

October 25, 1939



The Living Church



MRS. ROBERT G. HAPP

Mrs. Happ was elected chairman of the national executive board of the Woman's Auxiliary at the board's recent meeting in New York.

CORRESPONDENCE

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

War

TO THE EDITOR: An old fashioned Presbyterian I have come to love THE LIVING CHURCH as I do no other Church or religious weekly periodical. Your editorials on Church union and Church unity are invariably sane and sensible. But your note on page 2 of your issue of September 27th irritates me exceedingly. And if you will not allow Canadian Churchmen to take issue with you on your neutrology or neutrality editorials, perhaps you will allow a Presbyterian who lives in Illinois to make his daring protest.

All of your readers, I suppose, are anxious for peace. Rumor has it that even Herr Hitler is a pacifist; that is, he does not care for war but longs to be allowed to live in peace. I, too, am a pacifist. But that does not mean that I am neutral with regard to the conflict in Europe. Nor does it mean that I think much of the advice which you would have us follow with regard to the war. Rather—to get it in the record—put me down as being in hearty accord with the unnamed bishop of whom you speak in your editorial, War in the Balance, September 20th, when he says: "It's our war as much as it is Britain's. . . . We ought to go in right away and stand shoulder to shoulder with the French and British in order to finish the Germans as quickly as possible." You say, "It reads like fiction." Why? Surely what follows that remark in your editorial is not the answer.

Strange as it may seem, some of us are very sure that, in the last analysis, there is no such thing as neutrality. If I remember my Dante aright, in the other world—the world to come—outside of the inferno proper there is a vestibule or ante-hell where the neutrals are condemned to live in a desert of sand, "a perpetuation of their own barren life." On earth they refused to espouse any cause—good or evil, right or wrong—and in eternity there is no place for them in either heaven or hell.

So that later on we shall not be misrepresented, please get into your head right now this fact, namely: some of us in Illinois think neutrality is of the devil and worse than the "sin of war." It may be that some Canadian Churchmen do so too.

(Rev.) JOHN ROBERTSON McMAHON.
Monmouth, Ill.

TO THE EDITOR: I am so filled with disgust, anger, and despair on reading [L. C., October 4th] your report of the message (in part) to Christian Citizens in Time of War, given by the Archbishop of Canterbury, the moderator of the Church of Scotland, and the moderator of the Free Churches, that I find it more than difficult to express such feelings in a reasonable manner.

How can such men write "On him [Hitler] alone lies the dreadful responsibility of having inflicted this crime upon humanity?" Do they really believe what they write? Utterly blind and stupid as that would be, it would be preferable at all events to their writing as an imperialist government wishes them to write.

The Roman hierarchy of England is no better. They quote Pius XII. "Conquests and empires not founded on justice cannot be blessed by God." What about India? And what about Ethiopia? And what conquests

and empires have ever been founded on justice?

So far we are removed from the war in Europe, but perhaps we won't be in another six months. A well organized government propaganda could do wonders in making us thirst for Hitler's blood. It seems to have begun already. What are we to expect from our bishops? That which English Christians are getting from theirs? But what are we to expect? If they bless a war then they are blessing the indiscriminate bombing of men, women, and children. How can they do that in the Name of Christ? Are the blind leaders of the blind? Can they not see that the whole business in Europe is nothing but power politics, rotten, rotten, rotten, and not worth a pin prick of any American blood?

(Rev.) TRUMAN HEMINWAY.

Sherburne, Vt.

TO THE EDITOR: It is quite possible that assistance by active participation as an ally is not now desired in the present European war. At any rate, it has not been asked.

It is also true that it is often difficult to distinguish between causes as "right" and "wrong." But certainly many of us who have followed events in Europe the past few years, have no difficulty in making such a decision with regard to the present conflict. The statements made by Britain's king and the prime minister at the outbreak of the war have to us the unmistakable mark of truth and are a challenge to all lovers of truth and righteousness.

Your editorial of September 20th seems to ignore the fact that such a challenge and our response to it *have no possible equation* with pieces of land, money, depressions, political systems, or even with numbers of human lives to be sacrificed. Under your list of possible "gains and losses" you seem to forget that "peace in snug safety, with the heart dead to the call of right, would mean

the utter depth of moral decadence—and leave wealth and property and even life itself, in the truest sense, worthless.

All of us, of course, hope and pray we may not be needed to help in this way you deplore—but at least, meanwhile, let us keep our minds clear to see right where it exists, and our hearts courageous enough to do whatever may come to be our duty and thus be also in deepest truth, *our peace*.

(Rev.) WALLACE E. CONKLING.
Germantown, Philadelphia.

Chapel for Presiding Bishop

TO THE EDITOR: Whenever and how ever the question of a primatial see shall be decided, and wherever it shall be located, it is likely that the center of administration for the National Church will continue to be New York City. It seems desirable that the Presiding Bishop should have there a church which would not be a part of the local diocese, wherein he and his staff could have complete freedom to perform their appropriate functions.

The incorporation of Trinity has, with respect to church buildings, an embarrassment of riches, and particularly in Saint Paul's chapel has the responsibility of maintaining an historic monument within a stone's throw of the parish church. The history and associations of this venerable edifice make it a national shrine, both religious and patriotic.

I respectfully submit for consideration of all parties concerned the propriety of (1) transferring Saint Paul's chapel and its ground to the sole jurisdiction of the Presiding Bishop, and (2) erecting it into a primatial chapel with a collegiate chapter. The transfer could be by cession or long-term lease. The officers of the Presiding Bishop's staff could be canons. There would be, of course, no communicant list, and so no intrusion upon the prerogative of diocesan or parochial officers. The chapel would not be a cathedral, and therefore would erect no obstacles to the ultimate solution of the question. (Rev.) JAMES LAND ELLIS.

New York.

Episcopal College Teachers

TO THE EDITOR: May I suggest an amendment to Professor Fairchild's proposal regarding Episcopal College Teachers in the September 27th issue of THE LIVING CHURCH to the effect that teachers in this classification who happen to be working outside the diocese of New York be invited into some kind of *associate* membership with those who would make up the central organization? Obviously they could do little more than lend their moral support to their New York brethren, but I am sure the latter would not scorn that support. Certainly it would be a mistake not to enlist the services of such valuable men as Prof. W. M. Urban of Yale, the Rev. Prof. Maurice Picard of Dartmouth, the Rev. J. A. Leighton of Ohio state, Prof. M. G. Melofs of Cincinnati, and others, in the endeavor as is proposed; and I myself welcome the opportunity of being included in a nationwide organization.

H. S. MOORE,
University.

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

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

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Published by MOREHOUSE-GORHAM Co. at
744 N. Fourth St., Milwaukee, Wis. Entered as
second-class matter at the Post Office, Milwaukee,
Wis. Cables: MOREHOUSE, Milwaukee.
New York advertising office, 14 E. 41st St.,
New York City.

SUBSCRIPTIONS

U.S.A., POSSESSIONS, SPAIN, LATIN-
AMERICA.....\$4.00 a year
CANADA, NEWFOUNDLAND..... 4.50 a year
OTHER FOREIGN COUNTRIES..... 5.00 a year



VOL. CI

NEW YORK AND MILWAUKEE, OCTOBER 25, 1939

No. 17

EDITORIALS AND COMMENTS

Missionary Education and Missionary Giving

OF ALL the reports made to the National Council at its October meeting, none aroused so much interest as the report of the treasurer on the prospects in regard to meeting the 1940 budget and the report of the committee on strategy and policy. There is a vital connection between these two reports, evident to all Church people who follow closely the work of the National Council, not only at its quarterly meetings but throughout the year. It has frequently been pointed out that a comparatively small number of Church people support the missionary work of this Church. When there is a shortage, it has been the custom, as the Rev. Dr. Leslie Glenn remarks in an article in the current number of his diocesan paper, the *Church Militant*, to issue "simply another appeal to the generous givers of the Church to give more." To their honor, they do it. Or they did, until the several depressions limited their giving.

Along with this appeal, an effort has been made to extend the list of supporters. Within the past nine months, the National Council, through the new executive secretary of its Department of Promotion, Joseph E. Boyle, through the new second vice-president, the Rev. Dr. Charles W. Sheerin, through all the other departments at the Church Missions House, through all the bishops of the Church, through all the rectors, through all the women of the Woman's Auxiliary, through everyone, in short—the National Council has tried to bring the knowledge of the missionary opportunity and the need for money to use this opportunity before the Church. But it should not be forgotten that this effort is no new thing at 281 Fourth avenue. The Department of Publicity, under the Rev. Dr. G. Warfield Hobbs, has preached the identical doctrine for years; and all those groups cited have tried to put it into practice. "If only Church people knew," we hear at every meeting of the National Council, "they would give. Those who do know, do give."

No one doubts this. Yet, when the committee on strategy and policy concluded its report with two resolutions bearing upon this very matter, action was deferred until "further study could be made." One of these resolutions read as follows: "Resolved that the National Council appoint a full-time secretary for rural work in the Department of Domestic Mis-

sions." This resulted in the appointment of a committee to "study the best methods of promoting work in rural fields." We hasten to say that such study is not only desirable but also necessary. But might not one of the first duties of the proposed secretary for rural work be to institute and direct it? Why wait once again for more "fact finding and evaluating," important as that is? While we wait, the people of the countryside are without "the comfortable Gospel of Christ." A few tested "methods" are already in use. We venture to think that what is needed is an increase of workers, aided by such a guide as this proposed new secretary should and would be.

The second resolution read: "Resolved that the National Council appoint a secretary of missionary education." This at once led to questions from the members of the Council as to which department should direct this secretary. The resolution was referred to the Departments of Foreign and Domestic Missions, Christian Education, Christian Social Relations and Promotion! Again we hasten to observe that we can see why. Those five departments later recommended that the matter be referred to a committee, composed of the Presiding Bishop, Dr. Sheerin and the executive secretaries of the other four departments concerned. To do what? "Study."

The great point is that the five departments *are* concerned. So is the Presiding Bishop. So is the Woman's Auxiliary. Indeed, everyone in the Church Missions House is concerned. Our little point is that they always have been concerned, and, that while more study of anything is invariably a good thing, this study might go on after the secretary for missionary education was appointed and at work. There is no end to study. And problems will never cease.

THE central problem in respect to the secretary for missionary education is, of course, the department in which he shall belong. There would seem to be no solution to that problem, except to have him counted as a member of every department. Missionary education is certainly "Christian education"; it surely includes "Christian social relations"; "foreign missions" and "domestic missions" are its essential subjects. Last of all, it is "promotion" of the most important sort. In our opinion, that secretary belongs also in the Finance Depart-

ment; and we venture to think that Dr. Lewis B. Franklin would welcome him. For one of the things his work would do would be to increase givers and giving. He should have a place in every office in the Church Missions House. Perhaps the committee will bring in a resolution to that effect, at the December meeting of the National Council.

"But," some one may be asking, "what connection has the secretary for rural work with meeting the budget for missions?" The connection is very real. The clergy and lay people who work in the rural field never speak that they do not tell of some sacrifice made by a country congregation or country person in order to give to missions. Where they know, they give. That proposed secretary will widen the area where country people know. Dr. Glenn, in the article cited, mentions the 150,000 students who graduate every June from college, not believing in missions because they have never heard of them. Thousands of people, young and old, in rural districts are in the same position. The remedy is the same here as that which Dr. Glenn suggests for students: extension of work. Knowledge leads to belief in missions. And belief leads to giving.

The National Council is making superb progress in missionary education. But the appointment of these two new secretaries, without prolonged delay, will speed up that progress. We hope for the appointments in December.

THE treasurer's report has been mentioned as an event of special interest to this meeting of the National Council. It was discussed, as our news story relates, in open session; and then, the Council voted to ask those present as guests or representatives of the press, to give no publicity to the discussion, lest premature announcement of plans hamper the Department of Promotion in carrying them out. We questioned then, and we question now, the wisdom of this request, though, of course, we acceded to it. That discussion was of a quality that would inspire the people of the Church to stand even more firmly than ever before behind the National Council in its determination to meet the 1940 budget. We wished that many more might have been present to hear it; and we wish now that the Church might know all of it through our pages. The National Council, we believe, should never hesitate to share its problems with the people of the Church, whose representatives they are. Naturally, there will always be some critical souls, whose criticism will be destructive; but, on the whole, the people of the Church can be trusted to rally round. In the interests of missionary education, we are convinced that the proceedings of the meetings of the National Council should be fully set before the Church. This will extend giving and add to the number of givers, if not to the degree of other "methods of education," yet in too appreciable a measure to be overlooked.

The Presiding Bishop emphasized once more, in his closing remarks, that the missionary enterprise of the Church belongs to every member of the Church. All must work at it in their several places and ways. Leadership is needed. Chief among those who must lead are the members of the National Council and the officers of the Church Missions House. The two new secretaries mean two additional leaders. They will help to solve several problems—among them, the problem of meeting the budget.

"Howlers"

"The King wore a scarlet robe trimmed with vermin."

"Barbarians are things put into bicycles to make them run more smoothly."

"Henry VIII had an abcess on his knee, which made walking very difficult."

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

The Spiritual Conflict

21ST SUNDAY AFTER TRINITY

OCTOBER 29TH

IN THE *Epistle* we are warned of the spiritual conflict in which we are engaged so long as we are in this world. "We wrestle not against flesh and blood"—it is not evil *men* who are our enemies, but "principalities and powers," the hosts of evil which are their tempters as well as ours. In this conflict we must wear "the whole armour of God"—God's own armour which He, Christ, wore when He came to fight our battle. Our loins must be "girt about with truth" (His truth): "wearing the breastplate of righteousness" (His righteousness, not any fancied goodness of ours): and our shield, faith in Him. And we are bidden to pray for the Apostle, the minister of the Gospel, who has his conflict to wage, that he may "open his mouth boldly."

And because in the midst of the conflict there is inward peace for all who trust God, we pray in the *Collect* for "pardon and peace" and a "quiet mind."

In the *Gospel* we hear the story of one who is in the midst of the conflict: a man anxious about his son who is sick at Capernaum. Our Lord seems to discourage him: "Except you see signs and wonders [visible answers to prayer] you will not believe": we are most of us like that. But he perseveres in prayer, and his prayer is heard; and it is noted that the improvement in health took place just at the time when the prayer was made, and Jesus answered it.

One Communion and Fellowship

ALL SAINTS' DAY

NOVEMBER 1ST

THE Saints of God are, as the *Collect* says, His elect, His chosen. In the *Lesson* we are shown how He has watched over them and defended them through their earthly conflict (for the calamities that were to come upon the earth could not begin till the servants of God had been "sealed in their foreheads" *i.e.*, sealed with the Holy Spirit, in Baptism and Confirmation), till at last, having won the victory, they stand before the throne with palms in their hands, singing their thanksgiving. The *Gospel* calls them "blessed"; blessed because theirs is the Kingdom of Heaven, and they have obtained mercy and they see God; blessed because they reproduce in manifold ways the pattern of the righteousness of Christ, whose members they are.

For God has knit together His elect in one communion and fellowship, in the mystical Body of Christ, which is the blessed company of all faithful people. Gathered from the twelve tribes of Israel, and from all nations and kindreds and people and tongues, in Him all are one, being members one of another in being members of Him.

Of this Body of Christ we, too, are members. Only, whereas the Saints have entered on their inheritance and have been made perfect, we have yet to make good; and we have to pray that we may follow them in all virtuous and godly living, that we, too, may share with them the joys which God has prepared for those who love Him.

"A sinister person is a woman who hasn't married."
"Shakespeare lived at Windsor with his merry wives."

The Church and Christ the King

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

THE world in which we live out these days of our earthly sojourning, does not believe in Jesus Christ. It regards Him as scarcely more than a curious moralist of 19 centuries ago who lived a vaguely beautiful life, taught an ethereal and impractical way of living built on always being kind and gentle, and came at last to a painful and pathetic death. Because our world regards Him so, it disregards Him as a figure of importance. Proclaim today that Jesus is the everlasting Christ, that He is God, revealing to man all of God's majesty, that by Him all things were made, that He is Prince of heaven and Lord of life, Judge of quick and dead; speak to the world today of His teaching as a law not to be disregarded by men and women, a law which must of cosmic necessity be obeyed in their individual lives, their marital lives, their social lives, their business lives, their political lives, their international lives: speak to the world at large of Jesus Christ in those terms, and most of that world regards you as quite out of your head—as a lunatic to be quietly humored, unless you get too insistent, in which case you had best be locked up as an enemy of society. Yet it is only in those terms that Jesus Christ has meant anything in history. It is only in those terms that He means anything now.

To the divine will of God revealed in Jesus, the Incarnate God, our world prefers a wisdom of its own, a wisdom founded not on obedience to Deity, but on a liberal humanitarianism, on a romantic idealization of human beings—their moral worth, their cleverness, and their naturally fraternal self-sacrifice. Well, what price liberal humanitarianism today, while modern civilization crashes into catastrophe? As Dr. Orton, that brilliant economist who divides his teaching time between Smith and Williams colleges, pointed out not long ago (in a scintillating paper which almost no one read), for 60 years and more the world has been run, and their own praises sung, by rationalists, agnostics, positivists—by the flattering adorers of man. No need of God! But for yesterday's happy singers of human sufficiency, says Dr. Orton, the final movement of the symphony was not yet written; and when at last, history has set the score before them, many of those same singers, appalled at its hideous cacophony, would gladly fling up their parts and go home—only to find, in the metaphorical sense and often in a literal sense, that there is no longer any home for them to go to.

But however much the more intelligent few are filled with horror at observing man as he really is, the great crowd is not even yet disillusioned. There are plenty of people who still think that after the ending of this, the second spasm of the war to end civilization, all will be well again; that after wilful waste of man's inherited store of wealth and beauty, we shall somehow be as rich as ever, if not more rich; that when honor, truth, fraternity, and human self-respect have been shot full of holes, we shall emerge with the greatest of ease into an only slightly postponed humanistic Elysium. So they said during the war of 1914-18. It was "only a temporary setback on the way to Utopia." You *could* build a world without God. You *could* disregard the divine law and live. Only dethrone the Kaiser, and all would be well. Now they talk the same sort of nonsense. "Only destroy Mr. Hitler, and heaven will be round the corner. Democracy is the only thing needed wherewith to save the world—human democracy implemented by science." How long are we to listen with respect to these children, some of them babbling nonsense

from the seats of the learned while others, blind guides, lead blind majorities to murder and to muck? It is hard for honest and thinking people any longer to be patient with humanistic pretense. Yet the Lord Jesus is not impatient, though His divine eyes are filled with tears of pity as He beholds the woes brought on themselves by those who have forgotten that God—and not man—rules the universe.

Punished though we have been and are and are going to be, most of our world will not even yet recognize the sovereignty of God-made-man, the sovereignty of the eternal King, nor really pray and labor that His kingdom shall come, His will be done, as in heaven so on earth. This is not the fault of God or of His Christ: it is the fault of a conceit-maddened humanity, the fault of those who have said, "We are gods; who is Lord over us?" But the world would not so generally have made that tragic mistake if those of us who call ourselves Christians had been really Christians.

We who say we are His have been both dull-witted and afraid. We have compromised with world, flesh, and devil. For years now it has been next to impossible, in business, society, education, politics, to tell a Christian from a non-Christian. All behave pretty much the same. We nominal Christians have been content to handle our secular affairs, and even the corporate affairs of the Church—parochial, diocesan—in the worldly pattern. To quote Professor Scudder of Wellesley, that saintly and wise old woman, we have had "a strange sort of piety: suave-mannered, pleasant-voiced; endangering nothing in particular; an ornament of the Sunday pew; devoted to good causes in proportion to their remoteness, intent upon promoting safe philanthropies and foreign missions but, as far as affairs at home are concerned, ignorant alike of the ardors of the mystic or the heroisms of the reformer; cheerfully assuming that whatever is innocently agreeable is religious; with a careless sense of dependence upon a complacently affectionate God; a domestic religion, calculated to make life agreeable in the family circle and curiously at ease in Zion." With such a travesty of Christianity, we of the Church have been largely content; and when prophets arose—as from time to time they did—to proclaim the wrath of the Lamb, we have shut those prophets up with a deadly dose of polite contempt.

AS A RESULT of years, of decades, spent in that way, most of the poor old world that destroys itself has come to regard the Church merely as a somewhat stuffy anachronism, while even our own children have too commonly found us a bore. There is nothing wrong with Christianity. But have we been Christians?

(1) Christ the King says that all men are brothers, no matter what their race or color or nationality. The world denies it. Has the Church removed from herself the blights of racial prejudice or of color bias or of aggressive nationalism? *Where are Christ's witnesses?*

(2) Christ the King says that it is always better to serve than to be served. Is that the idea held in your town, or anywhere else today? Can you tell if one be a Churchman by his insistence on that rule of action? Does the Church *as an institution* demand to serve rather than to be served, to support rather than to be supported? *Where are Christ's witnesses?*

(3) Christ the King says there is no merit in loving your

friends. "Love your enemies and resist not evil with force."
Where are Christ's witnesses?

(4) Christ the King says we are not to worry about the future, not even to think about it—but to do what is right today and let the future rest in the hands of the future. *Where are Christ's witnesses?*

(5) Christ the King says that we are not to lay up riches, not to save money so that it will work for us; that poverty is a blessed thing and riches a snare for the soul; and that no man can serve God and money at the same time, dividing his life between the worship of God and a desire for things? *Where are Christ's witnesses?*

(6) Christ the King says that the ruin of life comes from greed for goods and desire to dominate others, and that both these motives are from hell. *Where are Christ's witnesses?*

(7) Christ the King says that life is more than this life and that all we have or are is judged by its bearing on eternal values (—Truth, Beauty, Goodness, that means); that the great man is the God-filled saint and sage and that only he who tries to let God make of him a saint and sage is a safe citizen or a happy man; that to live in terms of appetite and applause and coercion is a folly which blinds the mind and kills the soul. *Where are Christ's witnesses?*

(8) Christ the King says that all men are sinners, stupid, self-destructive, until they turn to Him in faith and with repentance and let Him regenerate them. The world thinks that man is good enough by nature, or may become so by education and the passing of time. Christ the King says that man by inherited defect is a fool and a knave, and that before he can build anything but Bedlam, he must by God be rescued. *Where are Christ's witnesses?*

THE difference between the secularist world and us who are Christians is not that it has been bad and we good, it stupid and we wise, it damned and we holy. The difference is that, while all of us have gone astray, they of the world do not know where to turn for healing, while Christians do. Christ the King can renew the spirit of our minds and make us human beings, no longer minions of confusion. He can make us bringers-in of righteousness, restorers of peace, imparters of joy, bearers of light to them that sit in darkness and the shadow of death. But He can do it only if we repent and confess our failure, our sins, our disloyalty.

That repentance must begin with the hierarchy. What is a bishop? He is an overseer and he is an apostle. An overseer of what? Of Church property, of material wealth given to religion, of the welfare of an institution? Only incidentally. He is first of all an overseer of the witnesses. How can he be that unless he is himself preëminently a witness? And an apostle—what is that? The word means One-sent-forth. Sent forth by whom? By the Lord God Incarnate, Jesus Christ. Sent forth for what? To bear witness, by word and life, to that same Jesus Christ and all He teaches. Unless the trumpet blow a clear note, how shall the host go forward? What the world is looking for, what the rank and file of the Church is longing for, is some bishops who are saints. Once found, they will be persecuted; they may find themselves impoverished; they may be scourged and spat upon; they may be torn limb from limb; but men, seeing such bishops, will no longer ignore or disparage the episcopate. Let the bishops be the first, then, to repent.

Along with them, led by them, we of the clergy must do some stiff repenting. What soft lives most of us have been living! Though we have stood before the altar to plead the Holy Sacrifice, the iron has not entered into our souls. In what

we say we have been fearful lest too firm a stand for Jesus Christ may lead to deprivation from pleasant preferment. We have been willing, sometimes anxious, to mingle with men and women of the world on their own worldly basis, afraid to be avowed priests and undisguised prophets. We have been in the world, and that has been quite all right—Jesus told us not to run away from the world. But we have been, as well, what Jesus told us we must never be—we have been *of* the world. The people have asked for bread and we have given them a stone. Because of what we have been—more because of what we have not been—they have concluded that Christian priesthood is a polite and profitable sort of job, rather than an agony of compassionate intercession. There must be priests who again are set on holiness, priests of whom, because they have forgot themselves, God may make comrades to the doctors, confessors, and martyrs of what we wistfully refer to as the age of faith. Behold, *now* is the accepted time; *now* is the day of salvation.

LAST of all, and most important of all, God calls in these times for a wide-spread lay apostolate. It is only by such a lay apostolate that the impact of Christ upon the world may be made plain. Only through the lives and labors of the laity can Christ redeem. Only through laymen can He make over the paganized homes and the godless families, the schools that teach all things else except God's truth, the states that are weakened and impoverished by chicanery and greed. Through laymen, and only through them, can God reform an industrial system based on almost complete negation of His law. Through laymen He can abolish war, in the only way that it can ever be abolished, by our doing away with that national desire economically to exploit which poisons every country in the world, our own included, and which, unless checked, will make inevitable conflict after conflict until civilization has become a memory and bloody desolation owns the earth. None of these redemptions can be brought about by bishops or by priests. The clergy must proclaim with holy fearlessness the issues that are involved, and show forth the power which is from God for man's solving of man's problems; but it is the laity who must act.

If the world is to be rescued from intolerable woe, it is the Christ through us who must rescue it. What shall we do, then, we who think that we are Christians? Go to Church and say, because we do come, "Oh what good little boys and girls we are?" God forbid! At every celebration of the Divine Mysteries there comes the Consecration when, according to His most true promise, in His sacramental Body, clothed with compassion and crowned with eternal majesty, He dwells upon His altar. At that moment, in every offering of the Holy Sacrifice, during these days of madness, let us worship Him as never we did before, and with humility say, each one of us, to Him: "Here am I, Master. You know and I know what a faithless witness I have been. Well, that is over and done with. Lord, what do you wish me to be? What do you desire I shall do?" He will show us whither we shall go, what we shall say, how we are to act—show us day by day, hour by hour. Only He can save the wretched world from what it has become. But even He can not do that unless we who are called by His Name are willing to pay the price.

THE man who never made a mistake never made anything else. The man who never made a failure never made any progress. And the man who never felt a discouragement never had a real purpose. "Not failure but low aim is criminal."

—Bishop Woodcock.

Religious Pacifism as a Force for World Christianity*

By Katharine C. Pierce

(Mrs. Henry Hill Pierce)

THE subject given me, Religious Pacifism as a Force for World Christianity, is well stated, as our objective should be a Christian world, and one of the means toward this end is pacifism; although it is difficult to distinguish clearly between the means and the end, as a peaceful world would of necessity have to be Christian. Our hope, however, is for a united Christian world, a world in which our unhappy divisions are healed, and we are no longer at odds with our brothers because of denominational differences. In our work for the Church Universal we can unite now in our work for peace. The only sound basis for pacifism is the Cross. It is not enough to think that war never settled anything, that it is utterly futile and horrible. Pacifism based on such thinking can be shaken by circumstances, but if we base our conviction on the fact that Jesus did not resist the crucifixion, we know that circumstances cannot alter our belief. Religious pacifism, the complete pacifist position, is a painfully difficult one to take, but once taken it is the simplest of all possible attitudes toward war. However widely Christians may differ in their attitudes, there can be little difference of opinion about the definitions of peace and war. They are so clear that we need not wait for unity on other points before we can come together on this all-important one.

It is the most important issue before the world. There are other wrongs to be righted, other ways of making the world more nearly Christian, but for us now war is the great evil which we can cure. As Christians we cannot doubt that if we are true to our Saviour, God has power to give peace in our time. We cannot make peace without Him, but He can make peace if we let Him use us. And by us I mean Christians everywhere, as pacifism transcends both denominational and national barriers. Having leaped these barriers, pacifism could hold the Churches together as perhaps no other cause can at this time. We can unite in active peace-making and, as Christians, initiate proposals more drastic than those non-Christian statesmen or Christian statesmen acting purely as national representatives would think practicable. During the discussion at Oxford, the Archbishop of York said that a statesman might be a pacifist in his private thinking but unable to carry out his principles because he is a trustee for the people and as such he could not ask them to make the sacrifice involved in non-resistance to aggression. The fallacy in that is illustrated by the comparative losses of Austria that did not resist and Poland that did.

In the past the different communions have emphasized their differences and have not realized that reconciling love is necessary for the Universal Church. The uniting power of love has been shown in the last two or three years in the various world conferences that have been held in spite of the wars and threats of war that hung over them. The Oxford Conference was an example of this, as the delegates studied the various subjects submitted to them in order to find ways of coöperation, things we can do together. One of the outgrowths of Oxford was a conference of lay experts and ecumenical leaders called last summer by the Provisional Committee of the World Council of Churches, acting for the Universal Christian Council for Life and Work, the purpose of which was to consider "the Churches and the international crisis." The members of the

conference came from many nations, some of which were already actually or psychologically at war. The members of the conference were not agreed about the use of force, but it seems to me that such a conference meeting under the strained conditions of last July was truly a fellowship of reconciliation. The report of the conference states in the first paragraph that because the *Una Sancta* is a reality created by the will of God, the Universal Church is the very basis of work toward a better order in the sphere of international relations, and then calls attention to the fact that since 1914 the ecumenical Christian movement has developed and that therefore the responsibility of a larger coöperation lies upon the Churches. In 1914 the two great ecumenical movements, Faith and Order, and Life and Work, were just beginning, but were not organized, and it was not until 11 years later that the first conference on Life and Work was held, preceding Faith and Order by two years. So much progress has been made in these 25 years that the Geneva group could say that:

"The Churches cannot hope to influence effectively the international situation as long as the understanding of the Church Universal, its nature and task, is lacking. Therefore, it is the first task of the Churches to instruct their ministers and members in all countries as to the meaning of the Universal Church. Thus they will create the presuppositions for an ecumenical ethos, *i.e.* the understanding of all social, national and international problems from the point of view of the world-wide Christian brotherhood.

"Deputations for evangelization, inquiry and fellowship, composed of religious leaders, both lay and clerical, should be interchanged more systematically, especially among the Churches of nations between which there is disturbing misunderstanding. Such deputations would join with their brethren in evangelism, prayer, and sacrament, as well as study. They would explore the possibilities of better understanding and of reconciliation among their respective peoples, and in other ways demonstrate and deepen the Christian fellowship."

These deputations would be similar to the embassies of reconciliation on which Mr. George Lansbury, Miss Muriel Lester, Mr. Percy Bartlett, Mr. Nevin Sayre, and others have served.

THE conference faced the task of the Church in time of war and urged seven points:

"(1) That preaching and prayer should be truly Christian. Prayer must not degenerate into a means of national propaganda. While we may not forget our sense of solidarity with our own people and our loyalty to our respective nations, preaching must not seek to create hatred of other nations. War should not be presented as a holy crusade, but preaching should call men to repentance for a common sin and urge the righteousness of God's kingdom."

Even during the great war there were Churches here and in Europe where no prayers were said for the nation that were not also said for the nation's enemies. Christians should be able to adopt this high ideal of world patriotism and lead others to it. Governments are centuries behind individuals on these lines, and we must use every opportunity to lift government thinking, principles, and ideals to the level already reached by great men and women.

"(2) That brotherly relations between the Churches be maintained. The pressure of censorship, of official propaganda,

*A paper read at the Church conference on Our Christian Duty in the Present Crisis, held at the Church of the Incarnation, New York, October 9th.

and of the whole system of psychological mobilization will be so great that it will be exceedingly difficult for the Churches to keep in touch with each other across the frontiers. We cannot now propose definite plans, but techniques can be developed through Church leaders in neutral countries for the maintenance of some contacts between Churches in warring lands."

Arrangements have now been made, it is reported, but the details are of course confidential.

"(3) That the Churches should work, in such ways as are open to them, for a just peace. They should seek to counteract the spirit of vengeance and lust for power. Mass hatred is difficult to check, but the Churches must make the effort. Groups of Churchmen may meet to work out suggestions for a just and lasting peace."

The recent Fellowship of Reconciliation conference sent a message to President Roosevelt asking him to unite with other neutral countries in forming a commission of continuous mediation in the hope of ending hostilities and making a just and lasting peace.

"(4) That the Churches should guard against becoming agencies for the propaganda of hatred, especially since the use of such propaganda by official Church bodies or by ministers of religion tends to give it authority and the sanction of religion."

When secular agencies such as the radio are aware of the danger of propaganda and warn us to do our own thinking, the Churches must be doubly careful not to fall victims to it.

"(5) That the Churches should minister to prisoners of war, discourage reprisals against them, face the refugee problem and aid people dislocated by war.

The refugee problem is even more difficult and pressing than it was before war was declared. What is going to happen to refugees in the warring countries and what is going to happen to those who have quota numbers and are waiting for their chance to come here?

"(6) That the churches should give such spiritual help and comfort to the victims of war's tragedies as they alone can give."

It has been suggested that during the war conscientious objectors should find constructive employment such as work among the share croppers and that after the war they should give as many months or years to reconstruction and rehabilitation as the soldiers gave in combatant service.

"(7) That Christians should show in their own lives a willingness to share the blame for the sin of war, and that each should reveal in the carrying of his cross a gratitude for God's redeeming love."

THESE recommendations show how far Christian thinking has advanced during the last quarter century. There would certainly not have been general agreement with them before the World war and there can be little doubt of complete agreement now.

The report concludes with an appendix on the subject of colonies and sets certain standards for colonial government. The one most significant for us is "that militarism of native peoples be forbidden." Surely the Church should be the first to agree to that. But military training is part of the teaching of many of our Church schools, not only in this country but also in the mission fields. The reason given is that military training is a government requirement in many of the countries where our Church is at work. Recently when the Japanese government ordered the observance of the Shinto ceremony, the Presbyterian Church in Korea closed its schools rather than com-

promise with a principle, because they regard the ceremony as a form of worship. Surely we would not lose if we closed our schools because we cannot reconcile military training with Christian teaching. It must be difficult for a person who has never heard the message of a loving Father to reconcile it with training for killing those whom they are just learning to think of as brothers in Christ.

Recently a missionary in the Philippines wrote an article [L. C., September 18, 1937] about the impossibility of explaining to the boys how they could go from the Communion service to the drill ground. The article was called Guns for Head Axes, that change having been made since the Americans came to the islands—Americans who call themselves Christians and who are trying to teach the way of peace in their mission schools.

THIS teaching of the things that make for peace is one of the ways we could cooperate more closely with other missions and thereby take steps forward toward an ecumenical Church. A practical step would be regular conferences of missionaries in the various fields to learn about each other and how best they could work together. In many of the groups we meet we are surprised to find fellow pacifists, friends with whom we have not discussed the question, or strangers with whom we come in contact for the first time. That would probably be true too in conferences of missionaries who would be greatly strengthened by knowing there were others of like minds with whom they could cooperate, and not only that but could discover positive steps toward peace as well as ways to teach those steps to the nations among whom they are living.

Christians have always been aware of the evil of war and in the early Church they entirely repudiated it. Acceptance of war as a "Christian duty" as it is sometimes called, is a comparatively new attitude in Christianity. Even after "just wars" were sanctioned, Christian leaders were men of peace. And Christian leaders should still be men of peace, giving their highest loyalty to the Kingdom of God. It is not only our unhappy divisions that prevent our winning the world for Christ, it is also the kind of Christianity we live or do not live here. If we not only preach peace but live it, the unreached people of our own and other lands will believe the message we bring and religious pacifism will in fact become what it potentially is, a force for world Christianity.

For Every Lord's Day Morning

OUR LORD did not write us a book, nor make hymns for us to sing, nor order us to build churches, nor arrange orders of service, nor direct us to wear vestments, nor give us a ritual; but he did leave us something to do. "*Do this,*" and that makes a difference. Regardless of our likes and dislikes, to fail to observe this command is to fail in obedience and loyalty. This command should be the standing order every Lord's Day morning.

—Bishop Jenkins.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended.]

CHINA EMERGENCY FUND

R.B.P., Jr.	\$ 5.00
G.F.S. Candidates of Calvary Parish, Syracuse, N. Y.	2.00
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F. B.	\$ 5.00
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REFUGEE FUND

Katharine Lee Jones	\$ 5.00
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BOOKS OF THE DAY

Edited by

Elizabeth McCracken

Dr. Nock's Life of Henry George

HENRY GEORGE. By Albert Jay Nock. Morrow. \$2.50.

ONE of the questions about which it is interesting to speculate is what would have been the career of that many-faceted Virginia genius, Albert Jay Nock, if, when he was being prepared for the Anglican ministry (which he later renounced), he had been introduced to Catholic Churchmanship instead of to an old-fashioned type of Evangelicalism which he later found stifling to the spirit. His feeling and thought, even his anthropology, are all Catholic-like. He must often have been more than a little lonely in that secularist cave of Adullam where too long he has sojourned. He spends a good deal of time, in his life of Henry George, just out to mark the centenary, in showing that George was a genius hampered by two things: first a vocationalized Philadelphia educational system, patterned on the spurious wisdom of Benjamin Franklin, and second "the extremely defective type of religion and morals set forth by the Rev. Josiah Jupp" at old St. Paul's, Philadelphia, where young Henry's father was a vestryman. The great defect of George was that he never escaped from either of these formative warps. Mr. Nock was never forced under the one; and he escaped from the other of them. But how much greater each of these men would have been if introduced in early youth to the religion of a Scot Holland or a Fr. Huntington!

This new book presents no new facts about George himself or about the Single Tax. It is rather an attempt to see George, his greatness and his limitations, in the light of the American civilization to which he reacted—a civilization middle-class, "on the make," severely practical, and stifling to the mind and spirit—a civilization which Dr. Nock insists was, and still is, singularly like the state of things against which Charles Dickens tilted, a world dominated by Mr. Gradgrind, Mr. Bottles, Mr. Creakle, above all by Mr. Murdstone and his acid sister.

One may learn much from this book about the great Henry, who devised a system of economics against which even yet no valid argument has ever been advanced, but to which no one pays the slightest attention: of how, despite all influences to the contrary, he became a competent social philosopher; of how the mere accident of a pot-boiler pamphlet on the Irish land question made him a hero in Erin next only to Parnell and the most talked-of American who ever went to England; of how he abandoned philosophy for practical politics, with results as disastrous as those which overcame Plato of old in Syracuse; of how, defeated for the mayoralty of New York (probably by being "counted out"), he died too soon and was promptly forgotten. But the volume has its chief value as a critique, as able a one as Mr. Nock has ever penned, of civilization in these United States.

This volume is not to be missed by those whose Americanism is discriminating; but it should not be perused by hot-headed patriots with thin skins.

One does wish though, that Mr. Nock would not misquote the Church catechism as he does, somewhat surprisingly for one as enamoured of the Prayer Book as he.

Cranmer did not write, and the Rev. Mr. Jupp did not teach, "that I should be content in that state of life into which it *hath pleased* God to call me," but rather "in that state of life into which it *shall please* God to call me" a very different and more reputable counsel.

BERNARD IDDINGS BELL.

Dr. Alington on the Old Testament

A NEW APPROACH TO THE OLD TESTAMENT. By C. A. Alington. Harpers. Pp. xi-207. \$2.00.

DR. ALINGTON'S new approach to the Old Testament is through the prophets who, he claims, can best tell the story of the way the people of Israel "grew in the knowledge of God." While this method has the undoubted advantage of reducing the disproportionate attention given in the past to the "historical" books, it also has its disadvantages. It leaves unexplained the fact of the divine "choice" of Israel; it tends to obscure the importance of events as a means of God's revelation of Himself; it minimizes the element of continuity in the Hebrew religious

development, and renders difficult, if not impossible, a coherent explanation of the source of the prophetic message (note the confusion in this respect implicit in pp. 46f, 51, and 66). Dr. Alington seems to be insufficiently aware of these dangers.

His treatment of the prophets, which naturally comprises the greater part of the book, is markedly conservative. The explicit rejection of the ecstatic element in canonical prophecy (p. 32), only slightly modified by the recognition of the prophet's sense of compulsion, is a radical defect, leading to a fundamental misconception as to the nature and implications of prophecy. The ascription (not always consistent; contrast pp. 66 and 162) to the prophets themselves of the work of later writers not only represents the former, especially Isaiah, as self-contradictory in their utterances, but obscures the long and painful struggle through which their doctrine of God was ever more adequately apprehended. This faulty appreciation of the fact of development is in part responsible for a certain lack of penetration in the treatment of the wisdom literature and of apocalyptic.

Nevertheless, in its insistence on the importance of the prophets the book is useful, and marks a distinct advance over the wretched method of cramming children with the (frequently inaccurate) details of the history of Israel, and telling them Bible stories of doubtful morality. But it does not go far enough.

CUTHBERT A. SIMPSON.

McNair Lectures for 1938

SPIRIT AND ITS FREEDOM. By George F. Thomas. University of North Carolina press. Pp. xii-149. \$1.00.

PROFESSOR THOMAS'S McNair Lectures are charmingly written and delightful to follow. They discuss the meaning of Spirit, its place in our modern thought, and the necessary guarantees for its expression.

After a study of the Greek, Christian, and Hegelian conceptions of Spirit, there comes a phenomenological investigation into the meaning of the term, which results in a definition of Spirit as "a spiritual activity," distinguished from life, mind, and the whole self, and characterized by the qualities of being personal, directed towards universals, creative, free, and rational. In its highest form Spirit is "love born of faith and objectivity," or (in another nicely phrased definition) "the creative activity by which persons apprehend universal truth and good with rational insight and serve men with love born of faith in their divine potentialities."

Spirit, in this full sense, requires the Christian tradition, and the theology of that tradition (interpreted freely, of course, in the light of our newer knowledge). Only God is perfect Spirit; man is compounded of "matter and Spirit," and while he never

STARS

THINK, if uncounted angels through the day
Should gather handfuls of the sun's clear light
And fold them in closed fingers till the night
Had, with its cone of shadow, barred each ray:
Then, stationed high and very far away,
So that no mountain peak obscures the sight,
Open their palms and let those handfuls bright
Show dazzlingly as any jewels may—

Would all these friendly signals from the height
Hearten us more or temper our dismay
More surely than that starry spread delight
The open hand of God holds in array?
The planets and the sparrows make their flight
Within that Hand, and we are sheltered quite!

EDITH WILNER.

wholly is Spirit, he does, at his best, wholly hope to be that which he is in potentiality.

A discussion of the conditions of Spirit's free exercise, and the type of State which makes this possible, concludes the book. We must specially note that on pages 55-56, Dr. Thomas gives us an excellent criticism of the conception of freedom which has recently been popularized in the books of Professor Berdyaev. The defect of Dr. Thomas' book is that it seems to be almost entirely lacking in a deep sacramental sense.

On the Nature of Religious Experience

THEORIES OF RELIGIOUS EXPERIENCE. By John M. Moore. Round Table Press. Pp. 253. \$3.00.

PROFESSOR MOORE of Hamilton college has sketched in this book the philosophical attitude toward religious experience taken by William James, Rudolf Otto, and Henri Bergson. His critical discussion of these distinguished thinkers is completed by an essay in which he presents his own ideas on the subject. In this chapter, he says sensibly enough that mysticism (and all of what we may call "high-powered" religious experience) may be taken as "a group of related ingredients or tendencies which may be present in various forms and intensities in many sorts of religious experience"; and he stresses the cultural, intellectual, social and other influences which enter into such varied forms.

In concluding, he gives his judgment that "religious experience is not a distinct form of cognition, but is dependent upon the cultural environment for its sources of insight and upon philosophical criticism for any claim which it makes to cognitive validity." His book will be of value if it does something to show that the simple appeal to experience must be modified by critical inquiry, intellectually rigorous investigation, careful thought, and a quite definite emphasis on the institutional, rational, and ethical sides of religion as a balance to the religion of "inner states."

Sir Gilbert Murray's Hibbert Lectures

LIBERALITY AND CIVILIZATION. By Gilbert Murray. Macmillan. Pp. 94. \$1.00.

DR. MURRAY, the distinguished Greek scholar of Oxford, has published in this little book his lectures on the Hibbert foundation in England. They are a defense of the democratic and liberal spirit against all manner of totalitarianisms and absolutisms. Dr. Murray would contend that this spirit is identified with (if not identical with) much in Christian belief.

This stirring discussion, with its call for a brave facing of the perilous situation confronting our inherited ideals, deserves wide reading. Devotion to truth, toleration of difference in opinion, concern for the rights of the many, honesty in thought and word and in deed also—all of these are defended in Dr. Murray's essay. To read it in connection with Thomas Mann's American lectures on *The Coming Victory of Democracy* is to realize that the traditional western culture and *ethos* is even yet defended by some of the greatest men of our age; and that there is hope that the truths for which our ancestors struggled will not be wiped out in the black night of Europe, near as that may seem today.

For the Better Educated Laity

A TESTAMENT OF FAITH. By P. G. S. Hopwood. Macmillan. Pp. 215. \$2.00.

THIS is a new volume in the Great Issues of Life series. It is introduced by Dr. Rufus M. Jones, who edits the series. The author, who wrote some years ago the study of early Christianity entitled *The Religious Experience of the Primitive Church* (an interesting but rather wrong-headed book), is an English Free Church minister to whom was assigned the discussion of the nature and validity of religious experience.

On the whole, he does a very good job with his subject. The nature of faith, the implicit reality of the faith-object, the inadequacy of psychological and other attempts to explain away that type of experience called religious, and similar topics are discussed with clarity and sanity. The style tends to be rather lush, and familiarity with Holy Writ leads Dr. Hopwood to twist Scriptural phrases to queer uses, but perhaps this is not important.

The better educated laity will enjoy this book, and will profit from reading it. For sacramentalist Christians, it will be a matter of regret that this aspect of religious experience does not come in for proper discussion, especially when so much of Dr. Hopwood's thinking appears to be sacramental and incarnational, in the broader sense. But it is often so. W. NORMAN PITTINGER.

CHURCH MUSIC

Rev. John W. Norris, Editor

War and Church Music

AN interesting letter from Paul Allen Beymer of Cleveland describes how the Church of England is meeting the problem of Church music under war conditions. Mr. Beymer, writing from Oxford during the latter part of September, says:

"The Church of England is making every effort to continue the musical parts of its cathedral services in spite of the war. Daily services are held, as usual, with choir and pretentious organ postludes. The choirs, of course, are of a different calibre from usual because of the steps taken to safeguard the children by sending them into the country areas.

"In London, both at St. Paul's and at Westminster abbey, there is daily Evensong. In both places, however, there are no boys in the choirs, as practically all of the children have been evacuated from the city. The male altos, tenors, and basses sing music which has been especially arranged in three parts. Plainsong services also are given. The organist plays a postlude from Bach, Widor, or contemporary composers, displaying all of the brilliancy of the instrument, as in normal times. Organ recitals are given three or four times a week in St. Paul's, but these are always heard in the afternoons. The evening recitals have been discontinued because of the blackout.

"All services at Canterbury cathedral are held in the crypt. The nave and the choir of the great building are filled with braces and sandbags as protection against possible air raids. The choir, however, has been greatly augmented by city boys, and sufficient choristers are available for two complete choirs. These are used in the daily services. The organist of the cathedral uses a piano for his preludes and postludes and for most of his work with the choir.

"Evensong is sung daily at Christ cathedral, Oxford, but at an earlier hour.

"The idea seems to permeate the whole Church that good and cheerful music, well rendered, will prove a great help to many a war-weary soul who happens into these beautiful and historic buildings for a bit of comfort."

Mr. Beymer crossed to England on the last sailing from these shores of the ill-fated *Athenia*. Besides visiting many points of interest he spent some time at St. Nicolas college, Chislehurst, and at Kent, and at Oxford. While at Chislehurst he obtained the promise of Sir Sydney Nicholson, director of the School of English Church Music, to visit the United States next summer if war conditions permit. Mr. Beymer plans to return soon on an American ship.

It is interesting to have this first hand picture of Church music under war conditions, and hard for us to contemplate carrying on under such difficulties . . . naves of the churches closed, or filled with sandbags; nightly blackouts that would prevent services, rehearsals, and recitals; choirboys taken away from our choirs and sent into distant areas, their training interrupted if not completely lost.

On the other hand we see how, despite such difficulties, the place of music in the services may be of real aid to those who come to worship. While it is eminently true that music is not a necessity for the conduct of the service, yet it does play an important and valuable part when it is kept in its proper sphere.

NEWS OF THE CHURCH

Bishop Burton Asks New Unity Approach

Urges Wide Distribution of Bishop Manning's Open Letter, in Address to New England Anglo-Catholics

BOSTON—Urging wide distribution of Bishop Manning's open letter on the proposed concordat with the Presbyterian Church in the USA [L.C., October 4th] as "Christian doctrine which speaks the truth in love and speaks it plainly," Bishop Burton, suffragan of Haiti condemned "ecclesiastical adhesive tape" in an address to the Anglo-Catholic conference of the province of New England.

Bishop Burton presided over the conference, held here October 12th under the auspices of the American Church Union, on his first visit to Boston since he left to take up his post in Haiti last spring.

"When the general health of the whole Body of Christ's Church is high enough," he declared, "when there is enough spiritual vitality, then the wounds will heal. Let us have more emphasis on holiness rather than on unity, and unity will take care of itself. When there is enough holiness, ecclesiastics will not have to devise ingenious compromises which are fundamentally dishonest."

CONFERENCE SERVICE

At the solemn procession and High Mass which opened the conference, the Rev. George R. Metcalf, priest associate of the Church of the Advent acted as celebrant, assisted by the Rev. Whitney Hale, rector of the Advent, as deacon, and Walter W. Gaskill, as subdeacon. Fr. Granville M. Williams, superior, SSJE, preached and the Rev. Stephen Webster, rector of St. Peter's church, Weston, and president of the New England Catholic club, acted as general master of ceremonies.

Led by the full choir of the Advent, directed by Frederick Johnson, FAGO, organist and choirmaster, the solemn procession included Fr. Alan G. Whittemore, superior, OHC; the Rev. Gordon Wadhams, rector of the Church of the Resurrection, New York City; the Rev. William P. S. Lander, rector of the Church of the Good Shepherd, Rosemont, Pa., and secretary-treasurer of the American Church Union; and more than 60 priests from at least eight dioceses.

Speaking to a congregation of nearly 800, Fr. Williams stressed the necessity of "discerning the Lord's Body" not only in the Most Holy Sacrament but in the hearts of our fellow men.

"This thought of our oneness in Christ, that we are made one in the Holy Eucharist, is a thought especially needed today. One in our Lord and one in Him in His Sacrifice—

(Continued on page 21)

Rev. H. R. Brinker Elected to Head Nebraska Diocese

OMAHA, NEBR.—The Rev. Howard R. Brinker, rector of St. Bartholomew's church, Chicago, Ill., was elected Bishop of Nebraska on the first ballot by a special convention of the diocese, October 18th. The election was unanimous.

Fr. Brinker, rector of the Chicago church since 1923, was born in Nashotah, Wis., in 1893. He graduated from the Philadelphia Divinity school, and was ordained deacon in 1918 and priest in 1919 by Bishop Thomas. He served for a time in Wyoming as rector of Christ church, Douglas.

Government Makes Bishop's Work Easier in Africa by Opening up Liberian Roads

NEW YORK—Missionary stories of the tremendous physical difficulties encountered in travel in Liberia take a happier tone with the statement by Bishop Kroll that "the Government is really opening up roads in this part of the country so that I can get to most of the points around Monrovia by automobile.

"A Sunday trip to Marshall used to take two full days. Now I go to the Firestone plantation in two hours and then to Marshall by launch in one hour."

Among recent developments of the work in the Liberian mission, is planning by the Bishop for work among the children of the laborers on the great Firestone rubber plantation. He hopes soon to have such work under way, saying, "the work as a whole is progressing, but you know things move slowly in Africa."

Mark 50th Year of UTO

ROYAL OAK, MICH.—The 50th anniversary of the United Thank Offering was observed by the Woman's Auxiliary in Michigan at its regular monthly meeting in St. John's church, Royal Oak, on September 25th. In the afternoon, a play written by Mrs. B. R. Platt of Grace church, Detroit, was given. It told of the struggles of one parish branch to hold a fitting "birthday party" for the UTO.

Captain Mountford Resigns as Church Army Executive

NEW YORK—Capt. B. Frank Mountford, executive director of the Church Army has resigned his post on physicians' orders, Church Army headquarters announced on October 13th. He has been given a six months' leave of absence by the executive committee because the state of his health demanded prompt action.

Captain Mountford has been a leader in Church Army work for 38 years.

Promotion Methods Reported to Council

Bishop Hobson, Mr. Boyle Tell of Plans and Accomplishments; Are Sure 1940 Budget Can Be Met

By ELIZABETH McCracken

NEW YORK—Bishop Hobson of Southern Ohio, chairman of the Department of Promotion, made his report on the second day of the National Council meeting, October 11th. He began at 9:50 and his report and the subsequent discussion continued without a break until the first bell rang for Noon Prayers. Bishop Hobson's report included an arithmetical plan which he wrote on the blackboard of the Council Room and then explained, arousing fresh discussion. There were many visitors present during the greater part of the morning.

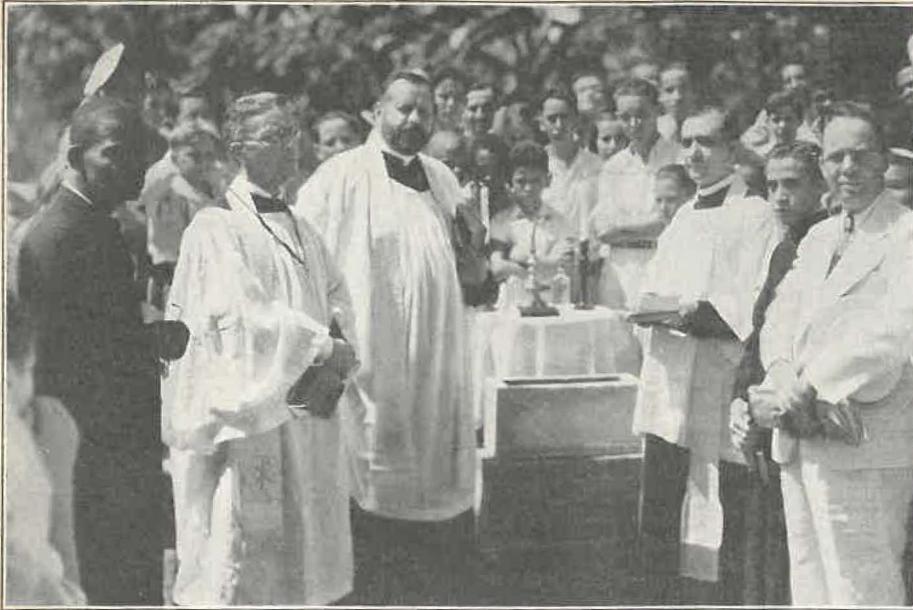
At the end of the session, a motion was carried that no publicity be given to the details of the report and discussion, either in the press or through conversation on the part of the visitors. The reason was that the Department of Promotion would be able to carry out its plans more successfully without advance notice of them. Only one announcement was to be given widely out: namely that the department feels sure that the 1940 budget can and will be met. The National Council concurred in this conviction and voted unambiguously to approve the plans, which in regular course will be submitted to the clergy and people of the Church.

Mr. Boyle's report began with some very encouraging figures in regard to the *Spirit of Missions*. Comparing seven months of 1938 with the same period in 1939, the following results were found:

Receipts, 7 months, 1938	\$14,837
Receipts, 7 months, 1939	\$18,846
Copies circulated per month, 1938	32,000
Copies circulated per month, 1939	42,000
Expenses, 7 months, 1938	\$12,043
Expenses, 7 months, 1939	\$15,108

Mr. Boyle exhibited two posters and several folders already in use or to be issued in time for the autumn campaign. He cited also the various types of promotion being done through the department, saying:

"In addition to all that I have mentioned and shown you, we are doing other important work. The project method is yielding excellent results, under Miss Gladys Barnes, who is giving her whole time to it. The broadcasts, the radio disks and the phonograph records are supplying a real demand. The Rev. Dr. Hobbs has this work in charge, the funds for it having been generously furnished by the Forward Movement Commission. The *Partly Printed Parish Paper* is under way in a new form, the Rev. John Irwin being in charge. As you all know, the



LAYING CORNERSTONE, CIEGO DE AVILA, CUBA

The laying of the cornerstone at "Iglesia San Lucas," Ciego De Avila, took place on September 4th. Standing, left to right, are: Hugh Miller, lay reader; the Rev. Ignacio Guerra y Madrigal; Archdeacon J. H. Townsend; the Rev. Guillermo G. Zermeno, rector; Roberto Cao; and Dr. José San Pedro y Xiqués, the architect and builder.

publication budget of all the departments is now consolidated in the Department of Promotion, in the Publications Division, under William R. Leidt. All the departments now publish through this division. We do not seek to control them, but only to help them to do better what they want done. We are sending out quantities of printed material, but only on requisition. We send samples to the clergy, with blanks to fill in. So we know that all that we send out is really wanted and used. Early in the new year, we expect to have a Church Press Week. Plans for General Convention are under way, and already are partly settled."

The Presiding Bishop, referring to Bishop Hobson's report and to that of Mr. Boyle, said in his closing speech:

"You have heard it said that there is no punch in our appeal to the Church. That punch is to come later. If we announce our plans too far ahead, their force is lost by the time they are to be put into effect. But whether we succeed in raising the number of dollars we set out to raise is not the main issue. That issue is whether we have given all the leadership of which we are capable. There is a tremendous responsibility resting upon us. We must show tremendous enthusiasm, but we must first have felt it. We must give time and work to it. Money is important. More important is our belief that the mission of the Church is the greatest thing in the whole world."

Seabury-Western Opens With 19 New Students

EVANSTON, ILL.—Seabury-Western theological seminary opened on October 2d with 19 men entering for the first time. These 19 men included 17 juniors, one mid-level who transferred from another seminary, and one special student. Eight dioceses are represented by the entering men. This fills all available dormitory space and three applications had to be declined on this account.

The faculty of the seminary remains the same and Bishop McElwain continues as acting president and dean.

Fill Two Vacancies in Membership of Council

NEW YORK—Thomas S. Gates of Philadelphia, president of the University of Pennsylvania, and Coleman Jennings of Washington, D. C., were elected to membership in the National Council, October 12th, at the closing session of the regular quarterly meeting.

There were three vacancies on the Council, caused by the deaths of the Hon. Philip S. Parker, and the Hon. Blaine Coles, and the resignation of Mr. Robert V. Fleming of Washington, D. C.

On account of the advisability of filling one vacancy from territory west of the Mississippi River, the third election was deferred until the December meeting.

Dr. Carl Ackerman, dean of the school of journalism of Columbia university, New York, was elected an associate member of the Department of Promotion of the Council.

Clerical and Lay Leaders Meet in Washington to Push Canvass

WASHINGTON, D. C.—On October 13th a new departure was taken in the approach to the annual Every Member Canvass in the diocese of Washington when about 200 clergymen, vestrymen, treasurers, and canvass chairmen from all sections of the diocese met in Epiphany parish hall.

Bishop Freeman presided and made an eloquent appeal to laymen and clergy alike to throw all their energies into the Kingdom of God—in the light of the "terrible crisis" among the nations of the earth.

Dr. Charles Sheerin, vice-president of the National Council presented the call of the world for greater missionary zeal. Diocesan Missioner Clyde Brown presented the call from the standpoint of the work of the local church and of the diocese. A dozen or more laymen responded to the Bishop's suggestion to "express themselves" and marked enthusiasm was shown.

Bishop Tucker Notes Encouraging Facts

Presiding Bishop Reports Shortage
Fund Near Goal; Describes China
and Japan Opportunities

BY ELIZABETH MCCrackEN

NEW YORK—The Presiding Bishop opened the National Council meeting, October 10th, with a warm commendation of the work done by everyone concerned in the Shortage Campaign. Announcing first that \$284,552.31 of the required \$300,000 was already in hand, Bishop Tucker also pointed out other encouraging facts in the Church's work. He said:

"I want to thank the National Council for its fine work in the Emergency Campaign. I want to say a word also about Mr. Boyle and Dr. Sheerin, who kept the campaign going. And I want to thank the clergy and people all over the country who did their part to make the campaign such a success.

"Our missionary work itself in the two fields is encouraging. In China, our institutional work has suffered, but the people have turned to Christianity as never before. The evangelistic work has gone steadily on and the results are wonderfully encouraging. It is impossible to make plans in China, but I believe the work will be greater than ever in its history. In Japan, too, the opportunity was never so great as it certainly will be when local conditions improve. Our Church has stood up pretty well in Japan, in spite of erroneous reports to the contrary.

"We know how in the United States during the World war, American Christians expressed themselves in a way of which afterward they were very much ashamed. This is so now in Japan, on the part of the military part of the population. The non-military Japanese Christians have protected our missionaries against the military powers. It is not the number of Christians you make when times are quiet but the way they measure up in bad times. We have reason to be proud of our Japanese Christians, as well as of our Chinese Christians. Not the number but the quality is what counts.

"You must never forget that the Christianity you produce in the mission field will

(Continued on page 20)

Brazil Will Pay Salary of Suffragan, Council Told

NEW YORK—If the House of Bishops grants the request of Bishop Thomas of Southern Brazil for a suffragan, the Church in Brazil will be responsible for the Suffragan Bishop's salary, the Presiding Bishop told the National Council at its meeting October 10th.

The Council's only responsibility would be about \$1,000 a year for expenses, mostly to cover the long and expensive travel necessary in that field.

Bishop Tucker said that the Church in Brazil would welcome the election and consecration as suffragan bishop of the Rev. Athalico Pithan, rector of the Church of the Crucified at Bage, and founder of the self-supporting *collegio Independencia*.

Secretary for Youth Appointed by Council

Rev. Frederick H. Arterton Named to Post; Advisory Commission on College Work Set Up

NEW YORK—The Rev. Frederick H. Arterton, vicar of St. Barnabas' church, Springfield, Mass., and St. Andrew's, Ludlow, Mass., was elected by the National Council to the position of secretary for youth, in the Council's division of college work and youth, at the meeting held October 10th to 12th.

Mr. Arterton succeeds Miss Cynthia Clark, who resigned at the time of her marriage to the Rev. Dr. Theodore O. Wedel, formerly in charge of the Church's college work, and now associated with the College of Preachers in Washington.

Mr. Arterton has been active in diocesan and provincial work among young people since his ordination.

He was born in Norwich, England, in 1904. He attended the DuBose Memorial training school and Northwestern university, taking his theological work at Seabury-Western. He was ordained in 1934, and before taking his present work in Springfield, was assistant at Christ Church cathedral in the same city for two years.

COLLEGE WORK COMMISSION

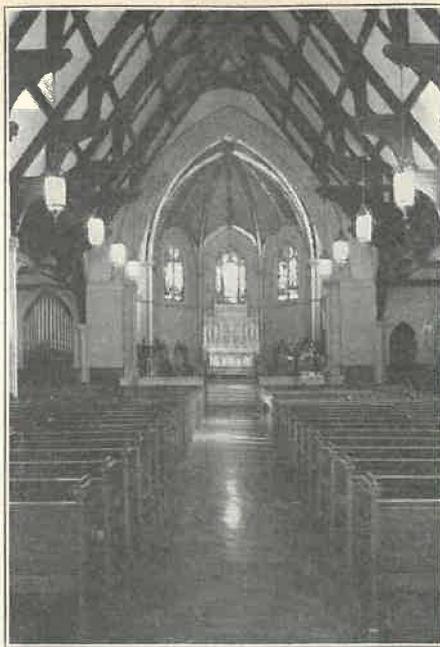
Appointment of a National Commission on College Work, to cooperate with and advise the National Council's committee on college work and youth, was announced by the Presiding Bishop at the Council meeting. The commission is intended to represent a wide variety of experience in student work, and to assist the committee, of which Bishop Quin of Texas is chairman, in developing its plans for increased Church activity among student groups.

On the new commission are eight provincial representatives: The Rev. Malcolm Taylor, Boston; the Rev. Charles Ricker, Manhasset, N. Y.; the Rev. Thomas H. Wright, Lexington, Va.; the Rev. J. S. Ditchburn, Baton Rouge, La.; the Rev. Herbert L. Miller, Champaign, Ill.; Bishop Keeler, Coadjutor of Minnesota; the Rev. Gordon M. Reese, Houston, Tex.; the Very Rev. Henry H. Shires, Berkeley, Calif.

In addition there are four representatives at large: The Rev. W. Brooke Stabler, Philadelphia; the Rev. C. Leslie Glenn, Cambridge, Massachusetts; the Rev. Theodore O. Wedel, Washington, D. C.; Dr. Gordon K. Chalmers, Gambier, Ohio.

Ex officio members of the Commission are the Rev. Charles W. Sheerin, vice-president of the National Council; the Rev. Alden Drew Kelley, National Council secretary for College Work, and the Rt. Rev. Robert E. L. Strider, Bishop of West Virginia.

Mrs. Henry Hill Pierce, a member of the fact-finding committee on military



CHURCH REDECORATED

The 1939 Easter offering of Christ church, Corning, N. Y., had far-reaching results. It made possible a thoroughgoing redecoration, the completion of which was marked September 10th with a rededication service. The rector, the Rev. Roger Alling, and Bishop Reinheimer of Rochester conducted this service, with the Bishop preaching. (Miller photo.)

training in Church schools appointed by the National Council last December, made the report for the committee. The report stated that letters were sent to 32 bishops in whose diocese church schools were listed in the *Living Church Annual*, asking if they considered the schools so listed to be Church schools; 30 answers were received. Letters were then sent to the headmasters of such schools as the bishops considered to be Church schools, enclosing a questionnaire; 40 letters were sent and 37 answers were received. Of these schools 26 have no military training. Of those that do have military training, six said that the object was character building and discipline. One said that the object was "certain spiritual values" and added that the boys must be 14 years old to be in the ROTC. Four said that the object was to qualify the boys for commissions.

The committee asked that the report be referred to the proper department for study and clarification, and the Council voted to refer it to the Department of Christian Education. The committee further recommended that in any future study, the question of military training in the mission schools in the foreign field be included.

Washington Cemetery Consecrated

FORESTVILLE, MD.—Bishop Freeman of Washington consecrated a new part of Epiphany church cemetery here on September 20th. He laid the cornerstone of a new cemetery office. The cemetery is one of the largest in the diocese of Washington. The recent addition, doubling the size of the cemetery, was a gift from Mr. and Mrs. Ward Wilson Griffith as a memorial to their daughter. The Rev. James Valliant is rector of Epiphany church.

Appeal to Bishops to Reaffirm War Stand

Conference of Pacifist Churchpeople Asks House to Support Principles of 1933 and 1934 Pastorals

BY ELIZABETH MCCrackEN

NEW YORK—An appeal to the House of Bishops to reaffirm the position regarding war taken in the pastoral letters of 1933 and 1934 was unanimously voted by a conference of pacifist Churchpeople held October 9th at the Church of the Incarnation.

The position to which the resolution referred had been stated by the Bishops thus:

"The love of country must be qualified by love of all mankind; patriotism is subordinate to religion. The Cross is above the flag. In any issue between the country and God, the duty of the Christian is to put obedience to God above every other loyalty.

"War is murder on a colossal scale, and in relation to it the Christian Church cannot and will not deny loyalty and fealty to its Lord."

Church people from 14 states and a still larger number of dioceses were present at the conference, the subject of which was "Our Christian duty in the present crisis."

Letters and telegrams from many in other sections of the country who were unable to come but were keenly interested showed how wide the appeal of the conference was.

NOTED SPONSORS

The sponsors of the conference were Mrs. Henry Hill Pierce, Bishop Lawrence of Western Massachusetts, Bishop Mitchell of Arizona, Bishop Paul Jones, the Rev. S. Whitney Hale, the Rev. Dr. W. Russell Bowie, the Rev. John Nevin Sayre, the Rev. Dr. John Gass, the Rev. Dr. Luke White, the Rev. Eric Tasman, the Rev. C. Lawson Willard, Jr., the Rev. Dr. John W. Suter, Jr., and the Rev. Elmore M. McKee. Dr. Bowie was the official chairman of the conference and Fr. McKee was the chairman of the convening committee.

The conference opened with a service of meditation and prayer, led by Fr. Hale. This was followed by an address given by Fr. McKee, on *The Reason and the Scope of the Conference*. He said in part:

"We of the committee planned this conference because we felt that many people feel that the Protestant Episcopal Church is a nationalistic Church. Those people were surely unaware of the statements of our House of Bishops on this important matter of the relation of the Church to the State. Even Churchpeople need to be reminded of the emphasis of our leaders, the bishops, on the supremacy of the Cross. Since the crisis in Europe, the scope of the conference has been widened, to include the three predominant opinions as to war, as held by Christian people.

"These are: (1) That in certain circumstances, the use of force may be a Christian duty. War may become a holy crusade. Those

who hold this position pray for victory for the allies. (2) That in time of war we have to accept a moratorium on Christian ideals. This is the majority view today. (3) That pacifism is a Christian obligation. Jesus surrendered to holy love and so overcame the forces of evil. Love won the right of way through Jesus, in the Passion. Christian discipleship means giving place to God's law of love. War is atheism. Did the bishops in Atlantic City in 1934 mean it when they said: 'War is murder on a colossal scale'? Anything less than utter adherence to the law of love is to bless war. Anything less is a denial of the Christian religion.

"I have stated these three positions. We shall discuss them all, and decide upon our individual conviction and purpose."

BISHOP JONES SPEAKS

Bishop Paul Jones, the next speaker, had for his subject, Present Decisions in the Light of Past Experience. He told in some detail of his own experience in 1917, when, it will be recalled, he felt called upon to resign as Bishop of Utah because of the storm of protest aroused by his frank declaration of his belief that utter pacifism was the Christian duty of both nations and individuals. Bishop Jones affirmed, at the very beginning of his address, that he was today as absolutely sure of the rightness of this view as he was 22 years ago.

He said in part:

"We have met to clarify our own thinking on the meaning of the Christian Gospel in relation to war and to plan, so far as we may, our activities in the Church so as to give adequate expression to that meaning. Some things may be learned from the experience of those who faced the same situation in the World war; but I believe that it would be quite perilous to make any general assumption that patterns in this war will follow the same lines as before.

"The fundamental issue of the conflict between the Way of Christ and the way of war is just the same that it has always been. There may be, in popular terminology, good wars and bad wars; brutal wars and those in which every effort is made to keep the enterprise as humane and decent as possible; wars of aggression and imperialism and those of defence; those for high and holy purposes and for power and loot. But the essential method of violent compulsion, repudiation of truth, and denial of personality which characterizes all war is always in complete contrast to the Christian method of love.

WHAT PACIFISM IS

"The best safeguard against being swung into line for the support of war by the influence of idealistic slogans and purposes, now as in 1917, is a clear understanding of what pacifism is. Pacifism is not just being against war (which everyone is), nor refusing to support it (which an increasing number intend); but it is rather such a commitment to the way of understanding, cooperation, adjustment and harmony that one simply cannot use the way of war at all. But, people say: 'What if the other party won't cooperate?' Well, all one can do is to try again, and again, and again, until finally the wall of fear, misunderstanding, suspicion, and bitterness is broken through. To take the peace method up to a point and then say we have done all that we can and now must fight, is to abandon all confidence in pacifism; for the war method is the antithesis of it. If, however, one believes in

Penitence and Prayer, Steps Toward Lasting Peace, Reaffirmation of Pastorals Urged by Conference

NEW YORK—Following is the text of a statement unanimously adopted by the Church conference on our Christian duty in the present crisis, held here October 9th:

"We acknowledge a deep sense of penitence for the failure of the Church and of Christians everywhere in not having done more to prevent war and to promote peace. We are called to repentance and prayer—prayer that is inclusive and never divisive, and that guards against the propaganda of passion which foments nationalistic hatreds.

"We believe that this country can make its best contribution toward an ultimate peace of justice and freedom by refusing to become a belligerent, by strengthening such legislation as may be proposed to prevent the growth here of inflated war industries, and by laboring continuously for the cessation of war, and the establishment of a lasting peace.

"We believe that the nations which are committed to the defense of democracy should formulate explicitly the conditions on which they hold a just peace might be built; and we urge our own government to formulate a program of international reorganization in which we as a people may engage for the correction of causes which breed war.

"We believe that during the conflict we should maintain in every possible way the international fellowship of the Church; and that local parishes should provide quietness and confidence in the midst of confusion, and

should promote these foregoing convictions in a strong fellowship of those who in spite of differences can work together because of the common loyalty we all have in Christ.

"In the disastrous event that this country should go to war, we hold that the full sympathy and protection of the Church should be given to those whose Christian conscience forces them to refuse to have part in it; and recognizing that men will differ in their judgments, we affirm the supreme conviction that our ultimate choices as citizens of any nation must be held subject to our obedience to what we believe would be the way of Christ.

APPEAL TO BISHOPS

"Be it therefore *resolved* that this conference appeal to the House of Bishops, in its meeting shortly to be held, to reaffirm the position stated in its Pastoral Letter of 1933 and restated in its Pastoral Letter of 1934 as follows:

"The love of country must be qualified by love all mankind; patriotism is subordinate to religion. The Cross is above the flag. In any issue between the country and God, the duty of the Christian is to put obedience to God above every other loyalty.

"War is murder on a colossal scale, and in relation to it the Christian Church cannot and will not deny loyalty and fealty to its Lord."

pacifism as a way of solving these bitter problems of international, political, cultural, economic and racial relationships, the very fact that there are moral issues involved and that questions of right and justice and humanity come into the picture will not unsettle the pacifist's judgment. He knows already that the method of war, no matter for what cause it may be invoked, is in itself the embodiment of wrong, injustice, and inhumanity, and cannot bring the solutions desired. The holier the cause, the less he can use war to attain it.

"TARRED WITH SAME BRUSH"

"Those who are not pacifists like to believe that pacifists are primarily concerned with being consistent in their stand and in avoiding compromise. That, of course, is absurd; for any intelligent person, and I trust that pacifists are included in that number, knows that every nation, including the United States, is organized on a war basis with its war department, etc., its major expenditure going for war preparations, and that in war the whole life of the country is geared into the war machine. The pacifist knows that he is tarred with the same brush as everyone else and that he shares in the common guilt. He does, however, make every effort, where a choice is left open to him, to make his choice against participation in or support of the war enterprise. He does that, not so much to keep himself clean as to give his witness against a method which warps, twists, and destroys the bodies and souls of men and bleeds white the palpitating heart of society."

The discussion following Bishop Jones' address was opened by the Rev. Eric Tassman, rector of the Church of the Holy Communion, South Orange, N. J. It was continued by Arthur Bingham, editor of *Common Sense* and author of *Insurgent America* and *Man's Estate*, who made such a deep impression by his speech at the

Fellowship of Reconciliation conference at Haverford, Pa., in September.

The last speaker of the afternoon session was Bishop Ludlow, suffragan of Newark, whose subject was The Christian Faces the Present Crisis. He said in part:

"We are trying to keep America out of war. But America has been involved in war ever since the Treaty of Versailles was signed. It is significant that we celebrate annually not the day that treaty was signed but Armistice Day. Each nation, each economic enterprise, since that day, has pursued a selfish policy which is of the essence of war. We are all sharing in a conflict of currencies, commodities and tariffs, even though we have not yet become involved in the military aspect of the conflict. The sale of *any* goods abroad furthers war. Even when we sell them to neutrals, those neutrals may be buying them for belligerents. We are already involved in this war, through our trade. Much of our talk about neutrality is sheer isolationism. Even while we talked of world cooperation, we did not practise it.

"It is illogical to try to stamp out dictatorship by force. In the final analysis whether we go to war depends upon the will to peace. The American mind is troubled now, not by the thought of danger but by doubt."

STRESSES PENITENT PRAYER

The discussion of Bishop Ludlow's speech was opened by Bishop Lawrence of Western Massachusetts who said:

"The question is asked: 'What can Christians do in this present crisis?' I see four things, which all Christians, whatever their stand on pacifism, can do. First: pray, remembering that prayer includes repentance and confession as well as intercession. We should be definite in our prayers. For instance, I have been praying regularly for Mr. Hitler and I think it has helped me to be just. Second: think. I mean, face the crisis

Rehabilitation of Spanish Refugees Now in France is Planned by Quaker Groups

PHILADELPHIA (RNS)—American and English Quakers, in coöperation with the International Commission for Child Refugees, are planning a program of aid and rehabilitation for Spanish Loyalist refugees in France.

So declares a report here by John Reich, secretary of the Spanish mission of the American Friends Service Committee.

The main problem faced by the Quakers, in Mr. Reich's opinion, is how to resettle the refugees. He estimates that although 100,000 will eventually return to Spain, there are 150,000 militant anti-Fascists who will be unable to do so. For these refugees, he suggests some form of agricultural resettlement in France or Latin America.

and try to think it through. Third: act in the area where *we* are as we expect nations to act, like Christians. Fourth: maintain fellowship with people in the different areas; in Germany as in England, in Japan as in China."

The first address of the evening session was by Mrs. Henry Hill Pierce. Her subject was Religious Pacifism as a Force for World Christianity.

[The text of Mrs. Pierce's address appears on pages 7 and 8 of this issue of THE LIVING CHURCH.]

The Rev. S. Whitney Hale opened the discussion following Mrs. Pierce's speech. Many others took part, among them some of the young people.

The rector of the Church of the Incarnation, the Rev. Dr. John Gass, the host of the conference, had the last speech listed on the program. His subject was "The Church as a Maker of Peace." The discussion following it was opened by Grant H. Code.

At the end of the evening, a statement of findings was read. With a few amendments, it was adopted unanimously. The final action taken was the appointment of Bishop Lawrence of Western Massachusetts as chairman of a committee, the other members to be chosen by him, to draw up a plan whereby the members of the conference might work in the cause of pacifism.

Organist Honored After 20 Years at St. John's, Huntington, N. Y.

HUNTINGTON, N. Y.—Following the service on October 1st, the rector of St. John's church here, the Rev. Albert E. Greanoff, surprised the organist and choir-master, G. Everett Miller, by asking the congregation to leave the church with the choir by way of the sacristy door in order to greet Mr. Miller. Fr. Greanoff then mentioned that the occasion was the beginning of Mr. Miller's 21st year as the organist and choir-master of the church.

An informal reception was held in the choir room. Mr. Miller is a nephew of the Rev. Dr. Robert P. Kreidler, rector of St. Luke's church, Scranton, Pa. He has lived in Huntington since childhood, his parents being well known Churchpeople of the city.

War Message Issued by Federal Council

Churches Asked to Defend Freedom of Press, Platform, and Pulpit and to Reaffirm Good Will

NEW YORK (RNS)—A call to the Churches to "strengthen their world-wide bonds," to defend freedom of conscience, "the liberties of press, platform and pulpit," and to reaffirm "good will when ill will is rife," was issued here by the executive committee of the Federal Council of the Churches of Christ in America, in a message on the relation of the American Churches to the European war.

The council also urged the Churches to "pronounce war an evil thing alien from the mind of Christ."

"To those who for conscience's sake cannot fight, war is anathema," it declared. "To those who fight for conscience's sake war is still evil, though they believe it an inescapable choice in this present evil world. From the baleful wind of the last war we now reap the whirlwind. Thought and conscience will be cleared if we brand war as evil."

In a statement interpreting the significance of the message, Dr. George A. Buttrick, president of the council, declared that "this message is issued in response to requests which have come to the council from all parts of the country for some word which would help to give a sense of direction and guidance in the confusion of the present situation. The message represents the consensus of judgment which it was possible for 60 representatives of the Churches to arrive at after discussing the issues for two days."

THE COUNCIL MESSAGE

A part of the message follows:

"With grieving heart and stricken conscience we confront the fact of war. But we are not in despair. God, whose holy love is declared in Jesus Christ, is not in eclipse except as we have turned from Him to walk in our own shadow. He has made us for Himself; and, be the night short or long, we shall yet praise Him.

"We call upon the Churches to repent. Every land has some share in the common guilt and the Christians in every land have followed their Master only 'afar off.' Penitence is the mood that best becomes us. We must lead the world's contrition if we would minister to the world's tragic need.

"We call upon the Churches to keep and strengthen their world-wide bonds. Despite the cleft and violence of war there is a world-wide Christian family, in which even now, across the chasms of war, men of all nations can realize their kinship in Christ."

\$45,000 Church in Dayton, Ohio

DAYTON, OHIO—St. Paul's church, Oakwood, is proceeding with the erection of a permanent building. The new church is Gothic in design, and is being built of Indiana limestone. Estimated cost is \$45,000. The Rev. Herman R. Page is rector of St. Paul's.

Council Leaves Question of Embargo to Statesmen; Will Speak Only on Moral Issues

NEW YORK—The secular newspapers for Monday had announced that the National Council intended to discuss the question of the repeal of the Embargo Section of the Neutrality Act at its meeting. Early on the first day, October 10th, before the reports of the officers of the Council had been completed, a telegram was received by the Presiding Bishop from the Hon. William R. Castle, a former member of the National Council, which read as follows:

"I see by the press that the National Council plans to discuss the embargo question at this meeting. May I say again through you what I have so often said while a member of the Council, that I believe it a serious mistake for the Council to take any stand on a political question. I happen to favor repeal of the embargo but I know there is equal earnestness and sincerity on the part of those who oppose appeal. All are honestly working for peace. The Council has no greater knowledge than those who have studied such questions for years and without greater knowledge it has no right to favor either group. The Church must stand for peace, not for one as against another honorable method of keeping the peace. I think of our Church as one of the most effective guardians of the great moral standards on which our government is based and I am convinced that whenever the Council, speaking for the Church, descends to pronouncements on minor controversial matters it alienates hundreds of good men and women and by that much weakens the voice of the Church when it must attack great moral issues."

The Presiding Bishop informed the Council that he had heard of no intention on the part of the National Council to discuss the embargo. It was voted to refer Mr. Castle's telegram to the Department of Christian Social Relations. The Rev. Almon R. Pepper, the Executive Secretary, later reported for that department that its recommendation was that the Presiding Bishop send word to Mr. Castle that no action at all was planned on the embargo, but that the National Council would be right to take a stand on any political question if a moral issue were involved. The department felt that no moral issue was involved in the embargo, it being, as Mr. Castle had indicated, only one suggested expedient for keeping the peace. The Presiding Bishop undertook to reply to Mr. Castle's telegram as suggested. Bishop Tucker afterward spoke to the main point, saying:

"I get frequent requests to sign petitions or to express opinions. I have decided to sign no petitions and to express no views as Presiding Bishop. I want to make that clear. It is not wise for the Church officially, through me, to express opinions on subjects about which good Christian people differ."

To Preach at Teaching Mission

NEW YORK—The Rev. Paul Severance of the Order of St. Benedict will preach at a teaching mission at St. Ignatius' church here on October 29th, it was recently announced by the Rev. William P. McCune, rector of the church.

Mississippi Church Marks 90th Year

PASS CHRISTIAN, MISS.—Trinity church here observed its 90th anniversary October 6th to 8th with special services. Former rectors and Bishop Green of Mississippi took part. A new organ was used for the first time. The Rev. Warwick Aiken is rector.

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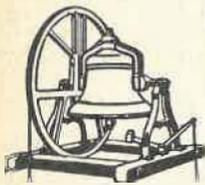
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McSHANE BELL FOUNDRY, Baltimore, Md.

Churchmen Appeal for Peace-Makers' Sunday

WASHINGTON, D. C.—Leaders of 14 Christian Churches have appealed to the 80,000 clergymen of their churches throughout the country to observe Sunday, October 22d as Peace-Makers' Sunday by speaking from the standpoint of the Christian religion on the great issues involved in the present neutrality debate in Congress before a vote is taken.

The letter that has gone to the Episcopal clergy has specifically urged that in the present emergency the United States should:

"(1) Take the initiative in consolidating a bloc of neutral nations to press upon all belligerents the imperative need of the world for peace and to offer our services for mediation or comprehensive conference;

"(2) Avoid assistance to war and economic entanglement by retaining in our present Neutrality Law the embargo against export of arms and instruments of war to belligerents and also by enacting provisions to restrict the export of other commodities to 'cash and carry' and to keep American shipping and travelers out of the war zone."

The letter is signed by the following as "citizens":

Bishop Lawrence of Western Massachusetts; Bishop Stewart of Chicago; Very Rev. Elwood L. Haines, Louisville, Ky.; Very Rev. Dr. Paul Roberts, Denver, Colo.; Rev. E. Ashley Gerhard, Winnetka, Ill.; Rev. Clarence H. Horner, Providence, R. I.; Rev. Elmore McKee, New York; Rev. Albert R. Stuart, Charleston, S. C.; Miss Grace Lindley, executive secretary of the Women's Auxiliary; Mrs. Henry Hill Pierce, member of the National Council.

Berkeley Divinity School Has Capacity Enrollment

NEW HAVEN, CONN.—All available dormitory space is being utilized this fall at Berkeley divinity school, with ten new students providing a capacity enrollment of nearly 30. Sixteen different dioceses are represented in the student body.

The Rev. Arnold Nash, secretary of the Church of England moral welfare council, arrived on September 29th from war-ridden England, to serve Berkeley as visiting lecturer on philosophy of religion. He is also conducting a seminar on theology and the social sciences at Yale divinity school.

Discuss Mental Hygiene

BUFFALO, N. Y.—A Panel Discussion on the subject, The Relationship between Mental Hygiene and Religion, was held in the Hotel Filmore in Buffalo on October 10th. The subject was discussed by the Rev. William Baxter, rector of St. Simon's church, and by Dr. Alfred Ulrich, who is head of psychiatric service at Meyer memorial hospital.

Centennial in Albany

ALBANY, N. H.—The centennial of the founding of Trinity church, the Rev. William E. Sprenger, rector, was observed, September 24th, when Bishop Oldham of Albany preached at the late service.

Hospital Resources for Negroes Viewed

Commission on Negro Work Is Also Studying Need of Church Student Centers Near Colleges

NEW YORK—Extent of hospital resources for Negroes in North Carolina and care of Episcopal Church students in non-Church Negro schools are two chief subjects adopted for further investigation at the fourth meeting of General Convention's Joint Commission on Negro Work, held October 13th in New York City.

Presided over by Bishop Stewart of Chicago, with all but three of its 13 members present (including the Presiding Bishop *ex officio*), the commission pursued the task for which it was appointed: "to advise with the National Council for the work among Colored people on a national scale."

North Carolina has two Church hospitals for Negroes, St. Agnes', Raleigh, and the Good Shepherd, New Bern. Bishop Penick of North Carolina is chairman of the commission's committee to look further into possibilities of hospitalization for Negroes in that state.

A considerable number of Episcopal Church students are enrolled in non-Church Negro schools and are receiving, the commission feels, inadequate pastoral care. There is the need of a strong Church center in the cities and towns where Negro universities are located, or a student pastor in such places. The subject was referred to the commission's committee on education, of which Bishop Penick is also chairman.

The Ven. Bravid W. Harris of Norfolk, Va., a member of the commission, has published a survey of Church work among Negroes, laying emphasis on comparative study of the growth of the work in the various provinces and the policy of a larger objective in the development of work among this group. The commission asked its members to study their report.

Bishop Scarlett of Missouri is chairman of the commission's new committee to confer with the National Council committee on strategy and policy, for consideration of a definite policy of work among Negroes and the advisability of appointing a Negro executive secretary.

The commission's treasurer, Dr. Warren Kearny of New Orleans, reported receipts of \$1,648.24 received through contributions from friends and from the Forward Movement Commission, the American Church Institute for Negroes, and the General Convention fund. Disbursements to date are \$1,295.40, which includes expenses of the national interracial conference of Churchmen held by the commission in Chicago last November.

Those present at the meeting were Bishops Tucker, Stewart, and Demby; Archdeacon Harris; the Rev. Drs. Edmund H. Oxley, Cincinnati, Ohio, and George M. Plaskett, Church of the Epiphany, Orange, N. J., secretary of the commission; Dr. Kearny, Dr. Kenneth C. M. Sills, Brunswick, Maine; Lieut. Lawrence A. Oxley, Washington, D. C., and Mr. Henry K. Craft of New York City.

W. A. Executive Will Decline Renomination

Miss Lindley Announces Intention to Retire; Board Meeting Considers War Problems, UTO

NEW YORK—Miss Grace Lindley, executive secretary of the Woman's Auxiliary, notified the national executive board at its meeting in New York, October 6th to 9th, that she will decline renomination at the Auxiliary's triennial meeting in Kansas City next year and proposes to retire January 1, 1941, from her present position which she has held since 1916. She has been associated with the work at Church Missions House for an even longer time. The executive secretary is nominated by the Triennial for appointment by the Presiding Bishop.

Facing the present world situation and aware of a wealth of material on peace and war which has already been issued after long and careful consideration, the board felt it was the part of wisdom to urge further use of such material rather than to issue a new and hastily composed statement of its own.

On recommendation of a special committee of which Mrs. Kenneth C. M. Sills of Brunswick, Maine, was chairman, the board is therefore commending to the women of the Church the following items for their study and action:

MATERIALS FOR STUDY

The six-point "American Peace Program" issued by the National Peace Conference. The board is one of the 39 religious and social organizations belonging to this Conference.

The seven-point program, Tasks in Time of War, issued in July, 1939, by the World Council of Churches provisional committee, and a Form of Prayer from the same source which is "For use by Christian people in all countries during times of war."

The "affirmation" and prayer for peace at the end of the current Forward Movement booklet, the October-November issue.

The statement adopted by the Woman's Auxiliary triennial meeting in 1937, more timely now than ever, to be sent out as a reprint from the Triennial Minutes. This says in part:

"To condemn war is not enough. As Christian women we must work for peace. . . . Each one of us can strive for peace in the heart, and a concern for the world in which we live. This concern will find its expression in various ways. In individual and corporate prayer for peace; by refusing to believe or repeat unfounded reports against other nations and races. By cooperating with agencies for peace education. As a group we should share in all community plans to develop a well directed peace program in churches, clubs and schools. . . . Are we ready to unite with the peoples of all nations in a sense of common responsibility for the common sin of war?"

The leaflet prepared for use on Novem-

Chicago Women to Hear Bishop Wilson at November 2d Meeting

CHICAGO—Bishop Wilson of Eau Claire will address the Chicago branch of the Woman's Auxiliary at a mass meeting to be held November 2d, according to a recent announcement by Mrs. C. Colton Daughaday, president.

The meeting and the annual Quiet Day service to be held at Christ Church, Winnetka, on October 26th, will center attention on the Chicago celebration of the 50th anniversary of the United Thank Offering. At the Winnetka service, Deaconess Edith Smith of Nevada will be the speaker.

As a fitting celebration of the anniversary, Chicago auxiliary units are attempting to increase participation in the blue box offering by 50%. The effort is being directed by Mrs. Walter C. Rattray, UTO custodian for the diocese.

ber 11, observed by Church women in many parts of the world as a Quiet Day for Prayer, is also recommended by the board in this connection.

It was reported to the board that the United Thank Offering, now entering the last year of the triennium before its presentation at Kansas City in October, 1940, is nearly \$78,000 ahead of what it was at this time in the previous triennium.

Every board meeting reveals the intensely practical value of the Offering. When the 1937 Triennial voted how the present Offering was to be spent, provision was made to include certain equipment items for evangelistic workers who are supported by the Offering and for certain repairs to buildings erected by the Offering. So it happens that a long-suffering woman in the Philippine Islands or Japan or North Dakota, for instance, struggling to provide materials for study classes or correspondence Church school, is equipped with a typewriter or mimeograph. A school building in Brazil, deteriorating from lack of paint, is painted or a church is repaired. Christ church, Anvik, Alaska, erected by the first United Thank Offering, is almost falling down and is now to have its foundations strengthened through an appropriation from the current repair item.

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By BISHOP STEWART of Chicago

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Direct Mail Effort Planned in Chicago

Modern Business Methods Used in Diocesan Every Member Canvass; Three Letters Prepared

CHICAGO—Taking a leaf from the text book of successful business practices, Chicago is attempting a direct mail campaign as a means of stimulating interest and support in the forthcoming Every Member Canvass.

Coöperating with the ways and means department, the department of publicity for the diocese has prepared a series of three attractive mailing pieces, printed in two colors, which are to be sent at regular intervals during the next few weeks to members of local parishes and missions. The mailing will be done by the canvass committees of the respective churches co-operating in the campaign.

MISSION CIRCULAR

The first circular in the series contains pictures, captions and copy depicting the work of the national church, with the front page being devoted to a message by Presiding Bishop Tucker on the great need for a revitalized religion in the world today. The headline featured is "In a Torn and Troubled World Your Only Hope is a Steadfast Faith." Pages two and three contain a selection of dramatic pictures showing the work of the church in America, Alaska, China, Puerto Rico and other mission fields. Other phases of the missionary work are portrayed on page four. Accompanying copy is short and points to the state of world affairs today as a challenge to clear-thinking Churchmen.

The second circular is similar in content, except that it deals exclusively with the work in diocesan institutions and on various other diocesan projects. It is introduced with a letter from Bishop Stewart.

PARISH ACTIVITIES

Typical parish activities are portrayed by the pictures in the third circular, with the first and fourth pages being left blank in order that the individual parish may imprint its own story regarding budget needs and such other facts as may be required to give a complete picture of the Church's program in the community.

DEPENDS ON FOLLOW-UP

This method of approach for an Every Member Canvass campaign is considered an interesting experiment in modern church promotional efforts. It is pointed out that while it prepares the way for the later call by the canvasser, real success depends, as in any direct mail campaign, on effective follow-up calls.

Whatever its success may be in increasing pledges, however, it is the opinion of many Churchmen and advertising experts that it is a worth-while public relations effort which will emphasize the value of the Church's program and bring to many a new realization of the scope and purpose of the work being undertaken.

Armenian Patriarch of Jerusalem is Enthroned

LONDON (RNS)—The enthronement of Archbishop Mesrob Neshanian, who was elected Armenian Patriarch of Jerusalem on April 19th, in succession to the late Patriarch Thorgom Moushakian, took place recently in Jerusalem.

The ceremony was held in St. James' cathedral, and the Christian religious heads in Jerusalem, the leading representatives of the government, and the foreign consuls were among the guests.

Religious Education Plan Offered St. Louis Parents

ST. LOUIS (RNS)—Parents of public school children in St. Louis who want their sons and daughters to receive religious instruction may so indicate on a questionnaire recently sent out by the superintendent of instruction, Henry J. Gerling. The St. Louis board of education had previously approved the introduction of religious training in the city schools.

Arrangements will be made with the various principals for students to have a 45-minute weekly period at a religious center.

Attendance reports will be made and credit given to high school students who take the required number of hours of religious instruction under competent teachers.

Bishop Kemerer Outlines Duluth's 1940 Objectives

DULUTH, MINN.—Bishop Kemerer of Duluth, in his address to the 44th annual convention of the diocese, meeting here September 24th and 25th, confined himself entirely to outlining a constructive advance program for 1940. He offered four objectives for the year, and the convention adopted each of them.

The objectives are: an ideal Every Member Canvass through which every communicant, old and young, is personally visited and pledges on both sides of the pledge card; support for the diocesan paper, the *Duluth Churchman*, on a sliding scale of 25 cts., 50 cts., and \$1.00, each communicant choosing his own division; an episcopal residence in Duluth and an increase in the diocesan endowment from \$43,300 to \$100,000; and a program of personal evangelism in operation in every parish and mission, the program to be based on the plan set forth in Half Hour papers.

The convention changed the ratio of its division of missionary funds with the National Council. Now its general program gifts will be approximately \$1,000, the amount raised this year by the diocese for the missionary shortage fund.

In order to promote the Every Member Canvass a "flying squadron" of laymen is being instructed to conduct conferences with the vestries. The "squadron," working in sets of two persons, will confer with every vestry in the diocese by the first day of November.



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Sterling silver bread box with gold-plated partitions, \$40 (without the partitions), \$30

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Christ church has taken advantage, as many other parishes are doing, of the National Council's unusual offer on group subscriptions. At the rate of fifty cents a year, (about four cents per month) you can subscribe for 100 or more families in your parish. For a list of 20 to 100 subscriptions the cost is only 60c each. This price covers mailing costs. Payments may be made semi-annually, if desired. Nothing like it has ever been available before! Write The Presiding Bishop, 281 Fourth Avenue, New York, for further information.

Your 1940 Parish Program will be more effective if every family receives THE SPIRIT OF MISSIONS

Christmas Cards

WHAT a lovely custom it is for Christians to send cards of greeting at Christmastide to commemorate their Saviour's birth! For Christians there can certainly be no other reason to send cards at such a time, so, naturally, the cards really should be religious ones, don't you think—aye, even to pagan friends, for it is to *them* that the good news should be carried. If you haven't been working very hard at your job of spreading the Gospel (how else can it be done?) here, at least, is a pleasant and happy way in which to begin letting *your* light shine.

Our cards this year are more amazing than ever. One really needn't spend more than 5c for cards except for those few for very special friends and loved ones, and if you don't spend 10c or 15c on *them*, then you're not the sort we've been raised with, and you've got some things to learn in love and thoughtfulness.

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Haggis, Pumpkin Pie Enter Into Council's Discussion on Date of December Meeting

NEW YORK—There was some discussion of the date of the December meeting of the National Council at the final session of the October meeting on October 12th. It was voted to hold to the present dates, December 5th to 7th, though they may not be absolutely convenient for members living in states which decide upon November 30th as Thanksgiving Day. Among the speakers was Bishop Stewart of Chicago, who said with vigor:

"November 30th is St. Andrew's Day, a feast of our Church. No matter whatever else the President may name it this year, it is St. Andrew's Day. No state official, regardless of his rank, can take away the fact that November 30th is St. Andrew's Day, a great feast of the whole Church and a day, moreover, when the Scottish people celebrate their patron saint. And haggis, not pumpkin pie, is the dish set before the Scottish people and eaten on St. Andrew's Day.

"Thanksgiving Day is important; I need hardly say that I appreciate that as much as anyone in the world. But it should not be allowed to obscure St. Andrew's Day. I should like publicity given to this idea."

Bishop Tucker Notes Encouraging Facts

Continued from page 12

have the same defects as the home Church which sent the missionaries out. Chinese, Japanese, and Indian people can become as good Christians as Americans, Germans, and Russians, or any other people. They are all called of God to be Christians.

FINANCIAL SHORTAGE FORESEEN

Turning to the financial situation, Bishop Tucker said that the estimated receipts for 1940 show a shortage just about equal to the Missionary Shortage so successfully raised this year.

"The real problem now," he said, "is whether this \$300,000 can be put into the permanent giving of the Church. In financial terms that is the problem that faces us. But the real problem is not financial. It is the problem of the quality of our own Christian life, the quality of our interest, the amount we are willing to sacrifice ourselves that the Cause committed to us by our Lord and Saviour will prevail. The raising of the necessary money is important, certainly. If people fail to show a spirit of sacrifice in giving there is something defective in the quality of their Christian life. And a missionary work that depends upon a Christian life that is defective has real problems facing it."

W. Mich. Brochure Published

GRAND RAPIDS, MICH.—Yes, *I'll Do My Share* is the title of an attractive brochure recently published by the field department of the diocese of Western Michigan. The Rev. A. Gordon Fowkes of St. Luke's church, Kalamazoo, is chairman of this department. After a short foreword on Religion—The Stuff of Life, there follow a few facts about the diocese, a brief summary of what has been accomplished in recent years and the project for each parish for 1940.

Defer Appointment of Two Secretaries

Council Votes for Further Study Before Acting on Recommendation of Strategy Committee

BY ELIZABETH McCracken

NEW YORK—One of the most important reports made to the National Council at its meeting, October 10th to 12th, was that of the committee on strategy and policy. Bishop Stevens of Los Angeles, the chairman, closed the report with two resolutions, providing for the appointment of two additional full-time secretaries, one for rural work and the other for missionary education. After some discussion, part of it in executive session, it was voted to defer such appointments until further study could be made.

Especially debated in executive session was the question of what the duties of a secretary for missionary education should be and who should direct them. Since five departments are vitally concerned in the details of missionary education, the question was referred to a committee composed of the Presiding Bishop, the second vice-president, and the executive secretaries of the Departments of Foreign Missions, Domestic Missions, Christian Education, Christian Social Relations, and Promotion. Surveys of typical rural fields being now in process, it was considered desirable to wait until these were completed before appointing a Secretary for Rural Work.

The report made four important points:

"(1) That our missionary effort can have no lesser objective than the strengthening of the Christian fellowship and the universal acceptance of the Way of Christ."

"(2) That we are bound to seek and to maintain coöperative relationship with all agencies whose objective is the realization of the Kingdom of God."

"(3) That we have a primary obligation toward unoccupied territory and uncharted groups."

"(4) That the initiation and perpetuation of missionary projects should always be conditioned by the need and opportunity of the field as revealed in regular study and survey."

Another matter mentioned in the report and carrying a resolution with it was the question of aided dioceses, particularly those which contribute to the National Council more aid than they receive from it. It was suggested that such dioceses relinquish aid from the Council, even though this would mean that, temporarily, they would contribute less to it. The National Council voted to refer this question to the bishops of the aided dioceses concerned and to the House of Bishops.

115 Years in Baltimore

BALTIMORE, MD.—St. James' First African church here celebrated its 115th anniversary on October 15th. The present rector, the Rev. Dr. George F. Bragg Jr., has served the church for 48 years.

Bishop Burton Asks New Unity Approach

Continued from page 11

one in His spirit of love, one in His willingness to die for others, one in His Cross, where lifted up He wills to draw all men unto Himself; one in His Body; one in His blood; blood-brothers forevermore with all our fellow Christians; blood-brothers in Christ—this is indeed the message of Catholic Christendom, of Catholic universalism as contrasted to the individualism that we associate with the word 'Protestant.'

"We must learn then," concluded Fr. Williams, "to discern the Lord's Body, not only in the sacred bread and wine, but in the heart and persons of our fellow men, our fellow Christians. . . . The world, even Christians, have forgotten this. How could wars and hatreds and terrible fears prevail in the world today if Catholic Christians really discerned the Lord's Body? . . .

"If we really discerned the Lord's Body; if we really understood Christ's great love on Calvary and the desire of the Sacred Heart to draw all men unto Him, how could we fail, as we do fail, to support the cause of Christian missions, to play our part by our prayers, our alms and the giving of ourselves too, by the love of Christ, to those who know Him not? . . .

"If we really valued the Mass as we should, if we really discerned the Lord's

Body, should we be quite as ready as we are to acquiesce in the present divided state of Christendom? We talk much about unity but what do we do about it? I am firmly convinced that the reunion of Christendom desired by our Lord can only come about on the basis of the Catholic Faith, Catholic Sacraments and Catholic Order; but there is no reason because of this to adopt a contemptuous attitude toward other Christians. If we approached them in the spirit of love and mutual trust, then we should truly be following our Lord Who said, 'I, if I be lifted up, will draw all men unto Me.' . . . Love alone can conquer the world. Love alone can gain the victory—that is the eternal message of the Cross, proclaimed day by day from the altars of the Church in the pleading of the Holy Sacrifice."

PEACE VS. CONCORD

Following the High Mass the conference adjourned to the Boston City club for luncheon at which Bishop Burton acted as toastmaster in introducing to the 350 luncheon guests, Fr. Wadhams and Chauncey Brewster Tinker, professor of English literature, Yale university. Fr. Wadhams in a moving address made a sharp distinction between concord, a "concordat" which is an agreement between men who may not have peace within themselves, and peace, which comes only when men are at peace with God and therefore with one another. "Peace" he declared, "includes concord

Deaconesses Make Plans for Group of Associates

NEW YORK—A plan for the formation of a group of associates of the order of deaconesses is expected to result from the meeting of the national conference of deaconesses held at St. Faith's training school, New York, September 29th.

Associates would aid the work of the order of deaconesses with their prayers, alms and good deeds, while in turn the order would supply to them spiritual help, counsel, and probably an annual retreat.

The conference considered in detail special publicity and an exhibit for the order at the General Convention in Kansas City next year.

The Retiring Fund for Deaconesses also held its annual meeting at St. Faith's, and reelected all its officers. It was decided to adopt the Pence Can idea as a means of encouraging contributions to the Retiring Fund, and a bequest of \$2,000 was reported.

and goes beyond it. Whereas concord is man-made and therefore temporary, peace is the rule of God in men's hearts and so eternal."

The conference was notable for the large number of young people present.

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CLASSIFIED

ANNOUNCEMENTS

Died

GRAYSON, Miss ANNE MOORE, a communicant of St. Barnabas' church, DeLand, Fla., died on Tuesday, October 10th, after a long illness, at New Wilmington, Pa. Miss Grayson's parents, the late John Grayson Jr. and Sara Scott Grayson, removed from Washington, Pa., where Miss Grayson was born, to Pittsburgh when she was a child and most of her life was spent there. She was graduated from the Pennsylvania college for women in one of the earliest classes. Surviving are one nephew, Douglas Grayson Buchanan, and four neices, Evelyn Grayson Buchanan, Pittsburgh; Mrs. Emory Ferree, Bedford, Pa.; Mrs. E. O. Harris, Nashville, Tenn.; and Mrs. Alex. Murdock, Washington, Pa. Service and burial were in Pittsburgh on Thursday, October 12, 1939.

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

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

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Write for information and prices. LYCETT, INC., Dept. C., 317 North Charles street, Baltimore, Md.

FESTIVALS

THE ORDER OF THE HOLY CROSS is planning to hold a festival for its friends on Saturday, November 11th, at St. Luke's chapel, Hudson street, New York. This is made possible by the kind invitation of Fr. Schlueter. The program will start at 11 o'clock with a Solemn High Mass. Father Superior, OHC, will celebrate, and Fr. Hughson, OHC, will preach. Luncheon will be served for those who can remain, after which there will be a series of talks on the works of the Order. The day will close with devotions to the Blessed Sacrament at 4 o'clock.

LENDING LIBRARY

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

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POSITIONS OFFERED

CURATE, unmarried, wanted for large downtown Anglo-catholic parish in the East. Should preferably have good singing voice and must have good record on work with young people. Box B-1404, THE LIVING CHURCH, Milwaukee, Wis.

PREACHING MISSIONS

MISSION, St. Ignatius' church, West End avenue and 87th street, New York. Sunday, October 29th through Wednesday, November 1st. Mission preaching every evening at 8:15. Preacher: REV. PAUL SEVERANCE, Order of St. Benedict.

REPRINTS

THE ANGLICAN COMMUNION—This reprint of an editorial in the July 19th issue of THE LIVING CHURCH tells just what is our Anglican Communion, and in language that brings home the facts to parishioners. An 8-page pamphlet, with a chart of the dioceses in the Communion, it now sells for only 2½ cents a copy in lots of 25 or more. Postage additional. Dept. R, THE LIVING CHURCH, Milwaukee, Wis.

COMMUNION IN ONE KIND—We have only a few hundred copies left of this remarkable discussion by the Rt. Rev. Dr. Benjamin F. P. Ivin, Bishop of Milwaukee, of an important liturgical problem. The article first appeared in the June 7th issue of THE LIVING CHURCH. Order at once, while they last, at 2½ cents each in lots of 25 or more. Postage additional. Dept. R, THE LIVING CHURCH, Milwaukee, Wis.

A PLEA FOR PEACE AND UNITY in the Episcopal Church—This article first appeared in THE LIVING CHURCH of October 4th. There have been so many demands for the article, An Open Letter by Bishop Manning of New York to the Commission in Regard to the Proposed Concordat, that we have reprinted it in quantities sufficient to enable us to offer it at 2½ cents a copy in quantities of 25 or more. Order from THE LIVING CHURCH, Dept. R., Milwaukee, Wis.

REPRINTS of any article appearing in THE LIVING CHURCH may be obtained at remarkably low prices if your order is placed within three days of the date of the issue of THE LIVING CHURCH in which the article appeared. Rectors and active lay people will find these reprints a splendid teaching instrument. Write for our schedule of low prices now, addressing Department R, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

RETREAT FOR WOMEN October 28th and 29th at DeKoven Foundation, Racine, Wis. Conductor, the Rev. John H. Scambler, rector of St. Christopher's church, Oak Park, Ill. The cost is \$2.00 a person, and reservations should be addressed to SISTER EANSWORTH at the Foundation.

FREE—RETREAT NOTICES

THE LIVING CHURCH, in an effort to promote the practice of going into Retreat among laymen and clergymen, calls attention to its new service. In the future, THE LIVING CHURCH will print free of charge in its classified section one notice of any retreat held for Episcopal clergymen, laymen, or laywomen. Further notices will be charged for at our usual low rate of 25 cents a line.

Send notices early to the advertising department of THE LIVING CHURCH, Milwaukee, Wisconsin.

CHURCH CALENDAR
OCTOBER

- 28. SS. Simon and Jude. (Saturday.)
- 29. Twenty-first Sunday after Trinity.
- 31. (Tuesday.)

NOVEMBER

- 1. All Saints. (Wednesday.)
- 5. Twenty-second Sunday after Trinity.
- 12. Twenty-third Sunday after Trinity.
- 19. Twenty-fourth Sunday after Trinity.
- 23. Thanksgiving Day.
- 26. Sunday next before Advent.
- 30. S. Andrew. (Thursday.)

Mark 75th Year

GEORGETOWN, KY.—Holy Trinity church celebrated the 75th anniversary of its admission to the diocese on October 15. The stone building, consecrated in 1870, was built chiefly through the efforts of two brothers who were carriage makers. One brother, although he had but one hand, did all the wood carving for the building.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARTROP, REV. FREDERIC F., formerly master at St. Paul's School, Concord, N. H.; is associate at the Church of the Advent, Boston, Mass. Address, 30 Brimmer St.

BROWN, REV. THOMAS D., in charge of Meade Memorial, Alexandria, Va., has been appointed associate archdeacon of the Colored Work in the diocese of Virginia. Address, 212 S. Lombardy St., Alexandria, Va.

CHIERA, REV. GEORGE G., formerly rector of Trinity Church, Bridgewater, Mass.; has accepted a call to St. Philip's Church, Wiscasset, Maine.

GREENWOOD, REV. WESTWELL, formerly curate of Trinity Chapel, New York City; is in charge of St. James' Mission, Black Mountain, N. C., and chaplain at U. S. Veterans Hospital, Oteen, and Western North Carolina State Sanatorium, Black Mountain, N. C., with address at Black Mountain.

HAMMOND, REV. WALLIS R., formerly assistant

at St. James' Church, Chicago, Ill.; is chaplain at Christ School, Arden, N. C. (W.N.C.).

HARRIS, REV. JOHN S. U., formerly rector of St. Thomas' Church, Hanover, N. H.; is on the staff of Trinity Church, Boston, Mass. Address, 14 Lawrence Rd., Chestnut Hill, Boston.

JEFFERYS, REV. WILLIAM H., JR., is curate of Grace Church, New Bedford, Mass. Address, 57 Arnold St.

MAXTED, REV. AUBREY C., formerly assistant of St. Andrew's Church, Jackson, Miss.; is in charge of Epiphany Mission, Tunica, Miss.

MITCHELL, REV. AUSTIN B., JR., formerly in charge of St. Luke's Church, Mineral Wells, Tex.; to be associate priest at St. Matthew's Cathedral, Dallas, Tex. (Dal.). Address, 5100 Ross Ave. Effective November 1st.

MORRIS, REV. ROBERT F., formerly curate of St. John's Church, Troy, N. Y. (A.); is assistant at Christ Church, East 4th St., Cincinnati, Ohio.

NORTHROP, REV. DOUGLAS B., formerly chaplain of the New York City Farm Colony; is in charge of St. Matthew's Church, Jersey City, N. J. Address, 273 Dwight St.

PROSSER, REV. EUGENE C., is in charge of St. Matthew's Church and of St. Timothy's Church,

CHURCH SERVICES

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St. Agnes' Church
46 Que Street, N. W.
Washington, D. C.

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

Sunday Mass, 7, 9:30, and 11 A.M.; Benediction, 8 P.M.
Daily Mass, 7 A.M. Second Mass, Thursday, 9:30 A.M.
Intercessions, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

LONG ISLAND

St. John's Church
Lattingtown, Long Island

RT. REV. FRANK DU MOULIN, Rector

8 A.M., Holy Communion.
9:45 A.M., Junior Church.
11 A.M., Morning Service and Sermon.

NEW YORK

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

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

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

REV. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.

Weekday Services
Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
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Wednesdays and Holy Days: Holy Communion, 10 A.M.
Fridays: Holy Communion, 12:15 P.M.

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

Holy Communion
8:00 A.M., Wednesdays
12:00 M., Thursdays and Saints' Days

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REV. GRIEG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.
Evensong: with Address and Benediction, 8 P.M.
Weekday Masses: 7 and 8 A.M.
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

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

Sunday Services, 8 and 11 A.M. and 4 P.M.
Daily: 8:30 A.M., Holy Communion; 12:10 P.M., Noonday Service (except Saturdays).
Thursdays: 11 A.M., Holy Communion.

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

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

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

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.

Daily: Masses, 7 and 7:45 A.M.; also Thursdays and Saints' Days, 9:30 A.M.

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

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and Sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8

Evensong: 5:30 daily.

College Services

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Holy Trinity Church

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Weekdays: 7:30 A.M., Chapel of the Incarnation.

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Minneapolis, Minn. Address, 4130 Upton Ave., S.

ROBBINS, Rev. HENRY B., is assistant chaplain of college students, Christ Church, Cambridge, Mass. Address, 19 Farwell Pl.

SIMMS, Rev. REX C., formerly in charge of Little Snake River Missions; is rector of St. Luke's Church, Buffalo, Wyo.

TEBEAU, Rev. ALBERT C., formerly rector of the Church of Heavenly Rest, Springfield, Ohio (S.O.); is in charge of Epiphany Mission, Euclid, Ohio, with address at 114 E. 220th St.

TULLBERG, Rev. WILLIAM K. J., of the diocese of Chicago, is in charge of the churches in Copenhagen, Antwerp, Champion, and Evans Mills, N. Y. (C.N.Y.), with address at Copenhagen, N. Y.

WALKER, Rev. JOSEPH T., formerly rector of Holy Trinity Church, Minneapolis; is assistant rector of Gethsemane Church, Minneapolis, Minn. Address, 905 4th Ave., S.

NEW ADDRESSES

AULT, Rev. WILLIAM, honorary canon of St. Andrew's Cathedral, Honolulu, should be addressed at 2070 University Ave., Honolulu, Hawaii.

McLAUGHLIN, Rev. ARTHUR M., formerly 15131 Ashland Ave.; 15241 Loomis Ave., Harvey, Ill.

PERKINS, Rev. KENNETH D., vicar of Holy Apostles' Church, Hilo, Hawaii, should be addressed at 227 Waiuanue Ave.

VALL-SPINOSA, Rev. A. A., formerly 1832 S. W. Elm St.; 2172 N. W. Overton St., Portland, Ore.

WATTS, Rev. WALLACE H., formerly Plattsburg Barracks, N. Y.; 606 Park Ave., Rochester, N. Y.

WELLER, Rev. CHARLES K., formerly Bluff Springs, Fla.; 307 N. Magnolia St., Hammond, La.

LEAVE OF ABSENCE

BRADY, Rev. CHARLES H., rector of St. Barnabas' Church, Denver, Colo., has been compelled to take a leave of absence for several months on account of illness. During his absence, the Rev. L. W. Smith, archdeacon of Kansas, has been appointed locum tenens.

RESIGNATIONS

GIBBS, Rev. GEORGE C., as in charge of the Church of Our Saviour, East Milton, Mass.; to enter upon his novitiate in the Society of St. John the Evangelist, Cambridge, Mass.

MATTESON, Rev. JOHN as rector of All Saints' Church, Whitman and of Trinity Mission, Rockland, Mass.; to retire and make his home in Rockland, Mass.

ORDINATIONS

PRIEST

TEXAS—The Rev. LAWRENCE M. BERRY was advanced to the priesthood by Bishop Quin of Texas in Palmer Memorial Church, Houston, September 20th. The ordinand was presented by the Rev. Stanley L. Smith, and is assistant at Palmer Church. Address, 6221 S. Main St. The Rev. James P. DeWolfe preached the sermon.

DEACONS

CENTRAL NEW YORK—GARDNER DINKINS UNDERHILL was ordained deacon by Bishop Mitchell of Arkansas, acting for Bishop Coley of Central New York, in the Church of the Good Shepherd, Forrest City, Ark., September 8th. He was presented by the Rev. Cotesworth P. Lewis, and is in charge of Good Shepherd Church, and of Grace Church, Wynne, with address at Forrest City, Ark. The Rev. Frank E. Walters preached the sermon.

ERIE—WILLIAM LLOYD GOODRICK was ordained to the diaconate by Bishop Ward of Erie in St. Matthew's Church, Union City, Pa., October 11th. He was presented by the Rev. Wm. Jamison Kuhn, and is curate at All Angels' Church, West End Ave. and 81st St., New York City. The Rev. Fr. Martin, O.S.F., preached the sermon.

MISSISSIPPI—LEWIS F. SCHENCKE was ordained to the diaconate by Bishop Green of Mississippi in All Saints' Church, Tupelo, September 14th. The candidate was presented by the Rev. W. M. Green, Jr., and is in charge of All Saints' Church, Tupelo, Miss. Bishop Green preached the sermon.

SOUTH DAKOTA—PHILLIP ROBERTS was ordained deacon on September 21st by Bishop Roberts of South Dakota in St. Mary's Church, Mitchell, S. D. He was presented by the Rev. John O. Patterson, and will continue his studies at Berkeley Divinity School. Address, 73 Mansfield St., New Haven, Conn. The Rev. Dr. Paul Barbour preached the sermon.