CHURCH UNION CYCLE OF PRAYER

SEPTEMBER

8. St. Ignatius', New York.
9. Trinity, Wauwatosa, Wis.
10. St. Bartholomew's, Ely, Nev.
11. All Saints', Dorchester, Boston.
12. Church of Holy Communion, Paterson, N. J.
13. St. John's, Duluth, Minn.
14. Church of Holy Communion, Paterson, N. J.

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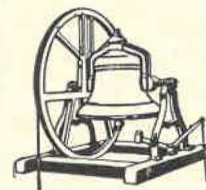
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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ATKINSON, Rev. FREDERICK B., formerly rector of St. John's Church, Sharon, Pa. (E.); is executive of diocesan department of promotion and diocesan missionary of Southern Ohio. Address, 412 Sycamore St., Cincinnati, Ohio.

CONNER, Rev. JAMES W., deacon, is assistant at St. Luke's Church, Anchorage, Ky., and serving at affiliated missions. Address, St. James' Rectory, Pewee Valley, Ky.

HANSON, Rev. HENRY A., formerly rector of St. John's, Grand Haven, Mich. (W.M.); is rector of St. John's, Ionia, and in charge of St. Paul's, Greenville, Mich. Address, 439 Union St., Ionia, Mich.

KINGWILL, Rev. WILBUR J., formerly assistant at the parish on Martha's Vineyard, Mass.; to be rector of Holy Nativity Church, South Weymouth, Mass., effective September 15th. Address, 8 Nevin Rd.

MARMION, Rev. C. GRESHAM JR., formerly assistant at St. Alban's Church, Washington, D. C. (W.); is rector of St. George's Church, Port Arthur, Texas. Address, 3419 8th St.

MOEHLE, Rev. THOMAS O., formerly in charge of churches in Medford, Park Falls, Mellen, Westboro, and Lugerville, Wis., (EauC.); to be rector of the Church of the Ascension, Stillwater, Minn., effective September 15th. Address, 215 N. 4th St.

MOVERS, Rev. ELDEN B., formerly in charge of St. Peter's Church, Huntington, W. Va.; to be rector of St. Luke's Church, Welch and Gary, W. Va., effective September 15th. Address, Welch, W. Va.

MUSSON, Rev. H. SHEPPARD, formerly curate at St. Luke's Church, Anchorage, Ky.; is curate at the Church of the Advent, Louisville, Ky. Address, 1023 Cherokee Rd.

NORTON, Rev. MERRILL A., formerly assistant at St. David's Church, Portland, Oreg.; is vicar of St. Peter's Church, Albany, and visitor at the State Institutions in Salem, Oreg. Address, 404 Calapooa St., Albany, Oreg.

PARSONS, Rev. GEORGE W., formerly in charge of St. Andrew's, College Park, Md. (W.); is rector of St. James' Church, Elmhurst, L. I., N. Y. Address, 84-07 Broadway.

PEEPLES, Rev. DAVID N., formerly rector of St. Paul's Church, Savannah, Ga.; is in charge of St. John's Church, Marion, N. C. (W.N.C.). Address at the rectory.

SCANTLEBURY, Rev. JOHN A., formerly assistant at St. Paul's Church, Lansing, Mich.; is assistant at St. Mark's Church, Evanston, Ill. (C.). Address, 1509 Ridge Ave.

SOULE, Rev. WILLIAM E., is senior master and director of music at St. Edmund's School, Stockbridge, Mass. (W. Ma.).

THORP, Rev. ALMUS M., formerly assistant at Trinity Church, Columbus, Ohio (S.O.); is rector

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

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of St. Stephen's Church, Columbus, Ohio. Address, 32 W. Woodruff Ave.

TISDALE, Rev. THOMAS S., formerly rector of Advent Church, Marion, S. C.; to be rector of Redeemer Church, Orangeburg, S. C., effective October 1st. Address at the rectory.

TROWBRIDGE, Rev. CORNELIUS P., formerly

canon of St. Paul's Cathedral, Boston, Mass.; to be rector of the Church of the Redeemer, Chestnut Hill, Newton, Mass., effective September 15th.

LEAVE OF ABSENCE

BOSSHARD, Rev. EVERETT B., instructor in theology in the Church Divinity School of the

Pacific; to be on leave for graduate study for one year. Address, The Divinity School, 4205 Spruce St., Philadelphia, Pa.

RESIGNATION

LEE, Rev. BARR GIFFORD, resigned as archdeacon of Sacramento; to retire.



C L A S S I F I E D



ANNOUNCEMENTS

Born

McCAULEY, BRIAN LEON—Born on August 26th, the son of Mr. and Mrs. Leon McCauley, Milwaukee, Wis. His father is business manager of THE LIVING CHURCH.

Died

MARSH, MARY EUDOCIA, sister of Mrs. A. H. McGregor, died at her home in Warsaw, Ill., on Sunday, August 11th.

In Memoriam

SHEPHERD—S. BROWN SHEPHERD JR., son of S. Brown and Lilla Vass Shepherd. March 26, 1906, to July 8, 1940.

I keep him in my heart—and may there be Another there

To light our longest watch before the dawn,
A living prayer.

LILLA VASS SHEPHERD.

Memorial

MOORE—In ever loving memory of JULIA HARRISON MOORE, who entered into Life Eternal September 3, 1939. "God is Light, and in Him is no darkness at all."

ALTAR BREAD AND INCENSE

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

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

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

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

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

SHRINE MONT—See adv. in display section.

ATLANTIC CITY, N. J. Bright warm rooms, attractive home. Near church, library, beach. Appetizing meals. Mrs. NEEL, 103 Stratford avenue.

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

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

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

LENDING LIBRARY

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

LINENS AND VESTMENTS

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

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RATES

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POSITIONS OFFERED

ENERGETIC, YOUNG PRIEST wanted for organized mission in Western diocese. Box D-1479, 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.

POSITIONS WANTED

CHURCH WORKER, male, 24, experienced in catechetical and mission work, desires position offering wide range of service. Lodging only remuneration required. Best references. F. JAMES CHAPMAN, 9951 Sadie avenue, Lemay, St. Louis, Mo.

EX-TEACHER, widow, desires position as house-mother, receptionist, or hostess in school, sorority, fraternity. Licensed driver; free to travel as companion. Reads and sews well. Excellent references. Mrs. ROBERT M. HOWARD, 54 Mt. Kemble Ave., Morristown, N. J.

CHURCH WORKER, age 26, graduate of St. Faith's. One year's rural mission experience. Desires position in rural mission or city parish. Box L-1477, THE LIVING CHURCH, Milwaukee, Wis.

INSTRUCTOR in commercial (single) academic subjects. Roman Catholic with degrees, license, seeks position in intermediate school of High Church supervision. Immediate consideration, Anglican adoption; ultimate goal, Orders in Anglican Church. Wants room, board, laundry, small monthly salary. Excellent references. Box S-1480, THE LIVING CHURCH, Milwaukee, Wis.

RETREAT

A RETREAT for Women—St. Katharine's School, Davenport, Ia. Vespers, September 18th through Mass, September 20th. Conductor, the Rev. Harold L. Bowen. All Church women welcome. Cost \$2. Communicate with the SISTER SUPERIOR.

ANNUAL RETREAT for priests at Holy Cross will begin Monday evening, September 16th, concluding Friday morning, September 20th. Address GUESTMASTER, OHC, West Park, N. Y.

THE ANNUAL RETREAT for clergy of the diocese of Fond du Lac is open to a limited number of other clergy. Conductor: Rev. Harold Holt, D.D., rector, Grace, Oak Park. Dates: September 9th (supper 6 p.m.) through breakfast September 11th. Place, cathedral and Grafton Hall, Fond du Lac, Wis. Reservations, \$2.50; address BISHOP'S OFFICE, Fond du Lac, Wis.

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
New York City

REV. GEO. PAUL 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, D.D., Rector

Sunday Masses: 8, 9 and 11 (High Mass) A.M.

Week-day Masses: 7 and 8 A.M.

Confessions: Thursdays, 4:30 to 5:30 P.M.

Saturdays, 3 to 4 and 7:30 to 8:30 P.M.

RESURRECTION 74th Street East of Park Ave.

THE REV. GORDON WADHAMS, Rector

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

St. Thomas' Church, New York

Fifth avenue and 53d street

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

Sunday Service: 8 and 11 A.M.

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

Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)

Choral Eucharist, Sermon, 11 A.M.

Trinity Church

Broadway and Wall street
In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

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

Summer Schedule, June to October

Sunday Mass, 7 and 10 A.M.

Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.

Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

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

A.M., Sunday School; 11:00 A.M., Morning Prayer (Holy Communion 1st and 3d Sun.).

MONTANA

St. Peter's Pro-Cathedral

Helena, Montana

VERY REV. CHAS. A. WILSON

Sunday Services: 8 & 11 A.M.

NEW HAMPSHIRE

Christ Church, Portsmouth

THE REV. SHEAFE WALKER, Rector

Sundays: Low Mass, 7:30 A.M.; Sung Mass, 11:00 A.M.; Evensong, 7:30 P.M.

Saturdays: Mass, 7:30 A.M.; Confessions, 7:00-8:00 P.M.

PENNSYLVANIA

Pro-Cathedral Church of the Nativity

3rd & Wyandotte Sts., Bethlehem, Pa.

THE VERY REV. ROSCOE THORNTON FOUST

THE REV. CHARLES R. ALLEN

THE REV. DEAN STEVENSON, Chaplain to
Episcopalians at Lehigh University

Sunday Services: 7:30, 8:30, 11 A.M.

Young People's Fellowship: 5:30 P.M.

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

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

Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.;

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

Daily: 7, 9, 12:30, and 5.

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

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30; 11 (Sung Mass and Sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:30-5, 7:30-8.

Evensong: 5:30 daily.

Convention Services in Greater Kansas City

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

Kansas City, Mo.

Grace and Holy Trinity Cathedral

415-25 West 13th Street

Very Rev. C. W. Sprouse, Dean

Sundays: 8 and 11 A.M.

Weekdays: 7:30 A.M.

St. Andrew's Church

Meyer Blvd. and Wornall Rd.

Rev. Dr. Earle B. Jewell, Rector

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

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

St. John's Church

517 Kensington Avenue

Rev. J. B. Matthews, Rector

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

St. Mary's Church

13th and Holmes Streets

Rev. E. W. Merrill, Rector

Sundays: 7:30 and 11:00 (2nd Sun.

also 9:00)

Weekdays: Wed. 7:00; Thurs.

9:30; Fri. 6:30; Sat. 8:00.

Kansas City, Kans.

St. Paul's Church

18th and Washington Blvd.

Rev. Carl W. Nau, Rector

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

