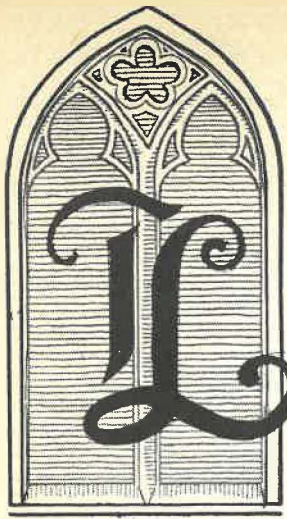
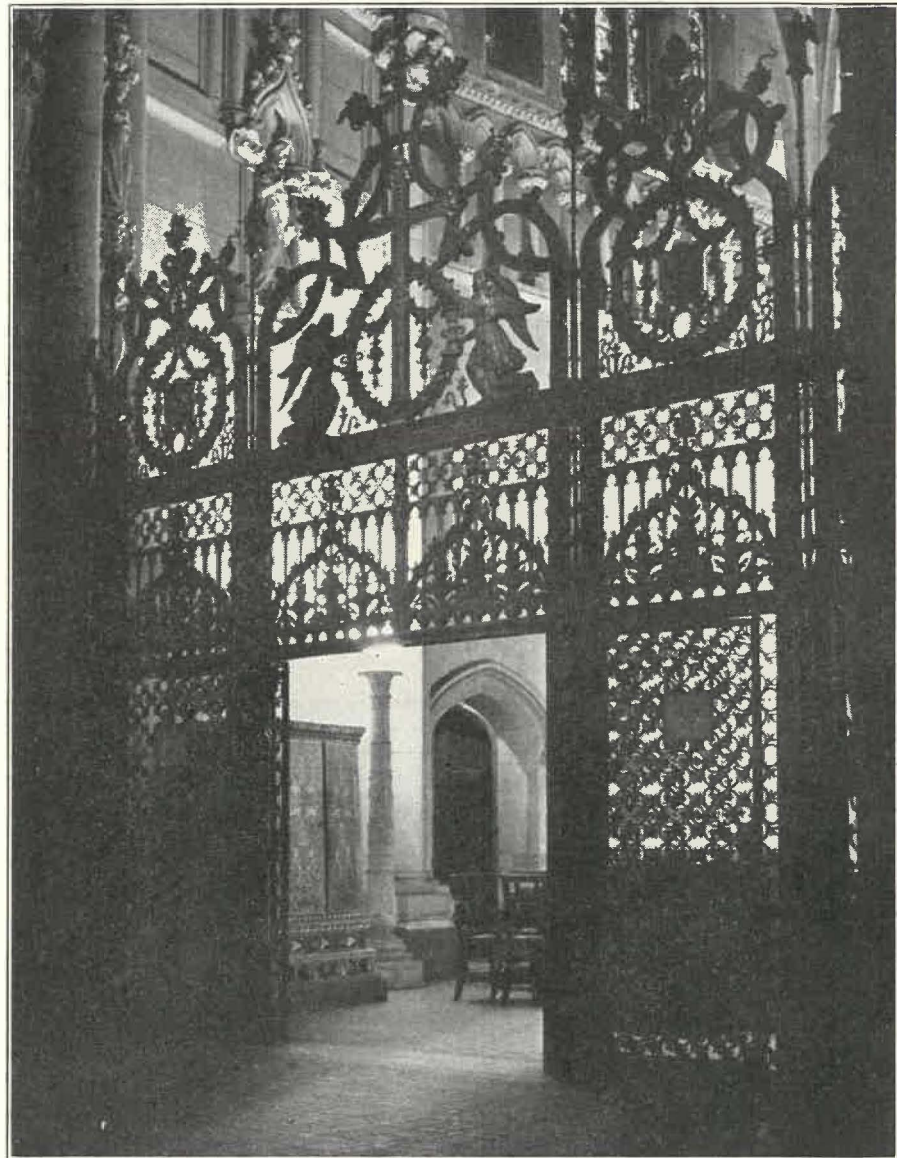
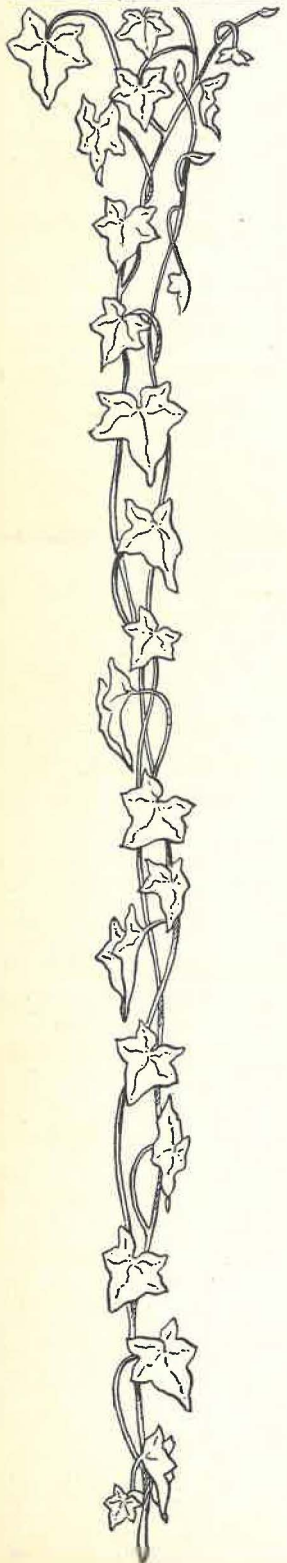


July 20, 1938



The Living Church



CHAPEL OF ST. SAVIOUR, NEW YORK CATHEDRAL

The picture shows the grillwork at the entrance of the chapel, which is devoted to Oriental and English services.
(Photo by Ralph C. Schindler.)

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Price 10 Cents

A N N O U N C E M E N T

The executive, production, sales, and accounting offices of Morehouse-Gorham Co. have now been closed in Milwaukee and transferred to New York City.

Only the editorial offices of The Living Church and The Living Church Annual will be continued in Milwaukee. Correspondence for these two publications should be addressed to 1801 W. Fond du Lac Ave., Milwaukee, Wis., until August 1st; after that date to the new address noted below.

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Mass

TO THE EDITOR: A footnote beneath Fr. Hay's article, *Why Have Any Funeral At All?* [L. C., June 15th], has been a source of particular interest to me. Using the term Mass to designate the Church's Eucharistic Offering, the writer says: "This word Mass is not a beautiful word, and its ancestry is in doubt. But its value consists in its very flavorlessness. All the other words, Sacrament, Sacrifice, Communion, Eucharist, Mystery, have tremendous meanings. Mass, to me, means all the meanings rolled into one small parcel."

The thought has often occurred to me that we might do well to make wider use of the simple term Mass. Strange as it may seem until the thought has been given some consideration, its value lies in its very *meaninglessness*. Fr. Hay calls it *flavorlessness*, and that is a good designation, too.

Liturgical scholars universal have found in the Mass five elements or aspects. These are (1) Thanksgiving, (2) Commemoration, (3) Mystery, (4) Fellowship, and (5) Sacrifice. Now, consider for a moment the names commonly applied to this great, central act of the Church. Some like the term Eucharist, but this is nothing more than the Greek *eucharistia*, and emphasizes the idea of thanksgiving. Lord's Supper, a popular term with the Protestant bodies, turns one's thoughts largely to commemoration. Holy Sacrament, again, is nothing more than the English equivalent for the Greek *mysterion*, which brings the note of mystery to the fore. Holy Communion, probably the most popular of all among Anglicans of various opinions, is to say nothing more than that the rite is a means to fellowship. Liturgy turns one's thoughts to the form, and tends to suggest the sacrificial aspect.

But the word Mass: what does it mean? Of course we all know that its origin is Latin, and while it is a fact that "its ancestry is in doubt," it is the wisest opinion that it is a contracted form of the *Ite, missa est*, with which the Latin Mass is concluded. The term itself, then, means simply, "Go, it is ended," or "Go, it is the dismissal."

What, then, could be more "flavorless"? What, could we divest ourselves of preconceived prejudices, could be more meaningless, yet at the same time inclusive? Meaningless because the term emphasizes none of the five aspects to the exclusion of others, but inclusive because it "means all the meanings rolled into one small parcel." It was this thought that I attempted some weeks ago to set before the clergy of this diocese (Easton) in a paper presented before the clericus. At that time the idea was not at all warmly received. It is, therefore, with the hope that this may to some extent clear my position that I beg space to print this letter.

(Rev.) J. RANDOLPH FIELD.

Princess Anne, Md.

Cost of Education in Sagada

TO THE EDITOR: May I have the privilege of a few lines to correct an error for which I am responsible and which, having been given publicity in your news columns, has caused considerable embarrassment to my colleagues?

While I was on furlough a few months

ago I spoke to many Church groups about the educational work of the mission. In intending to say that students are given an education in mission schools for merely nominal fees, ranging from 25 cts. a month and upward, I seem to have given the impression that the mission schools are able to take care of the children for that absurdly low sum. Actually, the annual cost to the mission of educating a child ranges from \$30 to \$50. The cost to the child is much less than this, ranging from 25 cts. to \$1.00 a month. The difference must be met out of inadequate appropriations and from the generosity of interested benefactors in the home Church.

(Rev.) CLIFFORD E. BARRY NOBES.

Sagada, P. I.

Young Priests and Old Ones

TO THE EDITOR: Sometime recently one of our bishops was said to have made the remark that most clergymen were not really effective priests until they had reached the age of 50. But this bishop is in a class all by himself. Most bishops and vestries are looking for much younger men.

Some of us are not old, but have passed our youth, and we are wondering just what is the mental twist when a bishop well over 60 insists on getting priests in his diocese under 30. What makes him think he can hold down the job as a bishop better at that age than a minister of a parish? Supposing the clergy were to go on a "youth strike" and insist that their bishops were all under 40? And the same applies to vestries. Nine men advanced in years tell the bishops they must have a young unmarried man to attract the young people. Attract them to what?

Some of us remember our first year's sermons. We have read some of them recently, and we wonder at the patience of congregations willing to listen to such twaddle. Perhaps the present crop of youngsters are better

fitted than in our younger days, but we doubt it. They may have more nerve (or is it "gall"?) but we are all pretty much the same. The fact is that no man is ready for the head of a parish until he is 40. Before that time he should work under someone else, and prevent some of the ghastly mistakes young clergy are so often making. Sure, we need a few "beardless youngsters" to ginger up some of the older boys, but for heaven's sake, bishops and vestries, call a halt on this juvenile wave going through the Church and shall we say "be your age"; for if you feel you're slipping and need a young spiritual adviser to give you pep, some of the rest of us don't. . . .

(Rev.) ARCHIBALD WILLIAM SIDDESS.
Puyallup, Wash.

A Beautiful Poem

TO THE EDITOR: I am enclosing a copy of lines written by Fr. Walter C. Clapp in 1903 in the Philippine Islands. It has occurred to me that many of your older readers might appreciate having them. I have received them through the kindness and courtesy of Bishop White, of Springfield, Ill., who had kept them in a scrapbook through all these years, but my original sight of these verses was in the *Diocese of Springfield*, and in Bishop Seymour's Prayer Book.

(Rev.) MERTON WINFRED ROSS.

Sechlerville, Wis.

"I SHALL GO SOFTLY"

By Walter C. Clapp

Written on the death of Mrs. Clapp

"I shall go softly, all my years."

Isaiah 38:15.

Since thou art dead, "I shall go softly all my years,"
Knowing the gates of joy are closed to me;
Not sowing earth, indeed, with fruitless tears,
Remembering thee.

For it would dim for thee the glory of the spheres
To know that I and gray despair were wed;
Yet love, "I shall go softly all my years,"
Since thou art dead.

Services at Sea

TO THE EDITOR: I have read with interest Captain Mountford's letter [L. C., June 22d] relative to the service of the Holy Communion on Ocean liners, under the heading "Service Shy." He very naturally feels that where there is a priest of the Church on board it is inexcusable if no provision is made for an early celebration at which those who desire may receive the Holy Communion.

It is not to be expected that the officials of a steamship company will make it *their* business to hunt up the clergy but as a rule, if a priest approaches the purser, or his assistant, and intimates that he is willing to celebrate the Holy Eucharist, his offer is welcomed.

May I say that when I left New York recently I followed my usual custom, and soon after sailing made a call at the purser's

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office explaining that I was interested in there being a celebration of the Holy Communion on the following morning (Sunday) if it was possible. As on other occasions in the past I made it quite clear that I had no wish to conflict with any arrangement already made, but, I added, I have reason to believe that there have been times when the list of passengers included the names of several priests of the Episcopal Church, and yet no service of the Holy Communion was held. It was all too plain that each priest assumed that some one of his brethren would take the initiative. I assured the purser that the special object of my call was simply the wish to avoid so regrettable an omission on the present trip.

On this recent voyage we spent two Sundays at sea, on both of which it was my privilege to officiate at the early service when the numbers present were most encouraging, and all received the Holy Communion. No Prayer Books were available for the use of the congregation, but that made little difference to the responses.

Before I landed at Liverpool, a request from the purser reached me asking if I would make out a list of such articles as were needed at the temporary Altar, or such as would prove helpful to the congregation in following the service. Needless to say I gladly did so, and the promise was made that such list would be placed in the Company's hands. (Rev.) ROBERT HOLMES. Stafford, England.

TO THE EDITOR: Captain Mountford's story of the priest traveling tourist who allowed Low Sunday on shipboard to pass without opportunity for passengers, Churchmen, to assist at the Eucharist, is paralleled by a similar incident related to me, except that the clergyman was a bishop (probably not traveling tourist) and the day was Easter Day! (Rev.) JAMES R. SHARP. Nashville, Tenn.

Conversion and the Will

TO THE EDITOR: One doesn't always want to be expressing oneself in letters to the Editor, and besides one hasn't always something so important to say! But I feel so sorry for your correspondent, Reginald Wesley Martin [L. C., June 15th] for his lack of understanding in the matter of conversion in the Episcopal Church that I'm willing to be thought forward and self-opinionated if this letter can in any way help Mr. Martin to a better understanding of conversion in the Church. We do believe in it, regardless of what the "prominent Episcopalian" said (although I think he, or she, probably meant that we, as a Church, do not believe in conversion of the emotional "shoutin' Methodist" type.) But we do believe in a conversion, or, rather, a series of conversions which spring from the will "to know Him more clearly, love Him more dearly, and follow Him more nearly day by day." The stronger the will, the deeper and harder the pull of that strong current which cleanses its stream as it hurries along till it lose itself in the infinite main (see The Song of the River in Kingsley's *Water Babies*). Let's not worry about the emotions—they can't always be trusted—and they'll take care of themselves if left to God, for He will reward us with the "grace of devotion" as He sees fit. It's the will that matters!

And as for the Church being emphasized more than our Lord—how can that be so if we believe that the Church is the "extension of the Incarnation"? Christ the Body and we His very members—the vine and we the branches growing from, and a part of, that very stem. The Church is an organism, not an organization.

And finally, it is certainly a great pity that Mr. Martin has never heard our Blessed Lord spoken of reverently and lovingly excepting at Church services or Sunday school. I rejoice to say that this has not been my experience. I feel sure because I have been blessed with having had our faith presented to me in all of its truth, beauty, and fullness, and it has naturally followed that "our Father's business" is of all importance and conversation on this theme is bound to follow. St. Ignatius cried out in an ecstasy, "O, my God, if men did but know Thee!" and I would like to add—in our holy faith through regular reception of the sacraments whereby we receive grace upon grace in continual conversions.

KATHERINE R. DAVIS.
Springhouse, Pa.

Outdoor Political Meetings

TO THE EDITOR: In all that I have read about Mayor Hague's action in Jersey City, I have failed to see any allusion to the very important point that all communities have the right to suppress outdoor meetings, when in their opinion such meetings tend to incite disorder or riot. Strange as it may seem to some, many people are violently opposed to Socialistic and Communistic doctrines and intend to show their dislike to attempted public teaching of them. Recent occurrences in New Jersey seem to show that the police were not mistaken in their estimate of the situation.

Now, I do not advocate the suppression of free speech. In fact, I hold the right highly. But at times it is inexpedient to exercise our rights fully. We must remember that if a person has the right to mount a soapbox and deliver his views, the surrounding crowd has the same right; and if the subject be unpopular with the crowd, there is no telling what may happen. No, if a person would avoid trouble, let him rent a hall and admit a sympathetic crowd, and say what he wishes, provided it be not libelous or seditious. C. K. HITCHCOCK.

Bonne Terre, Mo.

Chautauqua Summer Chapel

TO THE EDITOR: The Episcopal Church maintains a beautiful summer chapel at Chautauqua, N. Y., with regular Sunday services, full choir, and Eucharists on Saints' days and holy days, that are very well attended. In addition we have a comfortable Church cottage which serves as a center of fellowship for Churchmen on the grounds, and provides comfortable rooms at reasonable prices for guests.

Both the cottage staff and the Chaplain would be eager to welcome Churchmen who come to Chautauqua this summer, if they would make themselves known to us on arrival. I would appreciate hearing from the clergy of any of their parishioners planning to visit Chautauqua Lake during the months of July and August.

(Rev.) MYLES VOLLMER,
Mayville, N. Y. Chaplain.

The End of Man

TO THE EDITOR: "The chief end of Man is to glorify God and to enjoy Him forever"—not "worship," as in your editorial of June 15th. Maybe you could keep a Shorter Catechism on your desk. Or maybe you are better off without that paleozoic gem. (Rev.) C. G. HAMILTON.

Aberdeen, Miss.

WE STAND CORRECTED. But the sense of our quotation stands, though we were not quite accurate textually.—THE EDITOR.

BOOKS RECEIVED

(All books listed here may be obtained from Morehouse-Gorham company, 14 East 41st street, New York City.)

THEOLOGY AND RELIGION

Anglicanism in Transition. By Humphrey Johnson. Longmans, New York. Pp. 235. \$2.25.

† A Roman Catholic commentary on the Anglican Church in the 400 years since the Reformation. The author is a priest of the Birmingham oratory.

The Church. By George Stewart. Association press, New York. Pp. 98. 50 cts.

† Number 13 of the *Hazen Books on Religion*, by a well-known Presbyterian.

The Creed of an Idealist. By Edward McCrady. Eerdmans publishing co., Grand Rapids, Mich. Pp. 103. \$1.00.

† A discussion of the relation between idealism and the fundamental doctrines of Christianity.

The Eternal Gospel. By Rufus Jones. Macmillan, New York. Pp. 235. \$2.00.

† An exposition of the self-revelation of God as Spirit, the latest and one of the best of Dr. Jones's books. The volume begins a new series by leading authors, entitled *Great Issues of Life Series*.

God in Our Lives. By Rolland W. Schloerb. Harpers, New York. Pp. 126. \$1.50.

† A book on the nature of God, by a Baptist minister.

Recoveries in Religion. By Ralph Sockman. Cokesbury press, Nashville, Tenn. Pp. 284. \$2.00.

† The book considers five "recoveries": of authority, of balance, of radiance, of power, and of preaching. The author is a well-known Methodist minister.

Resources for Living. By Gaius Glenn Atkins. Harpers, New York. Pp. 254. \$2.50.

† A book primarily for laymen on the enrichment of daily life.

To Live in Christ. By Trevor H. Davies. Oxford press, New York. Pp. 250. \$2.00.

† An unusual book on 11 great books and their authors. Dr. Davies is the beloved pastor of Eaton Memorial church, Toronto, Canada.

NEW TESTAMENT

The Carpenter of Nazareth. By Casper S. Yost. Bethany press, St. Louis, Mo. Pp. 356. \$2.50.

† A life of Christ set against His earthly environment and background.

Christian Beginnings. By Morton Scott Enslin. Harpers, New York. Pp. 533. \$3.75.

† A history of the apostolic Church as set forth and interpreted by the New Testament books. The author is professor of New Testament literature and exegesis in Crozer Theological seminary.

The Master's Questions to His Disciples. By G. H. Knight. Augustana book concern, Rock Island, Ill. Pp. 320. \$2.00.

† Meditations on the questions addressed by our Lord to His disciples.

The New Testament. Translated by Charles B. Williams. Bruce Humphries, Boston. Pp. 576. \$2.50.

† A translation of the New Testament into contemporary English as spoken in America.

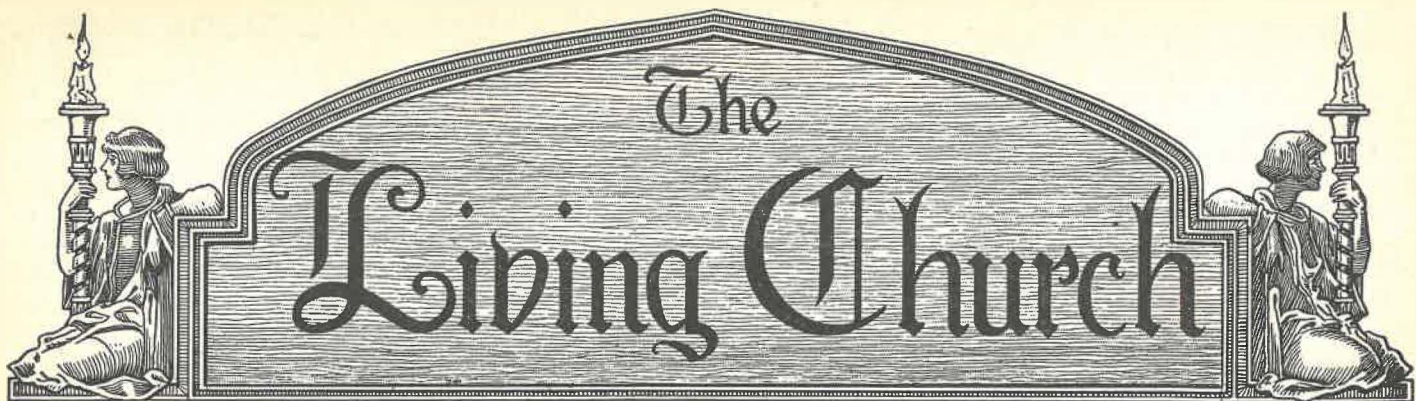
OLD TESTAMENT

Ancient Hebrew Hymns. By W. O. E. Oesterley. Macmillan, New York. Pp. 207. \$2.00.

† A metrical translation with introductions and notes. The book is intended for readers who do not know Hebrew.

Studies in the Book of Daniel: Second Series. By Robert Dick Wilson. Fleming Revel, New York. Pp. 286. \$2.50.

† A study of the relation of the Book of Daniel to the canon of the Old Testament as determining the date of Daniel and other problems. Dr. Wilson died in 1930. This book has been edited by his pupil, Oswald T. Allis, from manuscripts left by Dr. Wilson.



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No. 3

EDITORIALS AND COMMENTS

Midsummer Religion

SUMMER is traditionally the season for an annual slump in religion. Church schools are closed and (we regret to say) in some instances churches are also closed, though fortunately this is rarely the case in the Episcopal Church today. Services are fewer, clergy and lay people alike are on vacations, and the tempo of life is generally more leisurely.

Most of us would scarcely maintain that our religion is as intense in July and August as it is in March and April. Lent and midsummer are, in fact, opposite poles in the spiritual life. But this need not be a cause for misgiving. If the Church sets forth certain seasons in which it expects "extraordinary acts and exercises of devotion," it does not follow that other seasons are to be lacking in spiritual exercises but rather they are to be considered as seasons of ordinary acts and exercises of devotion. During midsummer there are few special days of festival or fast; Trinitytide, with its several consecutively numbered Sundays, is essentially the season of ordinary religion.

The one great festival that does occur in midsummer serves but to emphasize this point. The Feast of the Transfiguration, which we shall be celebrating in a few weeks, commemorates a rare moment of spiritual exaltation on the part of our Lord and His closest followers—a moment the significance of which is contained in the message that the disciples derived from it and carried into their ordinary, workaday lives. The moment of Transfiguration on the mount could not endure but it gave strength to St. Peter and St. John and St. James, to comfort and inspire them on lesser days. So intense was that experience that "they kept it close, and told no man in those days any of those things which they had seen."

If summer is a season of ordinary religion, its greatest message is that true religion is not a matter of extraordinary times and occasions. It does not consist in teaching church school or conducting guilds or brotherhoods. It does not even consist simply in going to church on Sunday. Rather, religion is that dominating force which leads one to serve God rather than to seek one's own pleasure. It manifests itself if it be real in every act of one's life. "Do all to the Lord Jesus" is its

governing motive. It has as much to do with one's business, one's pleasures, and one's conversation as with one's worship.

A little religion may easily tend to develop a false piety that is both irritating and ineffective. The corrective is not less religion but more, and a healthier view of the Christian faith. The Forward Movement devotes the first half of its meditations for this summer to the study of the doctrine of God. It is a right perspective; if our ordinary religion is to be a true one it must be build upon a right view of God and of our relation to Him and to our fellow men.

OUR LORD enjoins us to "pray without ceasing." This does not mean that all of our days must be equally devoted to prayer in its technical sense but rather that our whole life should be one of worship. God desires for each of us the fullest and most complete life of which He has made us capable. He does, indeed, leave room for specialization in devotion, as in any other phase of life. He calls some to devote their whole lives to what is preëminently *the* religious life. But to those not so called, the duties and functions that are superficially distinguished as religious are not to be viewed as exclusively the practice of their religion; they are but a phase of it. Religion must dominate every act of one's life, else it be untrue to itself and to God.

That means, then, that religion cannot be laid aside when one starts for his vacation; but it also means that one's vacation, with all the pleasures and recreations that it implies, is not a violation of one's religion. The Puritan, to whom games and recreation were an abhorrence, and whose religion was one in which joy and laughter had no place, was a poor pattern for Christians to follow. What means the beauty of grass and flowers, of forests with their mass of tints and their swirl of swaying branches? What means the rhythm of the wash, wash of the surf upon the beach, the song of the shells, the ripple of the lake, and the roaring of the sea? Why does bird call to bird in cadences of song, and the cricket and the katydid speak in chants? Why do sunbeams dance, clouds assume shapes of beauty, and winds blow breath and refreshment upon their wings? Why is the moon a thing of beauty, the stars bits of loveliness, the firmament a vast expanse of

splendid jewels? Why are laughter and joy natural to children, so that those who are the patterns in the kingdom of God are also the most joyous creatures in it? Is it not because joy and beauty and music and loveliness are the natural attributes of all of God's creation? Is it not because the more of God there is in anything, whether in heaven or on earth, the more of beauty and of sweetness and of joy there is in it?

That is why the beauties of heaven, as they are depicted by the seer, are so surpassingly lovely. A sea of glass, a rainbow about the throne, creatures casting their crowns before the Lamb, multitudes clad in white raiment, a city of pure gold, whose foundations are garnished with precious stones—all this tells of sublime beauty and perfection; never of gloom. There is no sombreness, much less is there anything of ugliness, in the pictures that are painted for us of God and of the heavenly places.

And that is why the Church on earth loves to make beautiful the place which the Son of God takes for His earthly throne; why music and flowers and lights and incense and all things that speak of beauty and of loveliness are appropriate to Christian worship. How blind we are when we shut out symbols of beauty from our churches; blind to the example of woods and streams, of fragrant flowers, of hills and valleys, of earth and its verdure everywhere; blind to the example of the expanse of the star-lit firmament; blind to the example of the worship of heaven, as it has been revealed to us. Why have we assumed that beauty, in any form whatever, is aught but the natural and proper setting for the worship of Almighty God? One who can enjoy the complex beauties of nature and not become a "ritualist" in religion must be singularly deficient in his application of analogies.

YES, but the beauty and the loveliness of nature mean even more to us than this. They mean that human life is not meant to be a sombre thing; that whatever makes for innocent pleasure, makes life itself more God-like. There is a time for pleasure; a time for gaming and relaxation; a time for leaving cares to one side and seeking the refreshment that comes from being near to nature. All this is a legitimate, a noble phase of life. In six days God performed the work of creation, and on the seventh day He rested. Work first; then the right to rest—that is the divine order.

Vacation affords no cause for prayerlessness. Our daily morning and evening prayers and our meditations should be as essential a part of our life in summer as in winter. Nor is vacation time an excuse for neglect of public worship. Whether on the weekend motor trip or on the more prolonged vacation we can generally find ourselves on Sunday, if we plan aright, not far from some church, large or small, at the altar of which the Holy Sacrifice is being offered. If it is a church of our own communion we can kneel with its communicants to receive the Bread of Life; if of another communion we can nevertheless join in prayer and worship of our common Lord with our fellow Christians. If we are in some remote spot where we cannot attend church we have the comfort of our own Prayer Book and we can invite those around us, whether they be few or many, to join with us in the service of morning or evening prayer. Every adult Christian, and especially every head of a family, ought to be able on occasion to officiate at the daily offices of the Church so that his family and his friends are not deprived of the Church's regular order of worship when they are not within the reach of a church or chapel.

But in planning a vacation it is often possible to find a

church that one can attend. The *Living Church Annual* lists all of the Episcopal churches in this country and a note or phone call to the rector of the church selected will bring a ready response and a list of the hours of services. Worship with other congregations in unfamiliar places is an enrichment of the devotional life and a broadening of the spiritual horizon. Those dioceses that publish lists of their summer chapels and the hours of service therein are performing a valuable service to the whole Church and one that should be more widely known and used. There is a special responsibility on the little parish church in a resort region to make itself known to the transient community so that those faithful laymen who actually wish to practice their religion during vacation may know of the opportunity afforded them.

Churchmen going abroad for their vacation also have unique opportunities for worship. Writers in our correspondence columns have called attention to the facilities for worship, or lack of them, on trans-Atlantic liners. Certainly the clergy who are crossing the ocean ought to regard it as a privilege to celebrate the Holy Communion on Sundays for all who may care to attend, and we have never known a ship's captain who would not provide facilities for such a celebration if asked to do so. In England the Churchman of course finds ample opportunity to worship in the splendid old cathedrals and the fine parish churches of our mother Church of England. On the continent there are often opportunities, if one will seek them out, to cement the formal intercommunion with the Old Catholic Churches by a personal act of Communion at an Old Catholic altar, or to enhance the growing spiritual friendship with the Eastern Orthodox Churches by worship in their churches. A visit to the Russian Orthodox seminary in Paris or to the Old Catholic congress being held this summer in Switzerland will prove an experience long to be remembered and will inevitably broaden one's religious outlook. Where these things are not possible there is almost always a church in which the Holy Communion is being celebrated in some Catholic rite or—as in the case of travelers in this country—there is one's own Prayer Book to fall back upon.

This thing at least we know—to make summer recreation an excuse for Godlessness or irreligion is worse than foolish. It is to blind one's self not only to the teaching of the Church but to the message of nature itself. Summer is not a time for irreligion but for the ordinary religion that is the very foundation of the Christian life.

Let us then have a proper sense of perspective during this summer time. Our religion justifies us in devoting as much of it as our circumstances permit to wholesome recreation. Let us not insult Almighty God by using the beauties of nature in such wise as to deny Him.

Religious Bequests

SOME of the Roman Catholic institutions have devised a plan for securing money by distributing among members of the bar a leaflet which they call *The Making of a Catholic Will*. It is a carefully prepared memorandum showing what should be included in a properly prepared will, and there is enclosed a card for filing with information as to proper objects for bequests, such as the parish; diocesan and national institutions; and world activities of the Church, particularly foreign missions. The leaflet begins with a quotation from St. Francis de Sales, who laid down certain duties for devout persons living in the world to fulfil regard-

ing their wills. One of the first was the early drawing of a will. In this connection it is pointed out that it is a reasonable obligation to God, to oneself and to one's dependents.

In the words of the great Horace Binney of Philadelphia, who argued and won the famous Girard will case, "Whatever is given for the love of God or for the love of your neighbor in the catholic and universal—given for these motives and to these ends—free from the strain and taint of every personal, private or selfish motive" is to be commended. This advice may well be taken to heart by Churchmen of our own communion, and especially stressed by the clergy, whose duty it is "to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable purposes" (Prayer Book, p. 320).

It occurs to us that an additional object could be added to the three already mentioned, namely the support of foundations like the Church Literature foundation for the support of the Church press.

A Strange Event

HERE is a little item from a Los Angeles paper:

"In a quiet ceremony at 10 a.m. today at the Catholic Church of American Martyrs, Manhattan Beach, Lita Grey Chaplin, former wife of the film comedian, will be married to Arthur F. Day, theatrical agent.

"The services will be preceded by a nuptial Mass. Rev. Peter Conway will officiate. After the ceremony the couple will give a reception in Miss Chaplin's home at 525 North Beverly drive, Beverly Hills.

"This will mark Miss Chaplin's third marriage. Her divorce from Henry Aguirre, Jr., an actor, became final last Friday. Day assumed charge of the actress' business affairs a year ago."

A subsequent account of the "quiet ceremony" begins: "Lita Grey Chaplin was almost late for her wedding yesterday. Several score children visiting the Church of the American Martyrs in Manhattan Beach for their catechism were a little tardy, too. So the youngsters witnessed the nuptials of the one time leading lady and wife of Charles Chaplin, with Arthur Day, Jr."

We wonder how well the pastor succeeded in teaching the catechism to the tardy youngsters who had just witnessed the "nuptials" of the twice-divorced screen star, preceded by a nuptial Mass. Isn't there something in that catechism about the teaching of the Catholic Church as to the indissolubility of Christian marriage? Or has the Roman Church abandoned that bit of Catholic doctrine?

We are watching our Roman Catholic exchanges with interest to see their comment on this event. So far we have not even found a passing mention of it.

Missionary Districts and Aided Dioceses

WELCOME and encouraging is Bishop Bartlett's statement that 13 dioceses and one missionary district have voluntarily released appropriations from the National Council during the past five years. And encouraging indeed is the change in the status of the jurisdiction of Oklahoma from a missionary district to a diocese which was completed at General Convention last year.

The term "missionary district" is unique in the American Church. It is not known to the Church of England or any

other part of Catholic Christendom. There are, of course, missionary dioceses but these are almost invariably in non-Christian lands. The United States is supposedly a Christian country and the Episcopal Church is native to it. Missionary districts were essential in pioneer days and to a lesser extent they are needed today, but they ought to be a passing phase of Church life just as territories were a passing phase in the national life. It ought to be the ambition of every missionary district to relinquish national aid and assume diocesan status at the earliest opportunity so that it can be added to the normal fellowship of the Church as a self-governing unit.

Similarly an "aided diocese" should not expect to receive help from the national Church year after year, except in the case of a special type of racial, educational, or other work within its borders that is the concern of the whole Church. Other than in those special cases, it seems to us that a diocese that continues to need the help of the national Church in its financing ought to revert to the status of a missionary district and not expect the rights and privileges of a diocese.

If the Church does the missionary, evangelistic, and educational task that is before it today there ought to be no such thing as a domestic missionary district in the next generation. There will, of course, still be need for domestic missions on a national scale, but the aid extended should ultimately be only for special projects and not simply for the maintenance of the normal work of the Church.

A Distinguished Layman

IN THE DEATH of Charles C. Marshall the Anglican communion has suffered a tremendous loss. He was recognized as one of the distinguished scholars of our Church and generally known for his work on Church and State. His well known book, *The Roman Catholic Church in the Modern State* has been described as "an adventure for truth in the interest of a clearer popular understanding of the historic conflict of Church and State."

He was a most devout Churchman, always seeking God in the quiet of the early morning, driving nine miles even until the very end to be present at the early Mass. His children can ever recall the sight of their parents at prayer in their own home. This is one of those things in which actions speak louder than words. In his home a beautiful little chapel formed a background for daily worship—a place to pause in the rush of daily life, a few minutes for quiet meditation. He ever showed the right way by both precept and example. His personal characteristics won him admiration and affection from all who knew him.

May his soul, and the souls of all the faithful, through the mercy of God, rest in peace.

The Bishop-Elect of Arkansas

WE REJOICE that Dr. R. Bland Mitchell has accepted his election as Bishop of Arkansas. That diocese has gone through a long period of difficulty and disorganization owing to its failure to find a bishop and the work of the Church within its borders has inevitably suffered for that reason. The diocese is in need of sound and statesmanlike leadership and it is to be hoped that this will be provided by its Bishop-elect. The virtual unanimity of his election assures him that he will find a united diocese ready to help him as he enters upon his episcopate. We extend him and the diocese our hearty congratulations and sincere good wishes.

Nationalism In Religion

By the Rev. Canon W. A. Wigram

Continental Correspondent of THE LIVING CHURCH

THE WAVE of nationalistic feeling in Europe—which the victors did so much to inflate during the war and have found such a nuisance since—has become a positive problem in religious matters. It is a force that is real but needs guiding, and can easily be abused.

This is particularly the case in the whole of the Orthodox Church, and is especially manifest in that part of the Orthodox communion which is Greek in nationality. Nationality and religion were the same thing in the long ages of Turkish oppression, and the feeling does not die away when the rule of the Turk is past for ever.

Thus, the authorities of the Orthodox Church in Palestine regard the whole institution as merely "Greek." It is true that the bulk of the Christians in that land are Arab by blood and language, and are spoken of as "Arabophones," but every bishop, archimandrite, and dignitary of every sort, is pure Greek. This was not always the case, for in early days there were certainly "Arab" patriarchs and abbots—sons, that is, of the Syriac speaking natives of the country. After the Crusading episode, however, and when the Ottoman Turk became the ruler of all that part of the world in A.D. 1500 all the church authorities became Greek. There was a good deal of Latin propaganda to face, and most educated ecclesiastics of the day were Greek in race and language, so that the Brotherhood of the Holy Sepulchre came to regard themselves as a garrison, charged only with the duty of keeping the Holy Places throughout the land (and in Jerusalem and Bethlehem more particularly) from Latin invasion. All pastoral and educational duties were negligible, in comparison with that duty—and were neglected in consequence.

"I do hope you Anglicans will get into communion with the Orthodox," said a zealous Romanist to an English cleric. "You might even be able to get the Greek bishops to do some spiritual work!"

Quite naturally, this attitude has meant that the Latin and Protestant missions in the land have a promising field for propaganda. The Church of England has kept steadily to her engagement with the Orthodox authorities, and has refused to "proselytize"—but that does not mean that many of the Orthodox have not wished to join her!

In Cyprus the same "nationalistic" spirit has been in evidence, but with a different result. There for 60 years of occupation of what was legally Ottoman territory till the war, the British government has given the fullest liberty to the Orthodox Church, with the rather disappointing result that the bishops have neglected spiritual work to put themselves at the head of a political movement (strongly discouraged by embarrassed authorities in the land of Greece) for "union with

the mother country" and "deliverance from the oppressor."

This movement culminated in the year 1931 in personal attacks on a governor who had far more knowledge of and sympathy with things Orthodox and Hellenic than have most Englishmen, and in the burning of Government house by a mob led by clerical dignitaries! A force of 100 soldiers sufficed

to restore order, and the "garrison" of the island, which had been reduced to about 50, was raised to its full paper strength of fully 170 men! (Cyprus is about as big as Wales.) The two bishops (of Kition and Kyrenia) who had been leaders in this agitation were neither of them Cypriot by birth, and had both declined to become British subjects. They were now told that unless they would undertake to refrain from political action in future, and would confine themselves to their spiritual work, they could not be allowed to live in the island. As they refused either to give the pledge or to resign their sees, exiled they were. The Archbishop of the island dying at this juncture, there remained only one Bishop in the land, the Cypriot born Leontius of Paphos, who was away at the time of the rebellion. As no synod could be held to elect a new Archbishop in the absence of the two recalcitrants, the see remained vacant.



BISHOP LEONTIUS

The Bishop of Paphos studied some time ago at the General Theological seminary, New York City, obtaining the degree of Master of Sacred Theology.

NOW, the Bishop of Paphos has been drawing attention to himself by his political activities. Having voluntarily sworn allegiance to the King of

England, he insists on praying publicly for the King of Greece as his only true sovereign, and denounces the British authorities as oppressors, and telegraphs to the King and Premier of Greece to "deliver Cyprus from her oppressor and unite her to the motherland."

As he refused to abstain from this political action, he has been ordered to confine himself for one year within the limits of his own diocese—no very oppressive penalty! Meantime, the rest of the island must remain without bishops. The two exiled prelates have declared themselves willing, not to resign, but to appoint deputies to vote at an electoral synod, so that an Archbishop of Nicosia could be chosen; but the factious conduct of the Bishop Leontius has made this impossible, though the British government raised no objection. Further, a recently made law, that declares that bishops in Cyprus must either be or become subjects of King George of England has put a further difficulty in the way—though the recent record of the Cypriot bishops makes the ruling reasonable enough.

The trouble is that there seem to be no Cypriot clergy who can be called "*episcopabilis*." Are we to ask eligible Greek priests to naturalize? Nationalism may have its place in religion, but when it runs wild it becomes a serious nuisance to all parties.

Desiderius Erasmus

Scholar and Catholic

By the Very Rev. Hughell E. W. Fosbroke, S.T.D., LL.D.

Dean of the General Theological Seminary

HERE WAS A MAN whose laughter shook the world. In two books which had for that day and age an amazing circulation, the *Praise of Folly* and the *Colloquies*, he held up to ridicule the ignorance and credulity of priest and friar. His raillery spared neither prince nor prelate nor pope as he exposed the follies and the frauds of those who professed to serve the Church and the cause of Christ's religion and in reality were seeking only their own advantage and profit. And this mockery moved the heart and the conscience of his age because behind the laughter lay a great seriousness. It was this same man who took the lead in bringing the actual text of Holy Scripture within the reach of the plain man because of his profound faith that the world of his day needed above all a new knowledge of the Christ of the New Testament record. Erasmus both by his trenchant wit and by the range and grasp of his scholarship was one of the significant forces that prepared the way for the Reformation. And then when the issue was fairly joined and the great disruption was in the making he refused to align himself with those who seemed to be most clearly advocating the reforms to which his own writings had so insistently pointed; and at last he was found in active opposition to the Protestant leaders. He lived and died a Catholic. Was this due to timidity, or, to put it more kindly, to the reserve of the scholar bewildered by the brutal realities of conflict? Or was he, as some have said more harshly and did say in his own day, just a trimmer bent on not committing himself until he could triumphantly throw the weight of his learning on the winning side?

It must be admitted that he was thin-skinned and abnormally sensitive to criticism and that his ill health often made him seem unduly preoccupied with his own welfare, but this does but throw into more striking relief the courage and forthrightness with which he set forth his convictions in letters written in profusion both to Reformers and to stalwart defenders of the Catholic cause. His love of truth and his desire to commend it, not unmoved with the very human desire to commend himself, led him to make the most of what he felt to be good and right in the position of those whom he was addressing but at the same time in almost every instance the note of admonition and of criticism is sounded with unmistakable clearness.

So, writing to Adrian VI, he justly acknowledges that well-meaning Pope's desire to meet the crisis with gentle wisdom rather than with severity; but he goes on in words of solemn warning:

"If each is intent on his own private advantage, if theologians demand that on every side their authority shall be bolstered up, if monks allow nothing to be taken away from their privileges, if princes keep a bulldog grip on (*mordicus retinent*) their every right, it will be very difficult indeed to act for the common good" (Allen V, 261).

In even more emphatic terms than these he had for years been writing to the representatives of powerful vested interests, princes, prelates, inquisitors, urging upon them the grave necessity of reform. He did this, in the words of a by no means uncritical biographer "out of some impelling sense of duty and of right. If we may put any confidence in anything he ever said

or did we may rely upon this, that he felt himself the spokesman of a cause greater than himself—the cause of a free and sane scholarship" (Emerton 330). It was as the servant of truth that for years he did his utmost to secure for Luther a fair hearing. He was convinced that the Reformer had something to say to which the Church ought to give heed, and even after he had come to feel that the dogmatic violence of the Evangelical leaders had put them in the wrong he for a long time declined to publish anything against them lest he should seem to identify himself with those who sought to check the movement by the exercise of sheer force, by recourse to excommunication, imprisonment, torture, and the stake.

He strikes exactly the same note in his dealings with the leaders on the other side. These sentences from his first letter to Martin Luther are entirely characteristic:

"It is better to use in debate reasons which are strong and convincing rather than mere assertion. . . . We must be on our guard against saying or doing anything that savors of arrogance or partisanship. . . . We must keep our minds from being corrupted by anger, hatred, or vainglory for these things too often lie hidden in the very heart of piety" (Allen III 606).

And in his last letter to the great Protestant leader when the breach between them was about to become final, Erasmus has this to say:

"What you call my weakness or my ignorance is partly conscience, partly the use of judgment. In reading your works I greatly fear that by some trick Satan is deluding your mind while other things of yours so win me that I want my fears to be false. I am unwilling to profess that of which I am not yet persuaded, much less that which I do not understand" (Allen V 451).

THERE IS a ring of sincerity about this appeal to conscience and reason that reveals beyond anything else the temper of the man. He will not sin against the light. Because of this he has been called the father of modern rationalism. But this is to forget that Erasmus' faith in reason was an integral part of his faith in God. For him God had both revealed Himself to man and had endowed man with reason wherewith to understand the revelation. The revelation had been given supremely in the life of Jesus Christ but also in the lives of the saints, in the unwearied efforts of the great theologians to interpret the Gospel in the language of their own day, in the living tradition of the Church.

It is highly significant that along with his devoted labors on the text of the New Testament went his editing of the Fathers, Irenæus, Cyprian, Athanasius, Chrysostom, Jerome, and Augustine. In these great teachers of the early Christian centuries Erasmus found a breadth and depth of understanding which brought men face to face with life's deepest realities and set its indelible mark on his faith.

In his own day on the one side were those in whom reason had broken away from the facts, from the given, the actual, to indulge in mere cobweb-spinning and for them the refinements and subtleties of the later stages of scholasticism were too often of equal value with the great truths of religion rooted in the experience of the ages. On the other side were those who,

feeling intensely the exceeding worth of some part of Christian truth, proceeded to build upon this fragment by a remorseless logic a systematic theology which claimed its own infallibility. From both alike Erasmus appeals to the wholeness of the divine revelation.

The unity of all truth as deriving from the oneness of God was the cardinal point of his teaching. As a young man he had written to a friend, "I desire nothing except to secure leisure to live with the whole of my being to the one God" (*totus uni Deo*, Allen I, 202). This ardent faith in the unity of God was at the root of his scholarship. It led him to insist that in the heritage of classical antiquity, in all that the Greek mind had contributed to human progress by its relentless questioning, by its concern with intellectual sanity, with balance and proportion, with beauty, the one God had been at work bringing men to a truer appreciation of life's splendor. And for him it was part of the greatness of the Church that it had appropriated so much of this splendid cultural tradition of the past and made it in no small degree the vehicle of the Christian message.

IT HAS been said recently that "it is doubtful whether justice can be done to Erasmus as long as the traditional views of Protestant and Catholic remain alternatives" (W. G. Moore, *Hibbert Journal*, July, 1936). This is true if it means that Erasmus' Catholicism had a breadth and a generosity, a genuine universality of which as yet this day has caught hardly more than a glimpse. But it must never be forgotten that for him these wonderful possibilities of freedom rest on a profound sense of all that membership in the Body of Christ means. "I find no fault with liberty that is founded upon love" (*Libertatem non improbo charitate conditam*, Allen I, 29), was one of his sayings—love of God, love of the brotherhood.

For Erasmus was Catholic by every conviction of his being—Catholic in his refusal to be content with anything less than the whole range of Christian truth as the stimulus and the corrective of his own individual thinking—Catholic in his humanism, his belief in the worth and value of the human and the natural, marred though it may be by man's sin and frailty—Catholic in his recognition of God at work in the whole of His universe and in his consequent refusal to departmentalize religion and set it over against culture—Catholic in his realism, in his placing facts before theory, life before logic—Catholic above all in his sense of the unity of the Church, his hatred of schism, his devotion to a fellowship "whose comprehensiveness and continuity are its strength" within which all men shall think and speak honestly and freely because they love not their own souls but the God of all truth whom to serve is perfect freedom.

REFLECTION

THE HEART is dull before this myriad death;
It is too small to hold, when legions die,
The sorrow matching such a loss; yet, breath
Of one man failing, we can see him lie,
Broken and dead, upon the naked ground,
Or all corrupt with pestilence, and be
Stunned with a grief that breaks beyond the bound
Of single loss, to all mortality!

What garment of illusion do men weave
About this evil thing till they can call
Such marshalled slaughter, glory!—can deceive
Their yielding minds until, at last, of all
Earth's primal faiths, only the names remain,
And for man's gradual treasons youth lies slain!

KATHARINE SHEPARD HAYDEN.

Portable Churches, Please!

By the Rev. Arland C. Blage

Rector, St. Andrew's Church, Lawton, Okla.

THERE is a growing demand among new and small congregations of all denominations for a sectional or portable type of church building. New missionary work in recently developed residential districts of the cities is handicapped by a lack of low cost, easily constructed, adequate buildings. Many parish organizations in these new areas are using makeshift quarters, unchurchly in construction, unappealing in appearance, and inadequate in facilities, because of the difficulty during recent years in acquiring large gifts and financing loans toward providing the standard type of brick or stone building.

The solution would seem to be in an admittedly temporary structure of low original cost. It should be capable of being erected by a minimum of skilled labor, and yet churchly in design and dignified in appearance, and should provide adequate room for the social and spiritual work of the various organizations of the parish. Such a building could be more or less standardized in width, chancel arrangements, and general construction.

Various church and missionary groups would welcome the possibilities of a sturdy, well designed, and well arranged building. Missionary boards concerned with the development of the Church's work in the strategic centers of new fields, but compelled to restrict advance work because of limited funds, would welcome such a structure. In the event such a venture in a particular location proved unprofitable, the building could be taken apart and moved; to be reassembled in a more promising neighborhood.

New parishes, aware of the problems confronting older organizations which took advantage of the easy financing of a decade ago to overbuild and are now sacrificing their spiritual energies in an effort to meet loans and interest, are seeking a simpler way of meeting the needs of a growing parish. The original cost of more elaborate structures is more difficult to finance and the excessive operating and maintenance expense prohibitive.

And unchurched people are difficult to interest in a parish over-burdened with indebtedness. A sectionally built structure that can be enlarged to meet the growing congregations and finally complete its usefulness after the permanent church is erected by serving as a scout house, parish hall, or church school chapel and classroom is more in the line of the new economy of present day church financing and building.

Older parishes establishing church school centers or chapels would need them. Rural parishes, many of which are now worshiping in outmoded and poorly constructed churches, would gain new life in the possession of this modern, inexpensive type of chapel.

Building trades suffer during depression times unless readaptations are made to meet the needs of the times. The demand for simple, inexpensive church structures promises a ready market for the manufacturer first in the field with a low cost, well built, churchly building to meet the needs of the numerous new parish groups which have come into existence in recent years.

WE OWE a duty to the indifferent, the careless, the sinful, the neglected members or potential members of Christ's flock.

—Bishop Whittemore.

American Cathedrals

Eau Claire and Duluth

By Clinton Rogers Woodruff



DULUTH CATHEDRAL
The high altar at night.

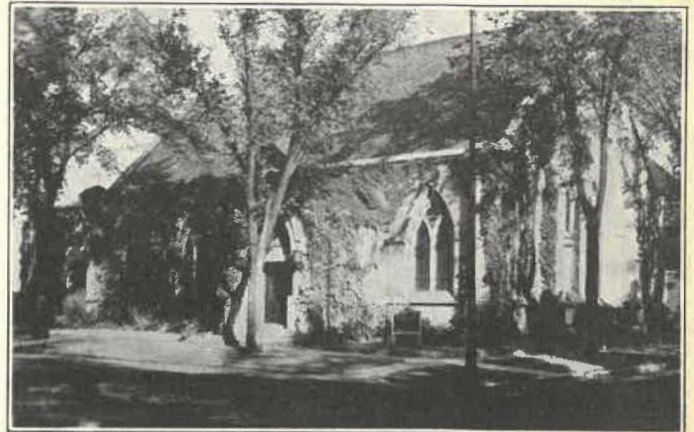
the cathedral, as the city of Eau Claire is in the geographical center of the diocese, and Christ church was the largest parish. Moreover, since the gift of \$150,000 toward the endowment fund from one donor living in Eau Claire included reference (although no agreement) to Eau Claire's being the see city, it was an inevitable arrangement.

The Bishop has no more authority in the cathedral parish than in any other parish of the diocese, with the sole exception of his right to nominate candidates for rector in the case of a vacancy. The use of the property for diocesan services and meetings is clearly a pro-cathedral agreement, but this use in practice has never conflicted with parochial plans. The parish provides the Bishop's office with light and heat and janitor service, also a house for use as a Bishop's residence, all at no charge to the diocese.

These material provisions by the parish are recognized as a necessary help for the opening years of the new diocese. The parish, however, is not allowed any credit or reduction from its diocesan assessment because of these fixed donations. In short, the diocese is annually under financial obligation to the parish in a manner not true of any other parish in the diocese.



INTERIOR, EAU CLAIRE CATHEDRAL
(Grogan Photo Service.)



EXTERIOR, EAU CLAIRE CATHEDRAL
(Grogan Photo Service.)

There is nothing in the diocesan budget to reimburse the parish for its gifts.

In view of this arrangement, it must be clear why the diocese has no control over the cathedral parish. There is no pretense at a "chapter" or any such diocese-wide group. The arrangement is working satisfactorily, and without any strained relations. The present plan, in the opinion of the Very Rev. F. Victor Hoag, the present dean, is honest and true to the facts of the case, and fulfills every requirement of the diocese as it is now constituted.

DULUTH is in Minnesota, but the diocese of Duluth lies close to that of Eau Claire; and as the Faribault cathedral has been separately treated for obvious reasons, it seems appropriate to refer to Trinity cathedral, Duluth, in this article. The cathedral was organized as a mission in a growing section and advanced to a pro-cathedral status in 1907, two years after its original organization. In 1915, by act of the state legislature, it was converted into a cathedral, the reason being that the Bishop, at that time the Rt. Rev. James Dow Morrison, now deceased, desired a church which he could call his own, the diocese feeling, too, that he should have such a church.

The Bishop is chairman *ex officio* of the chapter. His administrative authority is analogous to that of a rector in a parish church.

The cathedral is financially independent of the diocese, which has no control over cathedral policies and programs. The Very Rev. John F. Robertson is the dean of the Duluth cathedral.



DULUTH CATHEDRAL
A view of the chancel.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

The Emergence of Christianity from Judaism

JUDAISM AND CHRISTIANITY. Volume I, *The Age of Transition*. Edited by W. O. E. Oesterley. Pp. vii-304. \$4.00. Volume II, *The Contact of Pharisaism with Other Cultures*. Edited by H. Loewe. Pp. xxii-371. \$6.00. Macmillan.

THESE are two exceptionally interesting volumes. The first essay is a cursory survey of the history of the Jews from 323 B.C. to A.D. 100. The second traces the development of religion and philosophy in the Græco-Roman world, and concludes with a concise statement of the religious situation which confronted the early Christian Church.

Dr. Oesterley's essays on the Wisdom literature and the apocalyptic literature are disappointing in that they are little more than descriptive. One would expect, in a volume such as this, some consideration of the influence of Greek thought upon the sages, and some estimate of the effect of their universalism and humanism upon Jewish religion. Nor is there any suggestion that apocalyptic represents an attempt to apprehend and respond to a real element in God's revelation of His purpose. Dr. Oesterley is thus unable to treat satisfactorily of the influence of current apocalyptic ideas upon our Lord's thinking and so is led to make the extraordinary statement that the Jewish eschatological beliefs "which meet us in the Synoptic Gospels were put into the mouth of our Lord by the evangelists, and perhaps by later editors."

Mr. Herbert Loewe's essay on Pharisaism is replete with quotations from rabbinic literature to illustrate the kindness and generosity of the Pharisees. He then argues that Jesus could have had no real controversy with them, and that the representations to the contrary in the Gospels are due to the misconceptions of the evangelists. While some of the anti-Pharisaic material in the New Testament undoubtedly comes not from our Lord Himself but from His followers, nevertheless the total witness of the Gospels cannot be so easily swept aside. The fact that isolated sayings of our Lord and of the Pharisees are frequently in agreement is less significant than may at first sight appear. The dicta of the latter must be read in the light of their tradition and interpreted against the background of their rigorous legalism. Our Lord cut through the maze of interpretation with which they had surrounded the law. His utterances, even when verbally identical with theirs, had therefore overtones which gave them a radically different meaning.

A further factor must be noted. Many of the author's citations are from the literature of a period later than that of the New Testament. Despite Mr. Loewe, it is by no means self-evident that the spirit of the Judaism of the second and third centuries of our era was the same as that of the Pharisaism of the first. The Pharisees in absorbing their opponents inevitably lost something of their harshness and rigor. It is this which explains the divergence between the representations of Pharisaism in the New Testament and those which are to be found in the rabbinic literature.

Following an essay on the belief in angels and demons, and two on the mystery religions and the relation of Christianity thereto, is one by Prof. S. H. Hooke on the emergence of Christianity, in which is traced the development of Hebrew religion from its beginning. The author's complete ignoring, until he comes to deal with the prophets, of that strand of the religion which had its origin in the desert of Sinai weakens the effect of an otherwise able, and at times brilliant, sketch which gives unity to the volume as a whole.

The second volume opens with an introductory essay by Mr. Loewe on the ideas of Pharisaism. The other contributors deal with the contact of Pharisaism with Hellenism and with Islam, and, in five essays, with the influence of Judaism upon European civilization throughout the middle ages.

After reading these volumes one is conscious of a fresh realization of the nature and extent of the debt, comprising much more than the Scriptures, of Christianity to Judaism. It is a debt which cannot be paid without mutual understanding. To such an understanding the authors have made a notable contribution.

CUTHBERT A. SIMPSON.

Four Books on Church Music

THE HIGHWAY OF PRAISE. By J. R. Fleming. Oxford university press. Pp. 143. \$1.50.

PRACTICAL HYMN STUDIES. By Edmund S. Lorenz. Fleming Revell. Pp. 189. \$1.50.

NINETEEN CENTURIES OF CHRISTIAN SONG. By Edward S. Ninde. Fleming Revell. Pp. 142. \$1.25.

THE ABINGDON SONG BOOK. Edited by Charles C. Washburn. Abingdon press. 315 hymns. 50 cts. \$40 a 100.

THE HIGHWAY OF PRAISE is a good short book about Church music, with special attention to hymnody, by a Presbyterian minister who is a joint chairman of the Hymn Society of Great Britain and Ireland. Nearly half of it is a brief survey of the history of hymnody in which, for the most part, the right things are emphasized. The rest of the book is about practical matters, including good chapters of Old and New Tunes, Folk Song in Sacred Use, Hymns for the Young, and Congregation and Choir. The writer is distinctly on the side of the best things now known in hymnody; but the things he has to say about other aspects of Church music are of less value to Episcopalians because he is not in touch with the liturgical practice of the Anglican Church.

There are many books like *Practical Hymn Studies* which tell stories about hymns, their authors, the occasions of their composition, notable occasions on which they have been used, etc. If this book is distinctive, it is in its emphasis on the emotional in hymn singing. While the methods recommended for overcoming perfunctoriness would be effective in informal services, their use in liturgical services would be an obstacle and not a help to worship. Of the 69 hymns listed in the index, 51 are in the Hymnal of the Episcopal Church, although the tunes are not always the same. In his comments on tunes, Dr. Lorenz generally favors "mushy" music and shows little taste for anything else.

Nineteen Centuries of Christian Song is another book about hymns and hymn writers (words only) which seems unwanted, because it succeeds only in covering ground already gone over in a much better way by such scholars and good writers as Bishop Frere, Canon Dearmer, C. S. Phillips, Louis F. Benson, and Canon Douglas.

The Abingdon Song Book is suited for use by churches other than those of the Anglican communion.

RAY FRANCIS BROWN.

A Good Popular Life of Christ

THE CARPENTER OF NAZARETH. By Casper S. Yost. Bethany press. \$2.50.

MR. YOST is a distinguished journalist who is deeply interested in religion and who has read widely and judiciously; so widely and judiciously, indeed, that there is no need of the apology he makes for his "audacity" in attempting to write a life of Christ. He handles his material with skill, while few professional scholars have his gift of clear and attractive exposition. He was particularly wise in relying on Jewish writers, especially Dr. Klausner, for his background—the place where most amateurs come to grief—and in following largely the guidance of Dr. E. F. Scott in critical problems. This is as good a popular Life of Christ as is likely to be written for some time. B. S. E.

ACKNOWLEDGMENTS

CHINA EMERGENCY FUND

A. H. L.	\$10.00
Anonymous	10.00
Anonymous	3.00
E. L. P.	2.00
	\$25.00

RELIEF OF JEWS PERSECUTED BY NAZIS

F. H. S.	\$10.00
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NEWS OF THE CHURCH

War Moves Up River Beyond Wuhu, China

Families of Chinese Clergy Being Sheltered in Buildings Rented with Emergency Fund Money

ANKING, CHINA—The war has now definitely moved up river, beyond Wuhu, the Rev. Lloyd R. Craighill has reported. Until May, Wuhu and one outstation were the only parts of the diocese to fall within the occupied area, but at the end of that month a fleet of Japanese battleships left Shanghai and are now operating above Wuhu.

The refugee camp at Kuling has been established. It provides shelter for the families of the Chinese clergy, catechists, teachers, and other workers in the buildings where for the past three years the Kuling summer conference has been held.

As previously reported in THE LIVING CHURCH of June 29th, these buildings are the property of the Northern Presbyterian mission. They have been rented with money from the China Emergency fund, in order to keep the Christian workers' families together.

Assisting the Rev. Lloyd R. Craighill in this work is the Rev. Arthur Wu. They are planning to set up a school for the children, classes for the adults, and a plan of recreation.

USE BARE CHAPEL

"The little chapel," the missionary wrote recently, "is arranged in a room of the conference hall. It is by no means elaborate and hardly beautiful, but it will be a place of worship for us and not unfitting in its bare simplicity for this day of national crisis."

"On the table that is used for an Altar there is a wooden cross, two pretty black vases, and a pair of brass Chinese candlesticks. The linen is all spotless and in order. I think the service was helpful to us all, and I hope the little chapel is going to be a real house of prayer. . . ."

"We have the services arranged for: Holy Communion twice a week and Morning Prayer on other days. . . . Arthur is also carrying classes in preparation for Baptism and Confirmation, which he started in An-king. . . ."

A few days later another letter stated: "We have 71 now, and a total registration of 162, and a number of places not heard from. . . . We can realize the crowd there will be on this hill if the line moves west."

Greeks Vote for Anti-Blasphemy Week

PARIS (RNS)—The Holy Synod of the Orthodox Church in Greece has adopted the proposal made by Metropolitan Genadius of Thessalonica, establishing an anti-blasphemy week which shall be celebrated throughout Greece during the fourth week after Easter every year, by appropriate use of sermons in the churches and addresses in all the schools.

Report Bishop Stewart Is Steadily Regaining Health

SAULT STE. MARIE, MICH. -- The latest report on the condition of Bishop Stewart, who is still confined to his bed in War memorial hospital here, states that his condition is steadily improving. His blood pressure is much more satisfactory and shortness of breath has almost disappeared.

The Bishop's physicians expect that he will be able to sit up very soon, and to walk shortly after. He hopes to return to Chicago early in August.

The Rev. Glen A. Blackburn, rector of St. James' church here, reports the Bishop is a most diverting conversationalist and is enjoying a box of books sent him by his secretary.

CBS Meeting in Boston Draws Large Attendance

BOSTON—Two bishops and many priests and laymen from widely separated parts of the country took part in the annual meeting of the Confraternity of the Blessed Sacrament at the Church of St. John the Evangelist here, in the octave of Corpus Christi.

The meeting opened with Solemn Pontifical Vespers and Benediction on June 22d, at which the Rev. Grieg Taber preached to a full church. On the next morning Bishop Ivins of Milwaukee celebrated at High Mass, which was followed by procession of the Blessed Sacrament and Benediction. During the procession the priests attending wore chasubles, and each carried a lighted candle.

Bishop Ivins and Ralph Adams Cram, noted Boston layman and Church architect, made addresses at a dinner after the service. Mr. Cram stressed the catholicity of the Church and the importance of the CBS to the Church. Fr. Spence Burton, SSJE, was toastmaster.

All the meetings were well attended, several hundred being present at the dinner. Bishop Daughlish of Nassau was an honored guest.

Bishop Ivins was unanimously reelected superior-general of the confraternity at the annual meeting. Other officers were also reelected.

Bombs Damage St. Hilda's School in Wuchang, China

NEW YORK — Bombs dropped from planes have damaged the buildings of St. Hilda's School in Wuchang, China, a newspaper report stated on July 13th. No one is reported to have been killed.

The school buildings are now being used to house refugees from the Japanese advance. The school itself has been operating in rented quarters.

Self-Support Attained by 14 Jurisdictions

Bishop Urges Turning Over Voluntary Appropriation Releases to Negro and Rural Work

NEW YORK—"Thirteen dioceses and one missionary district have voluntarily released appropriations from the National Council during the past five years," Bishop Bartlett stated in reviewing the past year from his point of view as the National Council's part-time executive secretary for domestic missions. He particularly urged that further releases be appropriated for use in Negro and rural work.

"No doubt additional saving can be made during the next five years, and it is the opinion of the department that all amounts which may be released should be appropriated to special undertakings in two great fields where the Church must make her peculiar contribution in the future. I refer to the fields of Negro and rural work.

"A careful reading of the reports from the domestic missionary districts and aided dioceses," he continued, in a foreword to the domestic missions section of the Council's annual report, "will convince anyone that substantial progress has been made in the Church's mission to America. In spite of meager appropriations, our work does develop and we have reason to believe that the increasing interest in our missionary enterprise on the part of the members of our Church will make it possible to take advantage of a few new opportunities in the coming year."

LISTS DOMESTIC MISSION NEEDS

As the "imperative needs of domestic missions," he specified a full-time executive secretary, a full-time secretary for rural work, at least \$5,000 in additional appropriation for Indian work in South Dakota so that two schools might be opened, 20 new missionaries for Negro work each year for the next three years and a restoration of all salary cuts, and 30 new missionaries for the rural work field each year for the next three.

"The total cost of financing these needs," he said, "is approximately \$60,000. If this amount could be available for work in carefully selected and strategic centers in the Negro, Indian, and rural fields, it would bring large returns in the next three years and place the National Council in a position to aid in the building of a Christian America."

Present 30 for Confirmation

ALBANY, N. Y.—Twelve rectors presented 30 persons to Bishop Oldham for Confirmation at the cathedral on St. Barnabas' Day. The diocesan Confirmation service was held to take care of candidates who were unable to be presented at the Bishop's regular parochial visitations.

Unreported for Eight Days, Bishop is Safe

Arctic Diocesan Completes Perilous Journey, Starts on Another to Northeastern Canada

TORONTO, CANADA—After being unreported for eight days, the Bishop of the Arctic's airplane landed safely June 30th. The Bishop was one of two passengers being flown by Pilot W. J. Davis from Amos, Quebec, to Belcher island on the shores of Hudson bay. Dr. Fleming, who is accustomed to the many hardships of the frozen North, remarked that the trip had been severe and that the pilot found it necessary to dive blindly through dense fog to a landing to find themselves but a few feet above the waters of Hudson bay. The Bishop arrived back in Toronto July 2d much to the relief of Churchmen generally.

On July 8th, his Lordship commenced another long journey into his vast diocese. He left Montreal on the Hudson Bay company's vessel, the *Nascopie*, proceeding down the St. Lawrence, then northwest along the coast of Labrador into the Hudson straits. The great eastern section of his diocese will be covered on this trip, and will include a visit to Thule, Greenland. Three years have passed since Dr. Fleming toured this part of his territory, as much of his time has had to be spent around Aklavik since the disastrous burning of the hospital there. The new hospital is now completed.

The diocese of the Arctic has a land area of 1,204,697 square miles with a population estimated at 11,000 souls. It has 26 missions and outstations, and two hospitals complete with electric light and X-ray. There are 11 day schools in the diocese. Sixteen priests, two White lay workers, 18 women missionaries, and 25 native catechists carry on the work of the Church throughout this land of distances.

On his last trip to the western Arctic, the Bishop traveled 4,144 miles by land, 5,250 miles by air, and 880 miles by water; a total of 10,274 miles in a little better than two months.



ESKIMO MOTHER AND CHILD

Anglicans, Orthodox to Meet With Old Catholics

BERNE, SWITZERLAND—Bishops of the Anglican, Orthodox, and Old Catholic Churches have announced that they will attend the 14th international congress of the Old Catholic and related Churches here, August 25th to 29th.

Representing the Archbishop of Canterbury, the Bishop of Southwark will come to the congress. The representative of the Ecumenical Patriarchate of Constantinople will be the Metropolitan Germanos (London). Other Orthodox bishops who will attend are the Metropolitan Eulogius of the Russian Orthodox Church outside of Russia and the Metropolitan Dr. Balan, who will represent the Patriarch of Rumania.

The Old Catholic Bishops who will be at the congress include Archbishop Rinkel of Utrecht and Bishops Kury (Berne), Kreutzer (Bonn), Pashek (Warnsdorf, Czechoslovakia), Padewski (Krakow).

Methodists Worship in Cathedral

LOS ANGELES—During the recent annual conference of the Methodist Church in this area, daily devotional services were held by the delegates at St. Paul's cathedral. Every morning the cathedral was crowded for these services, which were conducted by Dr. G. Bromley Oxnam, Methodist Bishop for the Omaha area. There was wide and enthusiastic comment among the delegates regarding the friendly gesture of the Episcopal Church in putting the cathedral at their disposal.

Publish Statistics on Churches in Russia

Membership Listed as Gregorians 5%; Renovated Synod 15 to 20%; and Patriarchate 75% to 80%

PARIS (R N S)—Statistics regarding Church organization in the Soviet Union are given in *Antireligioznik*, atheist organ published in Moscow.

The Russian Church is reported to consist of the Moscow patriarchate, with Metropolitan Sergius at its head; the Renovated synod, formerly called the Living Church; and the Gregorians, or adherents of the temporary supreme Church council.

Distribution is said to be as follows: 75% to 80% with Sergius; 15% to 20% with the Renovated synod; and 5% with the Gregorians.

The Renovated synod has lost and continues to lose parishes to Sergius, it is stated. In 1925 it had 17,000 parishes; in 1936, only 2,876.

On the basis of the above proportions, Sergius would have nearly 15,000 parishes.

Administration of the Patriarchal Church is declared to be as follows: Metropolitan Sergius temporarily occupies the patriarchal throne, pending a national convention, or *sobor*, which has not been permitted under the Soviets. He has a synod of bishops chosen by him as advisers. There are 22 ecclesiastical provinces administered by a metropolitan archbishop with an unreported number of bishops, together with 21 dioceses with only one bishop. Further division conforms to the civil units.

The Renovated Church is administered by a synod, and is divided into 24 provinces, together with an exarchate in the Ukraine and three independent dioceses, it is declared.

W. Mass. Appoints Historiographer

SPRINGFIELD, MASS.—The Rev. Canon Raymond H. Kendrick has been appointed historiographer of the diocese of Western Massachusetts. A fireproof room in the cathedral tower has been set aside as a safe place for valuable books and old records.



AT ALL SAINTS' HOSPITAL, AKLAVIK, NORTHWEST TERRITORY

On the left are shown a White baby, an Eskimo baby, and an Indian baby born in the hospital recently. On the right is the new hospital, rebuilt after the old building burned down.

Russian Academy in Financial Difficulty

Has Funds Enough to Last Only Till Fall, Despite Unique Method of Soliciting Contributions

PARIS—The Russian Orthodox theological academy, like many a seminary in the United States, is hard pressed for funds to keep going. At present, expectations are barely sufficient to carry the institution through September, according to Paul B. Anderson. Existence through October will depend largely on what help comes from Americans, despite the fact that the seminary has a thorough and almost unique way of raising funds.

Each year the academy systematically solicits the support of Russians in France and other countries. In this city, the students of the academy divide among themselves the addresses of over 1,000 families, to whom circulars have been sent in advance. The students then call and explain personally the work and the need of the institution.

In this way the public is made to feel personally responsible for the academy, and many moving stories accumulate during the canvassing. A Russian, for instance, gave the equivalent of several days' food, though unemployed and living on the dole. A chauffeur contributed several hundred francs anonymously as "a servant of God."

Besides these individual collections, the parishes all contribute their Christmas collection to the needs of the academy.

OTHER ORTHODOX CHURCHES HELP

Occasionally some of the other Orthodox national Churches have given financial recognition to the academy and its work. The Archbishop of Bukovina (Rumania) has sent gifts of 5,000 and 10,000 francs; and the holy synods in Rumania, Jugoslavia, Albania, and Greece have annually contributed to the academy's bureau of religious education, for the publication of an All-Orthodox bulletin of religious education.

Strangely enough, practically no French individual contributions are received. But on the other hand, the academy choir has

Rev. Dr. R. Bland Mitchell

Accepts Arkansas Election

BIRMINGHAM, ALA.—The Rev. Dr. R. Bland Mitchell, rector of St. Mary's church here, has announced his acceptance of his election to the bishopric of Arkansas, subject to the canonical consents of the bishops and standing committees.

In a letter announcing the decision, Dr. Mitchell said:

"The spirit and manner of my election is a distinction of which I am not worthy, but which I shall always treasure as a sacred trust; and the unanimity of that election is a command which I dare not disobey."

Dr. Mitchell's election on the first ballot was virtually unanimous.



AT A CONFERENCE OF RUSSIANS IN PARIS

Several undergraduates of the Russian Orthodox theological academy are shown in this picture of an Orthodox youth meeting.

been asked to sing in parishes where collections are taken. The choir has, in fact, served an important role in financing the academy and the Russian student Christian movement.

It has made profitable tours among the Calvinist parishes in Switzerland and Holland, the Anglican cathedral cities, and among the parish churches in England. About 20% of the revenue of the academy comes from these tours.

There are 30 students at the academy, most of whom plan to be ordained, though some intend to follow the Russian, or general Orthodox, custom of receiving theological training in order to serve the Church better as laymen. The Russian Church remembers that the societies or parish laymen and women, united in brotherhoods, were the mainstay of the Church in western Russia during the critical 17th century.

PROFESSOR STUDIES IN GREECE

During the summer some of the undergraduates and graduates are remaining at the academy. A number of the professors have taken their sabbatical period for strengthening their contact with other Orthodox faculties. Professor Kartashoff, former minister of cults, now professor of Church history, spent six months in Athens getting acquainted with Orthodox historians of modern Greece.

The Rev. Prof. Georges Florovsky also went to Greece, leaving on Professor Kartashoff's return. Professor Florovsky is specializing in tracing the development of Orthodox tradition and dogmatic theology during the 19th century.

Others of the students are attending the Anglo-Russian conference in England and will remain to visit parishes in England. A few will be leaders in camps for boys and students. In September, three will go as delegates for the Russian Church to the All-Orthodox youth conference to be held in Jugoslavia.

Largest Attendance in 12 Years Reported at Kanuga

HENDERSONVILLE, N. C.—Having attracted the largest attendance in the 12 years of its existence, the laymen's annual conference at Kanuga lake closed July 10th.

Laymen from five dioceses of the two Carolinas and nearby states decided, before closing, that there is a pressing need for an awakened sense of responsibility on the part of laymen for the extension of Christ's kingdom and that the task committed by Christ to His Church is the work of every member of the Church and not the clergy alone.

The conference was held under the direction of George R. Poston, Gastonia.

A committee was elected to carry out plans for next year; and added to this, there will be a committee of from three to five laymen appointed in consultation with the bishop of each of the five Carolina dioceses to aid in promoting the conference.

The Rev. Dr. Charles W. Lowry of Virginia theological seminary discussed the subject, Christian Reunion, with special reference to the Oxford and Edinburgh conferences. He appealed for a reunited Church.

William L. Balthis, member of the national commission on union with other Christian bodies, and an appointee of the General Convention, reported on what has been done and is being done toward that end, unity.

Warren Kearney, New Orleans, executive secretary of the laymen's league, made the final talk of the conference.

Bishop Fenner in Mexico

TOPEKA, KANS.—Bishop Fenner, Coadjutor of Kansas, and Mrs. Fenner, are spending July and August in Cuernavaca, Mexico.

Wellesley Conference Registration Hits 350

51 Jurisdictions Are Represented by
Largest Group in Several Years;
Half Are New Members

BY ELIZABETH McCracken

WELLESLEY, MASS.—Notwithstanding the recession, the conference for Church work in session at Wellesley college from June 27th to July 8th had a larger registration than last year and the largest in several years. Over 350 were present, of whom more than half were new members of the conference. Fifty dioceses and missionary districts were represented, as compared with 31 last year.

Among the visitors were Bishop Perry of Rhode Island; Bishop Budlong of Connecticut; Bishop Beal of the Panama Canal Zone; Bishop Heron, Suffragan of Massachusetts; Bishop Lawrence of Western Massachusetts; Bishop Ludlow, Suffragan of Newark; and Bishop Roots, formerly of Hankow.

An unusually large and fine group of young people registered for the special course provided for them by the Rev. William Scott Chalmers, OHC, and took advantage of another seminar led by the Very Rev. Edward R. Welles, dean of All Saints' cathedral, Albany, N. Y. A number of them also took as many of the other courses as the rules permit; and thus the general policy of the Wellesley conference to include in most of its courses any who register, without regard to age, was still followed.

Similarly, the clergy registered in large numbers for the special course limited to the clergy and also took a full quota of other courses. The Rev. Otis R. Rice delivered the clergy course, Psychology; it dealt with the use of psychology by the parish priest. He also conducted a course on psychology which considered the subject in relation to a better understanding of self.

Many conference members attended the lectures on Prayer Book Worship given in the school for Church music by the Rev. John W. Norris, who is Church Music editor of THE LIVING CHURCH.

ECUMENICAL MOVEMENT VIEWED

The influence of the Oxford and Edinburgh Conferences of last summer were seen in the unusual interest taken in the course by the Rev. Dr. Gilbert P. Symons, canon to the ordinary of Southern Ohio, on The Ecumenical Movement. Canon Symons was chosen to make the address on July 3d before the joint meeting of the New England institute of international relations, also in session at Wellesley college, and the conference for Church work. His subject was The Ecumenical Movement Within the Christian Church.

The Rev. Thomas Huntington Chappell, rector of St. Paul's church, Dedham, stressed the importance of the present state of the Eastern Orthodox Church in its relation to the whole question of ecumenicity, in his course. He also lectured on Church



FACULTY OF THE WELLESLEY CONFERENCE

Left to right, the photograph shows: (Front row) Bishop Keeler, Rev. Dr. P. E. Osgood, Rev. Dr. B. S. Easton, Rev. Dr. Norman B. Nash, Everett Titcomb; (second row) Canon G. P. Symons, Mrs. Elizabeth H. Hunt, Miss Letitia Stockett, Mrs. A. E. Carpenter, Miss Evelyn Spikard, Rev. W. B. Spofford; (third row) Harrison Crofford, Rev. T. H. Chappell, Rev. Dr. Niles Carpenter, Very Rev. E. R. Welles, Rev. W. S. Chalmers, OHC, J. William Jones, Rev. G. V. B. Shriver.

(Thomas A. Slater Photo.)

History in Character: St. John Chrysostom.

Young and old, clergy and laity, evinced a strong interest in sociological problems. The Rev. Dr. Niles Carpenter's course on The City furnished topics for numerous informal discussions. Dr. Carpenter also spoke on Religion and the City.

The Church and the Modern World was the title of a course presented by the Rev. William B. Spofford, managing editor of the *Witness*. This course was based on results of his recent trip to Europe. The dean of the school for Christian social ethics, the Rev. Dr. Norman B. Nash, spoke on Nationalism and Religion in the Bible, and on Independence and Interdependence.

The Rev. Dr. Burton Scott Easton, professor of the New Testament in General Theological seminary, repeated by request his course on the Prayer Book, The Principles of Christian Worship and Their Realization in Modern Times. He attracted not only the newcomers but also many who had taken the course at the conference last year.

PRESENT RELIGIOUS PLAYS

A course on Greek Drama was presented by the Rev. Dr. Phillips Endicott Osgood, dean of the school of religious drama. He put on two religious plays in the college chapel, with the help of Harrison Crofford and two other members of the drama school faculty, and the students.

Among the other courses presented were the following: India, by the Rev. George Van Bibber Shriver of Dornakal, India; The Life of the Spirit in English Poetry, by Miss Letitia Stockett; Useful Principles and Techniques for Church School Teachers, by Miss Evelyn Spikard; and Comparative Symbolism, by Mrs. Eliza-

beth Hadley Hunt of the school of related arts and sciences, Utica, N. Y.

The members of the conference were exceedingly varied as to representation. There were Chinese, Japanese, representatives of the Panama Canal Zone, Puerto Rico, Honolulu, and several domestic missionary fields within the borders of the United States.

Bishop Keeler, Coadjutor of Minnesota and director of the conference, had a large registration for his course on Personal Religion: The Art of Living; Fr. Chalmers, the chaplain, held many personal conferences with individuals; and the school for Church music gave a series of courses for organists and choirmasters. Frederick Johnson, Everett Titcomb, J. William Jones, and Dr. Norris contributed to the latter courses.

Among the numerous special interests meetings was Talks With the Press, at which five editors of secular papers were present and spoke. Speakers for the religious press were Fr. Spofford, Miss Ethel M. Roberts of the *Church Militant*, and Miss Elizabeth McCracken, representing THE LIVING CHURCH.

Use Summer School in Troy, N. Y., to Keep Children From Streets

TROY, N. Y.—A neighborhood summer school was begun at the Church of the Holy Cross here on July 5th, with the intention of keeping children off busy streets in the neighborhood of the church. Twenty-three boys and girls have registered.

The school is under the direction of the rector, the Rev. Clarence W. Jones. Three teachers aid in the work. Subjects taught are Bible stories, sewing, leather work, soap carving, folk and tap dancing, clay modeling, and paper work.

Dixon, Ill., Church Plans Job for Every Parishioner

DIXON, ILL.—A job for every member of the parish and every member in a job—that is the object of a reorganization of the work of St. Luke's church, Dixon, in connection with the 100th anniversary of the parish to be celebrated shortly.

The plan, evolved by the Rev. B. Norman Burke, rector, involves the setting up of a departmental system similar to that followed by the Church nationally through the National Council, and the diocese through the diocesan council.

Eight main departments will be set up: church extension, ways and means, social service, religious education, publicity, public worship, property maintenance, and intercession. Under extension, will come a committee on church membership which will make its job that of discovering candidates for Baptism and Confirmation; a committee on church attendance which will aim to increase the week-to-week attendance at church services; and a missionary committee, designed to gather and disseminate information about missionary work and to organize study classes on such.

The department of ways and means will give attention to the Every Member Canvass through a "pledge committee," improvements in parish properties, and the Bishop's Pence. The social service department will include committees on investigation, hospitals, and visiting. The department of religious education will concern itself with the church school and

Report Condition of Bishop Wise as Steadily Improving

TOPEKA, KANS.—Bishop Wise of Kansas, his physicians stated recently, is steadily improving in health. It is hoped that he will be able to leave Topeka about the 15th of the month.

The Bishop will go to his summer cottage on St. Joseph's island, St. Mary's river, Ontario.

adult education; and the department of public worship will be concerned with the choir, the acolytes, the altar guild, and ushering.

West Missouri Church Consecrated

KANSAS CITY, Mo.—Combining the observance of the 80th anniversary of the founding of St. Mary's parish with the 50th anniversary of its present building, the two anniversaries were celebrated with the consecration of St. Mary's church building, June 19th, by Bishop Spencer.

Bishop Spencer pointed out in his sermon:

"It has been no fault of St. Mary's church that it was not formally consecrated long ago. . . . St. Mary's always has been named a 'missionary church.' . . . It has sought first the kingdom of the missionary Christ before it sought its own financial security."

Solemn Mass, conducted by the rector, the Rev. Edwin W. Merrill, was followed by a solemn procession through the nave of the church.

Need of Parent Education Stressed by Conference

BLUE RIDGE, N. C.—Parent education toward the developing of Christian personality in the home is today the great need in the field of religious education and social integration. This was the basic finding of the three-day conference of clergy, parents, and teachers of the fourth province, which met here July 2d to 4th under the auspices of the national parent-teacher fellowship.

The Very Rev. Raimundo deOvies of St. Philip's cathedral, Atlanta, Ga., presided. Dr. F. H. Richardson, child specialist, addressed the meeting.

The Rev. Leon C. Palmer, Birmingham, Ala., executive secretary of the organization, gave lectures on Developing Christian Personality in Boys and Girls. Mrs. Palmer led a series of discussions on Religion and Joy in Living.

Other findings of the conference included a decision that parent education can be most effectively given through a national program which will include pageants, panel discussion groups, short term courses on the essentials of vital Christianity, and study and discussion courses for young parents on Training Children in Christian Living.

The executive secretary announced that tentative plans have been gotten under way for conferences in the third and fifth provinces and that the coöperation of psychologists, psychiatrists, and educators has been pledged for this purpose.



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TWENTY PAYMENT LIFE	22.53	24.71	27.40	30.75	35.07	40.82
ENDOWMENT AT AGE 65	18.40	21.71	26.31	32.93	43.08	60.13
ENDOWMENT AT AGE 60	20.86	25.21	31.50	41.18	57.55	90.48
THIRTY YEAR ENDOWMENT	24.57	25.21	26.31	28.18	31.36	36.57
TWENTY-FIVE YEAR ENDOWMENT	30.21	30.69	31.50	32.93	35.43	39.73
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Evangelical and Reformed Church Union Ratified by Third United Convention

COLUMBUS, OHIO (RNS)—Amid scenes of enthusiasm, delegates to the third biennial convention of the Evangelical and Reformed Church ratified a constitution which forged the final link in a Church union voted four years ago at Cleveland by the Evangelical Synod of North America and the Reformed Church in the United States.

In spite of the fact that there seemed to be rising opposition to adoption of the constitution at the Columbus meeting, but six votes were cast against the action. The constitution is to become effective in 1940 and the delegates' approval of the document constitutes their acceptance of a permanent plan of operation.

Chief stumbling block in the path of the final act of the union was the debt of each of the church bodies. This was to be wiped out in the four years following approval of the merger in 1934, but still exists in part. Debt of each of the Church units is estimated at \$200,000, which, officials said, represents a reduction of about 50% from four years ago.

Support of the World Council of Churches by the Evangelical and Reformed Church was decided upon at the synod.

The synod approved a report of a committee urging that the General Council meet the apportionment of financial support allotted to the Church and that a special committee be appointed whose task shall be "to keep the Church informed of all future developments within the ecumenical movement and to prepare the way for the establishing of active membership of the Evangelical and Reformed Church in the World Council."

\$200,000 Fund Being Raised for New Glen Cove, N. Y., Church

GLEN COVE, N. Y.—A \$200,000 campaign, the funds to be used in constructing a new church here, has been announced by the Rev. Lauriston Castleman, rector of the historic 104-year-old St. Paul's church. The campaign began in the latter part of June and extends into July. It is planned, also, to build a small chapel and the first unit of a parish house.

"This will be a memorial campaign," said the Rev. Mr. Castleman, "with every subscription, whether large or small, permanently recorded in commemorative tablet or book form."

Old St. Paul's, a frame church, was recently condemned as unsafe for public worship and closed. Since then, the congregation has been meeting in the local Masonic temple.

Honor First Vestrymen of Church

PORTSMOUTH, VA.—On Trinity Sunday in Trinity churchyard, Portsmouth, a granite Celtic cross was dedicated to the memory of the first vestrymen elected in 1761, and also to Robert Johnson Neely, who died January 19, 1937. It was the gift of Mr. Neely's family.



CORRESPONDENCE SCHOOL CHILDREN
These are some of the Montana children visited by Miss Howell on her recent trip.

UTO Worker Drives 150 Miles to Visit One Family Enrolled in Correspondence School

HELENA, MONT.—A 150-mile drive over a lonely prairie road in order to visit a single family enrolled in the correspondence church school is one of the startling facts reported by Miss Monica V. Howell, United Thank Offering worker among the isolated in this diocese, when she returned recently from a 2,800-mile automobile trip through the eastern part of the state.

Miss Howell visited 44 families in 14 days and enrolled a number of new pupils. She reported that the country in eastern Montana, which for many years suffered from drouth, is in good condition. Crops look fine, and the prairies are covered with a fine growth of grass.

On the trip she encountered heavy showers and cloudbursts. These necessitated some change in plans. On one occasion it was necessary for her to spend the night in the car, since the slippery gumbo roads, following a cloudburst, made driving almost impossible.

Miss Howell has been in correspondence with some of her student families for several years. This trip was, however, in several cases, the first opportunity she has had to talk with them.

50th Anniversary Celebrated by Missionary League in Pittsburgh

PITTSBURGH—When the laymen's missionary league observed its 50th anniversary here June 26th in Trinity cathedral, Bishop Scarlett of Missouri was the special preacher. Bishop Mann presented the members of the league with their licenses for the coming year as layreaders and lay evangelists.

Special mention was made of Edwin Logan, who for 49 years has been president of the organization which supplies services in vacant missions and parishes.

Window Dedicated in Bethel, Conn.

BETHEL, CONN.—A stained glass window depicting St. John the Evangelist, designed and made by Charles J. Connick, of Boston, was dedicated on June 26th, in St. Thomas' church here, by the rector, the Rev. Frederic Witmer. It was given in memory of Rev. Henry Macbeth, rector of the church from 1909 to 1917, by his wife Mrs. Adelaide Mansfield Macbeth.

Says Religion Means Nothing to Millions

Brighton Vicar Declares Blessed Sacrament Has No Significance to Many Englishmen

LONDON—To millions of Englishmen the Christian religion, and therefore the Blessed Sacrament, mean virtually nothing, declared the Rev. D. D. A. Lockhart, a Brighton vicar, in addressing the annual conference of the Confraternity of the Blessed Sacrament here recently. But these people have latent in them the capacity to be faithful Catholics and to love the Mass, he added.

And then he posed the question, How are they to be won? He suggested that one improvement might be an alteration in the customary time of celebrating Sunday Masses, maintaining that the habit of attending Mass without communicating was a legacy of the dark ages.

One reason, Fr. Lockhart continued, for the infrequency of receiving Communion is the hour at which the Communion is given. Hesitating to dub such an excuse slackness, he asked some sympathy for those who work hard all week and want to stay in bed late on one day.

After all, he said, the Church must cater to the ordinary man and woman, as well as to the really devoted "inner circle," who value their Communion so much that no obstacle is allowed to stand in the way and no sacrifice of effort is shirked.

He noted with approval that the parish Mass—a High or Sung Mass—held at an hour when the majority of persons may reasonably be expected to be up and, at the same time, to be fasting, say at 9 or 9:30 o'clock—was rapidly gaining ground in many neighborhoods.

TO WORK WITH NONCONFORMISTS

On the motion of the Archbishop of York, the Church Assembly at its June meeting consented (with misgivings on the part of some members) to form a council to collaborate with the Nonconformists on the relation of Christianity with the social and ethical problems of the day.

According to the American *Federal Council Bulletin*, this council is to be the British official instrument for coöperation with the proposed World Council of Churches, which, in turn, "for the first time since the Reformation will provide an adequate instrument through which to deal unitedly on a worldwide scale with all matters of common interest."

DR. PHELPS DIES

Dr. F. R. Phelps, who returned to England a few months ago after resigning the archbishopric of Capetown, died on June 27th at the age of 74. Though he was preëminently a man of peace, his tenure of the archbishopric was a period of legal disputes instigated by a small body of disaffected Protestant Churchmen in South Africa. They refused to acknowledge any bishop consecrated in South Africa.

After serving rural and urban parishes

in England, Francis Phelps went out to South Africa in 1909. He was consecrated Bishop of Grahamstown in 1915. In 1930 the bishops of the province unanimously elected him Archbishop of Capetown after Archbishop Carter's resignation.

The disaffected Protestants immediately contended that the election was null and void, and the litigation dragged on, wearying the Archbishop and hindering the work on which his heart was set, the evangelization of the province.

NEED OF LAW REFORM SHOWN

A desperate need for reform of the ecclesiastical law governing the Church of England was, it is felt, exhibited in the judgment given by the chancellor of the Cornish diocese of Truro in the faculty case at St. Hilary's.

This little village is famous for the broadcasting of religious plays and the artistic treasures amassed in its church by the former incumbent, the Rev. Bernard Walke. Fr. Walke is an Anglo-Catholic of the extreme school.

His services and the ritual at St. Hilary's attracted the unwelcome attention of Protestants of the Kensit stamp, persons who exhibited their disapproval by creating disturbances during services and by instigating legal action against the vicar.

The present incumbent, the Rev. C. G. Roffe-Silvester, has earned the chancellor's commendation for the way in which he has striven to make peace in the parish by introducing a modified form of ritual, at the same time preserving the Catholic character of the service.

The chancellor felt impelled, however, because of certain laws, to order the removal of all six Altars at St. Hilary. His reason was that they were made, not of wood, but of stone. Also ordered removed were the confessional box and two aumbries. The use of a thurible was declared illegal.

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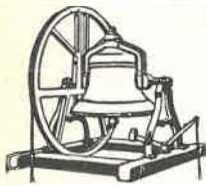
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"Bolshevik Lady" at Church Conference of Social Work Proves to be a Charming Churchwoman

By W. B. TURRILL

SEATTLE, WASH.—"We are to have a lady speaker at the luncheon today who was a member of the Labor government cabinet in England. Won't you come along?"

"No, thank you," replied my friend, the business man. "I am not interested in these wild-eyed bolshevik women, who want to make over the world according to their revolutionary impracticalities."

From what I already knew of Miss Margaret Bondfield, I was aware of considerable exaggeration, to say the least, in my friend's conception of the former minister in the cabinet of the then Socialist Premier J. Ramsay Macdonald. But even I was unprepared for the appearance at the high table of such a pleasant, sweet-faced lady as she was, led in by the Bishop of the diocese at the luncheon of the Episcopal Social Work conference at Seattle.

"My Lord Bishop," she began, as she rose to speak. A burst of loud, good-natured laughter, in which the Bishop heartily joined, greeted what the speaker herself later called a relapse due to "my insular habit." She went on to describe the persecution and insults inflicted upon the early labor leaders in Britain and boldly attributed the eventual success of the movement to the fact that many of the foremost ones were earnest Christian men.

She spoke of the way in which she and other young people of 40 years ago were puzzled at difficult passages in the King James version of the Bible and added that these difficulties were now largely dispelled by the modern language version interpreted in the light of present-day knowledge.

But the greatest revelation of her Christian character came next morning, when the congregation (a most gratifyingly large one) gathered in old Trinity church for a celebration of Holy Communion by the Bishop for the delegates to the conferences. Among the most reverent and devout of the worshippers was Miss Bondfield.

And she was not ashamed of her Churchmanship when she was called on for a devotional address at the "vesper" service of the Church conference of social work in the Plymouth Congregational church. She told how in her earlier days, when she was timidly finding her way into public life and was often distressed and worried, she found repeating the ancient collects of the Church which she had committed to memory a great and effective help.

Finally, she is apparently becoming Americanized. "I am longing for a cup of coffee," she remarked to me as we stood waiting for breakfast. "Are you being weaned from the 'insular habit' of drinking tea?" I asked. "No, I will admit that I still like to be waked by a cup of tea in bed—except when I am going to the Holy Communion," she added, "but I do enjoy a cup of coffee for breakfast." To the Bishop's lady at table she remarked, "I think your American custom of mixing bacon and eggs with jam or jelly simply delightful."

I believe all the delegates felt it to be

Statement of Condition June 30, 1938

NEW YORK—Under the heading just above, Statement of Condition, papers throughout the whole country have recently carried bank statements. Most banking institutions are reporting a condition of which they are justly proud.

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The building up and maintenance of a carefully planned and well-balanced budget, such as ours, depends upon the regular receipt of anticipated income. The report for the first six months of 1938 shows the payment of 104% of the amount due on expectations and indicates that along with growing regularity of payments the Church is realizing some of the increase found in the banks' reports.

Expectations for 1938 are \$1,506,404. The amount due on expectations July 1st was \$627,668; and \$654,330.48 has actually been received.

Faithfully yours,
JAMES E. WHITNEY,
Assistant Treasurer.

a privilege to see and hear such a charming personality as the Rt. Hon. Margaret Grace Bondfield, Doctor of Laws, justice of the peace, former member of Parliament and of the King's Privy Council, president of the Trade Union congress of Great Britain, and devout Churchwoman.

West Texas Paper Reorganized

SAN ANTONIO, TEX.—The West Texas Church News has been reorganized and is being sent out to the Church families of the diocese quarterly. The editor-in-chief of this paper is Merrill Bishop.

Mr. Bishop has made a most attractive paper which in appearance resembles the Reader's Digest. The news from over the diocese is written in an attractive manner, and the paper has become the official news agency of the diocese.

Stuart, Fla., Rector Marks 40th Year

STUART, FLA.—The Rev. David A. Schaefer, rector of All Saints' and St. Mary's churches here, celebrated the 40th anniversary of his ordination to the diaconate on July 3d. A graduate of General seminary, Fr. Schaefer was for 13 years rector in Lake Geneva, Wis. He came to Florida this year.

Name Chicago Settlement Head

CHICAGO—Miss Isabel R. Pifer, Boston Churchwoman and social worker, has been selected as the new head resident of the House of Happiness, church settlement on the southwest side of Chicago, according to announcement by the board of directors.

60 New York Children Given Two Months' Camping in Connecticut

NEW YORK—On June 27th, the Rev. Edward H. Schlueter, vicar of St. Luke's chapel, Trinity parish, took 60 boys and girls of the church school to West Cornwall, Conn., for July and August. On his farmland Fr. Schlueter has built a girls' camp and a boys' camp. Every summer, children from St. Luke's spend the entire

summer at the farm, continuing the work of religious education carried on through the winter.

Leaders from St. Luke's are in charge of the two camps. Daily services are held in the chapel attached to the farm. The fields and the river provide ample facilities for both land and water sports. The purpose of the camps is primarily religious, though they also give a happy vacation of unusual length.

Marks 40th Year of Negro Church

ASHEVILLE, N. C.—St. Matthias' church here, the congregation of which holds the distinction of being the first organized in Asheville for Negroes, celebrated the 40th anniversary of its consecration on July 7th to 10th. The occasion also marked the 73d anniversary of the founding of the Church.

The Rev. John C. Davis is rector. He delivered the anniversary sermon.

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St. Andrew's, McCall, Summer Resort in Idaho, is Reopened

BOISE, IDAHO—Years ago, Bishop Funsten built a church in McCall, a summer resort on Payette lakes, but for many years it has been in disuse. Bishop Bartlett is now reopening it under the name of St. Andrew's, and will shortly place in charge of it the Rev. Ernest H. Williams, a graduate of the Virginia seminary this year.

Mr. Williams will have a large area, including the historic Boise basin, scene of extensive gold mining operations when Bishop Tuttle came to Idaho in 1867. The towns there now are of the variety known as "ghost towns."

McCall has become a busy place this summer with the influx of movie people from Hollywood engaged in filming *North-west Passage*. A large number of Indians are encamped nearby for parts in the picture. Quite a few Church families summer in and near McCall.

Admiral Farragut Tablet Unveiled

HASTINGS-ON-HUDSON, N. Y. — The New York state society of the Daughters of the Union unveiled a tablet to Admiral David Farragut in Grace church on the Fourth of July. The tablet was a gift from them to this church.

CHURCH CALENDAR

JULY

- 24. Sixth Sunday after Trinity.
- 25. St. James. (Monday.)
- 31. Seventh Sunday after Trinity.

AUGUST

- 1. (Monday.)
- 6. Transfiguration. (Saturday.)
- 7. Eighth Sunday after Trinity.
- 14. Ninth Sunday after Trinity.
- 21. Tenth Sunday after Trinity.
- 24. St. Bartholomew. (Wednesday.)
- 28. Eleventh Sunday after Trinity.
- 31. (Wednesday.)

CALENDAR OF COMING EVENTS

JULY

- 21-28. Dallas summer conference, Camp Kiwanis, Dallas.
- 23-August 6. Young people's conferences of Western Massachusetts, Bucksteep Manor.
- 25-August 10. International theological seminar, Geneva, Switzerland.
- 26-29. Conference on The Church and World Citizenship, Shrine Mont.
- 28-August 3. International conference of the fellowship of reconciliation, Lunteren, Holland.

AUGUST

- 1-5. Pacific province youth conference, Cove, Ore.
- 20-September 3d. Western Massachusetts adult conference, Bucksteep Manor.
- 22-September 2. Gearhart summer school, Portland, Ore.
- 25-September 9. Congress of Old Catholic and related Churches, Zurich, Switzerland.
- 29-September 1. Continuation committee, World Conference on Faith and Order, Clarens, Switzerland.



ANNOUNCEMENTS

Memorial

PROBST, REV. JACOB, D.D.—late beloved rector of Trinity church, Brooklyn, N. Y., died July 22, 1928.

Eternal rest grant unto him, O Lord, and may light perpetual shine upon him.

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RETREAT

HOLY CROSS MONASTERY, West Park, N. Y. A retreat will be held for priests and candidates for Holy Orders, beginning with supper at 6 P.M., D.S.T., September 19th, and ending with Mass on September 23d. The conductor will be Fr. Williams, SSJE. Prospective retreatants should notify the guestmaster.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

GOODRICH, Rev. HERBERT J., formerly chaplain at Salisbury School, Salisbury, Conn.; to be assistant at the Church of St. James the Less, Scarsdale, N. Y., on August 1st. Address, Apt. 3 F, Popham Hall, Scarsdale, N. Y.

JONNARD, Rev. W. AIMISON, formerly rector of St. Paul's Church, Manhattan, Kans.; is chaplain of eight C.C.C. camps in Minnesota.

MCGANN, Rev. Dr. JOHN M., is rector of St. John's Church, West Hartford, Conn.

PINCKNEY, Rev. JOHN A., formerly rector of the Church of the Holy Cross, Tryon, N. C. (W.N.C.); to be rector of St. Paul's Church, Charleston, S. C., effective September 1st. Address, 26 Montague St.

SUMMER ACTIVITIES

McELWAIN, Rt. Rev. FRANK A., D.D., Bishop of Minnesota, is in charge of St. James' Church, Burkehaven, N. H., during July and August.

REHKOFF, Rev. CHARLES F., rector of Trinity Church, El Dorado, Kans., will be in charge of Grace Cathedral, Topeka, during the Dean's absence on vacation in August.

TOCHER, Rev. GEORGE A. A., of Trinity Church, Tallulah, La., will supply at St. Paul's Church, New Orleans, La., during August.

NEW ADDRESSES

CAMPBELL, Rt. Rev. ROBERT E., O.H.C., D.D., formerly West Park, N. Y.; St. Andrews, Tenn. Bishop Campbell is prior of St. Andrew's School.

FARRAR, Rev. CHARLES E., formerly Box 338, Sonoma, Calif.; 1539 Bonita Ave., Berkeley, Calif.

MALLETT, Rev. FRANK J., formerly 68 Church St., White Plains, N. Y.; 709 Park Ave., Baltimore, Maryland.

REED, Rev. WILLIAM W., formerly Nashotah House, Nashotah, Wis.; 3405 W. McLean Ave., Chicago, Ill.

RESIGNATION

HOGARTH, Rev. MELBOURNE R., as priest in charge of St. Simon's Mission, Topeka, Kans., as of July 1st.

ORDINATIONS

PRIESTS

SOUTH CAROLINA—The Rev. WILLIAM DAVIS TURNER, in charge of the Church of the Good Shepherd, Sumter, S. C., was advanced to the priesthood by Bishop Thomas of South Carolina in the Church of the Good Shepherd, June 13th. The ordinand was presented by the Rev. Kenneth DeP. Hughes and the Rev. Lewis A. Baskerville preached the sermon.

WESTERN MASSACHUSETTS—The Rev. ARTHUR REAMER KLINE was advanced to the priesthood in Christ Church, Fitchburg, Mass., by Bishop Dallas of New Hampshire, acting for Bishop Lawrence of Western Massachusetts, on June 22d. The ordinand was presented by the Rev. Dr. A. Vincent Bennett, and is assistant at Christ Church. The sermon was preached by the Rev. Dr. Angus Dun.

DEACONS

LOS ANGELES—JOHN M. KRUMM was ordained deacon by Bishop Stevens of Los Angeles in St. Mark's Church, Pasadena, Calif., June 24th. The candidate was presented by the Rev. Stephen C. Clark, Jr., who also preached the sermon. The Rev. Mr. Krumm will be in charge of St. Timothy's, Compton, St. Anne's, Lynwood, and St. George's, Hawthorne, with address at 336 W. Magnolia St., Compton, Calif.

WILLIAM T. LEWIS was ordained to the diaconate by Bishop Stevens on July 7th in St. Mathias' Church, Whittier, Calif. He was presented by his father, the Rev. Edwin T. Lewis, and will be curate at St. Augustine's-by-the-Sea, Santa

Monica, Calif., with address at 947 15th St. Bishop Stevens preached the sermon.

W. DON BROWN was ordained deacon by Bishop Stevens on July 8th in All Saints' Church, Oxnard, Calif., where he is vicar. Address, 355 2d St.

SOUTH CAROLINA—WATIES REES HAYNSWORTH was ordained deacon by Bishop Thomas of South Carolina in the Church of the Holy Comforter, Sumter, June 27th. The candidate was presented by the Rev. James B. Walker, and is assistant at the associate mission, Summerton, S. C. The Rev. Henry D. Bull preached the sermon.

THEODORE PORTER BALL was ordained to the diaconate by Bishop Thomas in St. Michael's Church, Charleston, June 30th. The Rev. Albert R. Stuart presented the candidate and also preached the sermon. The Rev. Mr. Ball is in charge of the Church of the Holy Communion, Allendale, S. C.

HOMER PILGRIM STARR was ordained deacon by Bishop Thomas in the Church of the Holy Communion, Charleston, July 2d. The candidate was presented by the Rev. William W. Lumpkin and is assistant at Prince George Winyah, Georgetown, S. C. The Rev. Henry D. Bull preached the sermon.

MARRIAGE

COBB, the Rev. RODNEY FITZGERALD, rector of St. Paul's Church, Council Bluffs, Iowa, and Miss Margaret Parrish Franchere of Sioux City, Iowa, were united in marriage at St. Thomas' church, Sioux City, on June 22d, by the rector, the Rev. F. B. Shaner. Bishop Longley of Iowa pronounced the blessing and celebrated the nuptial Eucharist.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church

46 Que Street, N.W.

Washington, D. C.

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

Sunday Masses: 7 and 10 A.M.

Daily Masses: 7 A.M. Confessions, Saturday, 7:30 P.M.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.

Weekday Masses: 7 A.M., Thursdays and Holy Days 7:00 and 9:30 A.M.

Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

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Amsterdam Avenue and 112th St.

New York City

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Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days). 9, Morning Prayer. 5, Evening Prayer.

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Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8 and 11 A.M.

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

Holy Days: Holy Communion, 10 A.M.

NEW YORK—Continued

St. James' Church, New York

Madison Avenue at 71st Street

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

Sunday Services

8:00 A.M., Holy Communion

9:30 A.M., Children's Service and Church School

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

7:30 P.M., Organ Recital

8:00 P.M., Choral Evensong and Sermon

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Sunday Masses, 7, 9, 11 (Sung Mass).

Weekday Masses, 7, 8 (Thurs., 7, 8, 9:30).

Confessions: Thurs., 5; Sat., 2:30, 5, and 8.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

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

Sunday Services, 8 A.M. and 11 A.M.

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

Thursdays: 11:00 A.M. Holy Communion.

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

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Week-days: 8, 12 (except Saturday), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

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

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

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

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

Confessions: Saturday, 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

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