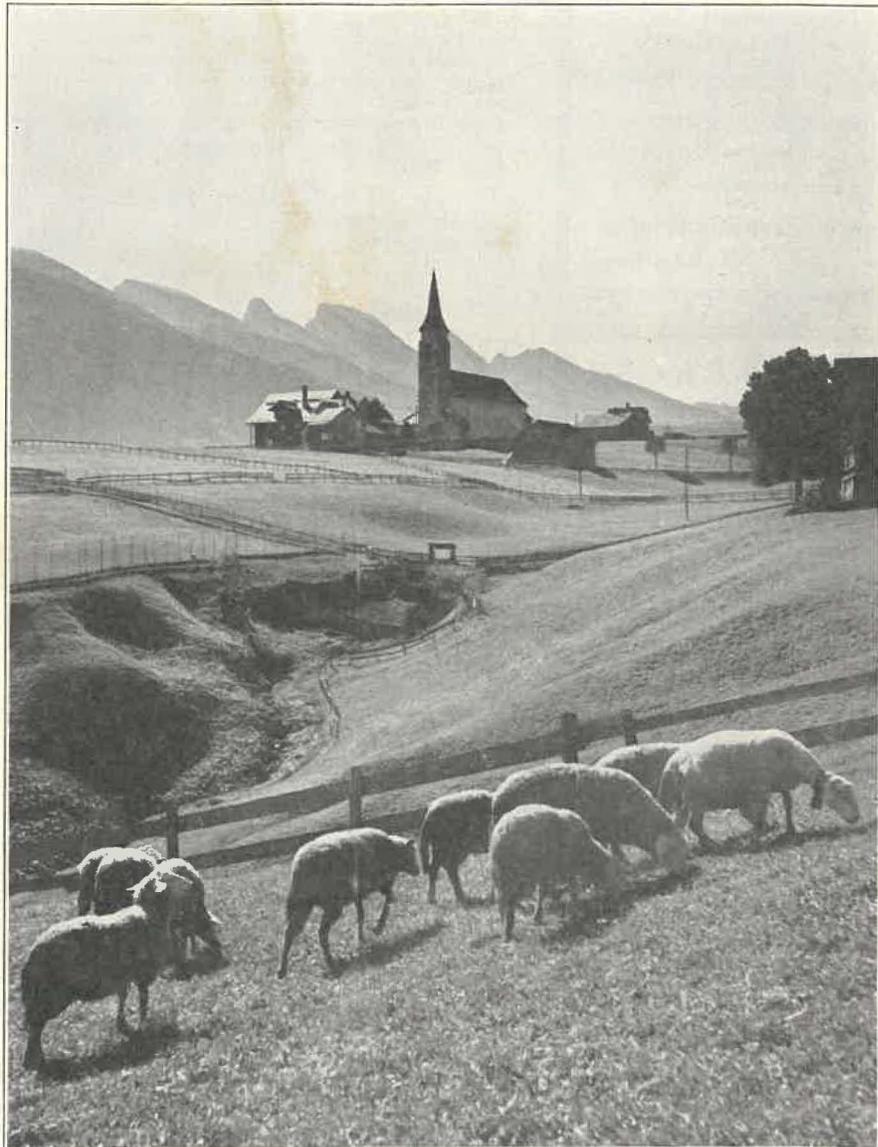


The Living Church



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"How to Solve the Money Problem"

TO THE EDITOR: How to Solve the Money Problem in the September 27th issue of *THE LIVING CHURCH*, from the pen of Bishop Stewart, is, as he has pointed out, the one and only "answer to all the financial problems of the Church."

Unless this contribution by Bishop Stewart is made available in a reprint it will obviously not reach the very people who should see it.

I feel that it should be made part of the publicity campaign of every parish and mission before the Every Member Canvass.

I would also be in favor of including with this the two after thoughts, viz. that of proportion and When Ye Give Alms, which appear in connection with Bishop Stewart's article. (Rev.) **QUINTER KEPHART.**

La Salle, Ill.

How to Solve the Money Problem is available to readers in attractive reprint form at \$1.00 for 100. —**THE EDITOR.**

Administrative Expense

TO THE EDITOR: Responding to the editorial about Administrative Expense [September 20th], permit me to add that there is no doubt in my mind but that the staff of "281" conducts the affairs of the Church as economically as possible under the present set-up. I am not even casually acquainted with any member of the staff and have no personal axe to grind.

Your comparison of the budget of the average parish to the budget of the Church does not present a parallel case. There could be but one item on the budget of a parish that would correspond to the item of Administrative Expense, and that would be the salary, if any, and expense of a secretary-treasurer responsible for the collecting of pledges and the payment of the financial obligations of the parish—the handling of the money. (Rev.) **NORMAN R. ALTER.**

Paris, Tex.

"War in the Balance"

TO THE EDITOR: May we commend your forceful editorial, war in the Balance, in *THE LIVING CHURCH* of September 20th. **ETHEL M. SPRINGER, Dean.**

St. Margaret's House,
Berkeley, Calif.

Yale Library and Its Resources

TO THE EDITOR: The manuscripts of Bishop Horatio Southgate (1812-1894), which were discovered at the Berkeley divinity school, New Haven, two years ago have recently been transferred for their better preservation to the vaults of the new Yale university library as a perpetual loan. This treasure of important historical materials forms a supplement to what was already a valuable and growing collection of papers of the Episcopal Church.

Yale library is now one of the most modern institutions of its kind, and possesses scientific equipment for preserving for generations to come Church records, papers, and historical documents. Yale at the moment is building a collection of bishops' let-

ters, and would welcome any additions that might be contributed. Other historical material is equally welcome. During these unsettled times many will prefer to place important papers where they can be adequately preserved and made available to the world, rather than to risk irreparable loss through private possession. We all, moreover, have a debt to our Church scholars of the future to make certain that the records of our generation may be available when they desire to consult them. *Neguid pereat.*

(Rev.) **KENNETH W. CAMERON.**

Raleigh, N. C.

Summer Schedule

TO THE EDITOR: How good it seems to get back to a normal Sunday morning service, etc., after the long, lonely summer. Almost everywhere one turns during the summer for spiritual inspiration and for the opportunity to carry out one's "duties," it's the same story. "Father—is away and (either) we have a part time substitute who has to sandwich things in with his own half-time parish (or) we don't have any substitute and have to go to the nearest neighbor."

Rare indeed is the parish run on full schedule, ready for any "spiritual eventuality." Such a parish is like a cool spring in the midst of the summer heat.

Perhaps the lay people might also proclaim a part time schedule. Would this help to bring about sensible vacations? One really doesn't know. How about part time salaries, maybe part time Prayer Books? It might give us all a rest. We could just sit at home and imbibe the faithful Forward Movement, which, by the way, urges us, strongly, always to go to the Sanctuary!

Well—maybe this could be open for discussion? **MRS. FREDERICK COOPER.**

Narberth, Pa.

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NEW YORK AND MILWAUKEE, OCTOBER 4, 1939

No. 14

EDITORIALS AND COMMENTS

Recall to the Church

ONE of the most significant phenomena in present-day Christendom is the wide-spread recall to the Catholic doctrine of the Church. Every recent world conference of Christians—Oxford, Edinburgh, Madras, Amsterdam—has reemphasized the centrality of the Church as the vehicle of Christian thought and action. Even American Liberal Protestantism, which did its best to get away from the Church in an earlier generation, is busy reconstructing its theology in terms of the Church.

Our own communion has always laid emphasis upon the importance of the Church. Theologically, we have clung to the New Testament descriptions of the Church as the Body of Christ and the Communion of Saints. Practically, we have always emphasized the Church as the household of faith, linking together all sorts and conditions of men in a common fellowship.

But too often we take the Church for granted and do not realize its vast extent, or its tremendous significance in the Christian life. We think of it in terms of our own parish, or perhaps our own diocese. If our vision is larger geographically we tend to look upon it as a world-wide organization. Seldom do we in a practical manner think of the Church as a great living organism through which the strength and the very life of our Lord is brought into human life day after day, year after year, century after century, and to ages of ages.

Yet if we try to look at our Christian vocation as a whole we find that the Church touches it at virtually every point. The faith that we profess is that given to and nurtured by the Church. The Bible that we read is indebted for its origin, its preservation, and its interpretation to the Church. The Prayer Book is the record of the living conversation between our Lord and His Church. The sacraments are sacraments of the Church. The missionary cause is the mission of the Church, whereby she carries out the express command of her Lord and Founder.

Rightly, therefore, does the Forward Movement Commission in its current issue of *Forward—day by day** recall us to a new consideration of the Church of Christ—her Faith,

her Bible, her History, her Prayer Book, her Sacraments, her Resources, and her Missions.

Here let us digress for a moment to urge the renewed use of *Forward—day by day*. Many parishes that formerly used this splendid booklet of Bible readings have grown careless in its distribution. During the summertime it has been particularly hard to get the booklet into the hands of parishioners and to encourage its daily use. Individual Churchmen have let the habit of daily meditation lapse through neglect. But now, with the stimulus of renewed fall activity in the Church, is a splendid time to resume the use of *Forward—day by day*, and the current booklet is a particularly fine one with which to begin.

IN these dark days when the heavy clouds of war hang over all the earth we need to be reminded of the fact that Christianity is not a religion of gloom, but one of joy. *Forward—day by day* emphasizes this note in its very first meditation introducing the subject of the Church.

"In the Bible," we are reminded, "joy is often the result of great contrast: night of gloom changing to day; birth pangs over, and a son born; a dead child brought to life again."

Continuing: "The Faith of the early Church rang with joy. Their time was much like ours, when not only individuals cried, 'What must we do to be saved?' but when a whole civilization was clutching at straws to keep from going under.

"In its Faith the early Church knew that God Himself had come to save the world. Fear and despair vanished. God's Kingdom was coming, full of righteousness, peace, and new life. They exulted with joy.

"Today again the world supplies the blackest of back-grounds. All is hopeless. But an awakened Church has the secret. Jesus the Resurrected has brought life to light. He can make a dying world live. Therefore joy. Therefore tell the whole earth the Good News.

"Has our Church the great joy of the Faith?"

"The great joy of the Faith"—it is an arresting phrase. How can we be joyous when the world itself seems to be going to pieces about us?

Well, the early Christians were joyous even when they had to repair to the catacombs to worship their God, and

* *Forward—day by day*, late Trinity issue (October 1-November 25, 1939). Forward Movement Commission, 406 Sycamore street, Cincinnati, Ohio. 3 cts. each in quantities.

when the civilization of the Roman empire was literally tumbling about their ears.

So it is that we find not simply comfort but real joy in our faith, no matter how dark the gloom of external circumstances. Our faith is not in man but in God, and He will not forsake us. More, God has faith in us. "What is man, that thou art mindful of him?" cried the Psalmist in wonderment as he looked up at the star-studded sky from the hillside on which he tended his sheep. Today, with our knowledge that those stars are not mere points of light, but suns, and whole galaxies of worlds, of which our own earth is only one among millions, we repeat the question not only in wonder, but in bewilderment. Yet we have the evidence of God's own Son that He is mindful of us; that indeed His faith in us and His love for us are as great and limitless as the universe itself.

How blind are those who fail to see on every hand the evidence of God's existence, and of the patient way in which He executes His handiwork! The astronomer with his telescope sweeping the far reaches of interstellar faith, the geologist with his patient examination of the record of the rocks, the bacteriologist with his research into the ways of the minutest forms of life, the historian with his effort to unravel the story of the past—all these are but examining the hallmarks that God has impressed on the manifold products of His handiwork.

But in the Church, which is itself the living manifestation of God, we go beyond the inert mark of His handiwork and come face to face with His living presence.

In the Church's Bible we have the record of God's dealings with mankind from very early days; and more, we have the story of the life, the teaching, the death, and the resurrection of the Son of God Himself.

In the Church's history, studied not as a record of a series of unrelated events and acts, many of them very un-Christian and unedifying, but rather as a process of slow and often painful growth, we have the record of God's continuing revelation to His people.

In the Church's Prayer Book we have preserved for us the spiritual treasures of the saints in every age who have talked with God and learned to know Him as their ever-loving father.

In the Church's sacraments we reach out and lay hold upon the innermost realities of our holy religion—the food and drink, the strength and healing, the forgiveness and renewal that permit us to grow in the Christian life.

About these cardinal themes the current issue of *Forward—day by day* is built. There is nothing new or sensational in its pages, nothing that the Church has not been teaching throughout all generations, nothing that we have not heard from her pulpits time and again. But the subject is ageless, and there is not one of us that cannot profit by meditation on these simple but basic elements in our Faith.

The Forward Movement has done well to recall our people to the doctrine of the Church in this winning and effective way. We hope that the message will reach far and wide, and that it will be effective in bringing back to our people that spirit of joy which comes from placing one's faith and hope not in events temporal but in things eternal.

Bishop Rhinelander

IF THERE be a recording angel who keeps a secret roll of the saints of our generation, surely the name of Bishop Rhinelander, who died last week, must stand near its top.

Bishop Rhinelander was during his ministry of more than

40 years successively (and successfully) a parish priest, a theological professor, and the head of a great diocese. He was an author of considerable note and the editor of one of the finest devotional columns that have ever enriched THE LIVING CHURCH. But his greatest work was as warden of the College of Preachers at Washington cathedral. In that capacity he exercised a personal influence in building the spiritual life of a larger number of the clergy of the Episcopal Church than any other individual has ever done. Young priests and older ones who had the privilege of attending the College of Preachers while he was at the head of it invariably came away with a richer spiritual life and a deeper appreciation of the Faith because of his unique ability to transmit to others a share in his own spiritual treasures.

Writing at the time of his retirement as warden of the College of Preachers, the Rev. Wilford O. Cross expressed the view of thousands of the clergy in the following words:

"Bishop Rhinelander was, and is, the college. Everything in it and about it was a kind of emanation of his personality. To go there out of the bustle of parish life meant entering a world made dynamic by the strength of quiet spiritual power. And there was no doubt of the source of that spiritual power, for Bishop Rhinelander, like Fr. Huntington, has that rare thing, manifest saintliness. A fellow priest puts it very well when he says that to hear Bishop Rhinelander read the lessons at Evensong was far more thrilling than any great spectacle like an opera or a pageant. Not that there was anything dramatic or over-strenuous about his reading but that, like the good scribe of the kingdom, bringing out treasures new and old, he could take what was common and with his voice and his understanding bring out in the reading of it new and unsuspected wealth of meaning. His meditations, so fresh and incisive, were the heart of the instruction at the college. We clergy are a queer race who continually skirt the edge of the spiritual world without entering into it, but Bishop Rhinelander has explored deep places, and he encouraged us to launch out a little beyond the shores we inhabit."

Bishop Rhinelander has indeed explored deep places, and he goes now to carry on that spiritual exploration to its triumphant goal beyond the Veil. As he goes from strength to strength in that journey, the prayers of a host of friends accompany him.

May he rest in peace.

Neutrality

IT IS a source of gratification that the American Legion has come out so strongly in favor of the neutrality of this country as respects the European war. Legionnaires, like the rest of us, may differ as to the best method to achieve that neutrality, but it is significant that these men who know better than any of us what modern warfare means, should so overwhelmingly express determination that this country avoid being forced into the war.

Meanwhile the debate in Congress over the new neutrality bill continues. As we write, the text of the bill is still uncertain so we cannot comment on it adequately. We believe, however, that the endeavor to find a suitable neutrality law is far better than the earlier effort to repeal our neutrality legislation entirely and go back to a basis of that international law under which we were drawn into the first world war.

One point that seems to be generally overlooked is the effect of any legislation that we may pass upon the war in the Far East. With our attention centered on developments in Europe, we are likely to forget that whatever we do will have repercussions in the Orient as well. The new alignment of the powers brought about by the agreement between Germany

and Soviet Russia has loosened the bonds between Japan and Germany, while the British and French preoccupation in Europe has left Japan with a much freer hand in the Far East. Startlingly enough, the United States is now the only effective ally that Japan has in her undeclared war against China. With our failure to invoke the neutrality act in regard to the Far Eastern dispute, Japan in 1937 secured 54% and in 1938 56% of her imports of essential war supplies from the United States, and we also afforded Japan her greatest external market through which these purchases were financed. Unless our new neutrality legislation takes the Far East as well as Europe into consideration, it is likely that we shall be responsible for an even larger percentage of Japan's war imports this year and next. It is a curious anomaly that when American sentiment is overwhelmingly opposed to Japanese aggression this country should be Japan's most effective ally in the practical matter of supplying her with the implements of her warfare.

Surely American statesmanship is great enough to devise a means by which we can make our neutrality really effective, and not have it serve merely as a cloak for actual assistance to the belligerent powers across both oceans with which we have the least sympathy.

A Faithful Servant

THE canons of the Church provide for the compulsory retirement of the Presiding Bishop at the General Convention following his 68th birthday. Bishops and priests may retire with an allowance from the Church Pension Fund when they reach the age of 68. The National Council makes provision for the retirement on pension of its workers in the field, both clerical and lay. Why, then, is no provision made for the retirement of laymen who serve the Church faithfully at her missionary headquarters in New York?

We have in mind specifically the case of Dr. John W. Wood. Dr. Wood, executive secretary of the Department of Foreign Missions, is 73 years of age, and will complete forty years of devoted and self-sacrificing service at the Church Missions House next January.

Dr. Wood entered upon his service as "corresponding secretary of the Board of Missions" in January, 1900, after 10 years as general secretary of the Brotherhood of St. Andrew. Thus he has actually given half a century to the

SAUCE FOR SINNERS

THE pious Churchman, in his cage,
Invariably stirs my rage.
So scared is he of sinful touch
He will not work, or give, or such,
But on the side-lines smugly sits,
A-counting up the hypocrites.
His lily hand I guess I'll take,
And toss him lightly in the lake.

BUT:

Unfortunately, there are folk
Who make Church membership a joke;
Who go to service, we suspect,
For business reasons or "effect,"
Then cheat their neighbors all the week
And fail to guard the words they speak.
No wonder their be-hav-i-or
Makes all the Church's critics roar!

NOMDI PLOOM.

INDIAN SUMMER

WINDS are whistling in the trees
Turning green to gold and red;
Fields awake like far-off seas
Rustle to the pleasing tread.

Hills are gathering up the sun,
Hoarding it against the cold;
Little streams now slowly run
While the year is growing old.

Now is come a time of praise;
Nature brings her bounty here:
This the work of all the days,
This the sum of all the year.

RICHARD HAMILL.

service of the Church, and in that time has had more influence upon her growth and expansion than any layman. One of the first matters with which Dr. Wood had to cope was the Boxer rebellion in China, and its far-reaching effect upon missionary work in that country. Under his guidance the Board of Missions refused to benefit by the Boxer indemnity, and he began at once to reconstruct the American Church Mission in China on a sound basis, with such lasting effect that today the missionaries of our Church are held in the highest esteem throughout that country. This is but one example of the way he has guided the missionary policy of the Church with a firm hand during the four decades of the greatest missionary growth that our Church has seen. Well did Bishop Stires, then president of the House of Deputies, say in 1925 when General Convention adopted a resolution of tribute to Dr. Wood's services, that in no room at the Church Missions House, save perhaps the chapel itself, had the spirit of the Master been as apparent as it was in Dr. Wood's office.

Dr. Wood has not asked to be relieved of his duty. Probably he would be quite content to carry on in his exacting task until his life ends. But it is not fair to ask him to do so. The Church for 50 years has found him a good and faithful servant, and it is high time to reward him by permitting him to retire on a generous retirement allowance.

The National Council will meet next week. It has before it a splendid opportunity to reward one of its most devoted and faithful executive officers. We hope that it will do so, and that after Dr. Wood has rounded out his half-century of conspicuous service at the end of this year he will be permitted to enter upon the retirement he has so richly earned.

Press and Radio

ALTHOUGH there are sensational radio commentators who, like yellow newspapers and irresponsible columnists, employ what Walter Lippmann has described as "the hot, moist, and fervent voice, conveying a mood of breathless alarm," we feel that both the radio and the press are to be commended for the way in which they are covering the news from Europe these days.

With censorship and propaganda being freely employed on all sides it is difficult at best to obtain a clear picture of just what is going on in Europe, both on the battle front and behind the scenes. Recognizing this fact, the leading news and picture agencies are making a real effort to indicate the source of their information so far as possible and the censorship to

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Our Life in the Church

18TH SUNDAY AFTER TRINITY

OCTOBER 8TH

APPLY the words of the *Epistle* to the congregation of which you are a member. Thank God for His "favour and goodness towards you," and for the spiritual gifts which He has given to you all in different ways. Pray for all those who worship with you, that God will accept your common prayer and praise, and make you to "abound more and more," and give you patience "unto the end"; for the growth of God's people in grace looks toward a final perfection: "that ye may be blameless in the Day of our Lord Jesus Christ." And not only for those here present, but for the Church of God throughout the world, with which and in which you pray: "let us pray for the whole state of Christ's Church."

The *Gospel* shows us the two bases of the Church's life: faith—for Jesus our Lord is true Man and true God: Son of David, and Son of God seated at God's right hand—and "the great commandment of the law," the complete and whole-hearted love of God, and the love of man.

Pray, therefore, in the words of the *Collect* for all Christians and for yourself, that we may not through sin fall short of God's high calling, but may "with pure hearts and minds follow Thee, the only God."

which it has been subjected. Both the Associated Press and the United Press, as well as most of the foreign news services maintained by individual American newspapers are following this rule to the best of their ability.

In the field of radio, the three national networks have entered into an agreement regarding broadcasts of war news, and have promised that "every effort consistent with the news itself is to be made to avoid horror, suspense, and undue excitement." Broadcasters are to "make every effort to be temperate, responsible, and mature" in the way in which war news is presented, and to try always to distinguish between fact, official statement, news obtained from responsible official or unofficial sources, rumor, and material taken from other publications.

The job of the press and the radio is to give the news to the American public as promptly and accurately as possible, sifting out of it as much rumor and propaganda as they can. This is not an easy task, and it is not to be expected that they will be 100% successful in achieving it. But it is good to know that the press and the radio are making a real effort to discipline themselves as regards war news, and we commend them for the effort they are making in this direction.

A Good Change

WE are glad to know that the pacifist Churchmen who are holding a conference at the Church of the Incarnation, New York, on October 9th, have decided to abandon the afternoon celebration of the Holy Communion. Instead there will be a quiet half hour at 2:30 in the afternoon, conducted by Fr. Hale of the Church of the Advent, Boston.

There are sound reasons for the Church's age-old tradition that the Holy Communion shall (except in emergency) be

celebrated only in the morning hours. The sponsors of the conference have acted wisely in changing their plans and we commend them for it.

Through the Editor's Window

PERHAPS our readers are tired of "schoolboy howlers." However, here is another batch, from *The Woman* (New York) and from *Medley* (London):

A spinster is a bachelor's wife.

A yokel is part of an egg.

The Tower of Babel was the place where Solomon kept his wives.

A virgin forest is one where the hand of man has never set foot.

Put the following words in a sentence—bliss, happiness. Ans. "Oh bliss! Oh happiness!"

A gargyle is something you swallow when you have a sore throat.

A woman's brain weighs almost as much as the human brain.

Persia gave us the dismal system of mathematics.

Homicide is when a man kills himself in his own home.

A sirloin is the only article of clothing worn by Gandhi, the leader of India.

He was arrested and held in custard until his trial.

He died of a painful melody.

A metaphor is a thing you shout through.

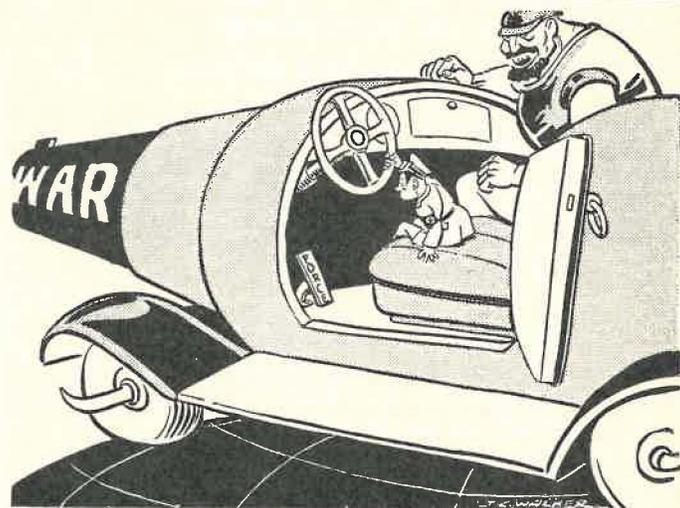
Diabolic was a man who went around with a lantern searching for an honest person.

In olden times the parents arranged the marriage and the bride never saw the gloom until the wedding night.

What has the government done to protect the Indians? Ans. Put them in reservoirs.

WE RELY upon Livy the Office Cat to keep us informed on interesting happenings in the animal world. Here is the sad tale (or should we say, happy tail?) of the Dachshund's Dilemma, the authorship of which is attributed by the *Curtis Courier* to a professor at the University of Chicago:

"There was a dachshund, one so long
He hadn't any notion
How long it took to notify
His tail of his emotion;
And so it happened, while his eyes
Were filling with woe and sadness,
His little tail went wagging on
Because of previous gladness."



LEARNER'S DILEMMA

Learner: "I see the pedal for starting, but where's the pedal for stopping it?"
Experienced instructor: "There is none!"

(From South Wales "Echo," Cardiff.)

A Plea for Peace and Unity in the Episcopal Church

An Open Letter to the Commission in Regard to the Proposed Concordat

By the Rt. Rev. William T. Manning, D.D.

Bishop of New York

DEAR BRETHREN: As one who is deeply concerned for the cause of Christian unity, and for the peace of the Church, I address this letter to you who have been appointed to represent the Church in this matter. Through nearly all the years of my ministry I have been actively associated with movements for Christian unity. At the General Convention in Cincinnati in 1910 it was my privilege to help to formulate, and to offer, the resolution the adoption of which officially initiated the movement for a World Conference on Faith and Order and ever since that time I have served on our commission for the World Conference movement, which has borne great results and which promises to bear results still greater.

The chairman of your commission has asked, rightly, that the proposed concordat between the Episcopal Church and the Presbyterian Church in the USA shall be considered in the spirit of love, and of desire for unity, and it is in that spirit that I write this letter. I write in the spirit of love for both the Catholic-minded and the Protestant-minded members of our own Church as well as for our Presbyterian brethren whose loyalty to their principles and convictions I deeply respect and admire, and many of whom have declared themselves in strong opposition to the proposed concordat. In that spirit I most earnestly beg and urge you to withdraw entirely this concordat the advocacy of which is bringing apprehension and dismay to great numbers of our clergy and people, and as to which even your own commission is not united.

In view of the whole present world situation it seems more than ever important to abstain from action which will certainly not produce unity but will, if pressed, produce a situation in the Church which none of us would wish to see.

1. I urge you to withdraw this proposed concordat because, if adopted, it would work untold harm to the cause of Christian reunion in its larger and wider aspects. In all our efforts for unity we must keep before us the fact that Christian reunion does not mean a union only of Protestants on the one hand, or of Catholics on the other, but that it means the reunion of the whole of Christendom. As we all know, the Anglican communion and the Episcopal Church hold a providentially-given middle place between the Catholic Churches of the world and the Protestant Churches and thus have a unique opportunity to serve as a mediating influence in drawing these two great sections of Christendom nearer to each other.

The Anglican communion and the Episcopal Church would not aid the cause of Christian reunion, but would gravely injure it, if in order to draw nearer to the Protestant Churches they repudiated, or compromised, those principles which identify them with the Catholic Churches. In the judgment of many competent theologians and scholars the adoption of the proposed concordat would be such a repudiation.

2. I urge you to withdraw the proposed concordat because its terms are not in accord with the faith and doctrine of the Episcopal Church and if adopted it will bring not only discord

but actual division in the Church. To suppose that this concordat is disapproved by only one party in the Church is quite untrue; it is disapproved by all who hold to the Faith and Order of the Church as the Prayer Book declares it. In common with all the historic Catholic communions both of the East and of the West, in common with the whole of the Anglican communion throughout the world, and in common with at least two thirds of all Christians in this world at the present time, the Episcopal Church believes in the office and functions of the priesthood and that episcopal ordination is necessary for the exercise of that office. This is the belief expressed plainly in her Prayer Book, in her Constitution and Canons, and in her practice all through her history. That this is the doctrine of the Episcopal Church is made clear beyond all question by the fact that in the Episcopal Church and in the whole of the Anglican communion a priest from the Roman Catholic Church or from one of the Eastern Catholic Churches is received without reordination whereas a minister from any of the Protestant Churches must be reordained.

BUT the Presbyterian Church honestly and conscientiously rejects this belief in the office of the priesthood and in the necessity of episcopal ordination for that office. The Episcopal Church declares solemnly and officially, in her Prayer Book, "that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons" and "therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he . . . hath had Episcopal Consecration or Ordination." The Presbyterian Church in its official statement sent to the World Conference on Faith and Order and published in 1934 says "It is difficult to see how the Presbyterian Church can enter into union with Churches which regard as essential the acceptance of the episcopacy as being historic in the sense that it can be traced directly back to the Apostles and as such is a *sine qua non* of the Church of Jesus Christ, or is even necessary for its *bene esse*." This is part of the statement approved and submitted by the Department of Church Coöperation and Union of the Presbyterian Church in the USA and signed by its chairman, the Rev. J. Ross Stevenson and its secretary, the Rev. Lewis Seymour Mudge. (See *Convictions*, edited by the Rev. Leonard Hodgson, pp. 81-83). In the light of the clear, definite, and official statement above quoted the statement in the proposed concordat that both Churches "believe in episcopal ordination" is a strange one. It is evident that the two Churches use these words in entirely different senses and with quite different meanings.

We shall all be thankful indeed if organic union can be achieved between the Episcopal Church and the Presbyterian Church or any other great body of Christians, but if organic union is to be achieved it must be in accordance with Catholic Faith and Order and must be based not upon ambiguous state-

ments but upon the mutual acceptance of principles clearly expressed and fully understood.

3. The proposed concordat is one of those well meant but mistaken efforts to promote unity by the use of ambiguous phrases which cover up fundamental differences. It is an attempt to do what that apostle of true unity, the late Dr. William R. Huntington described as "sticking the denominations together at their edges." The plan proposed for the commissioning or "authorizing" of ministers is an impossible one and certainly carries ambiguity to its furthest limits. The alternate form of ordination in our Prayer Book is to be used, with some significant changes, but the concordat says that this will not be a reordination. Evidently the Presbyterians have been given to understand that it will not be episcopal ordination. What then will it be? If it were episcopal ordination to the priesthood in the Prayer Book meaning of these words the Presbyterian Church would certainly not accept it. But if it is not, if it means, as in fact it does, that those who have not been episcopally ordained are to be "authorized" to administer the sacraments, this means that the Episcopal Church would have repudiated the principle of episcopacy and priesthood for which it has always stood, that it would be a different Church from that which it has always been, and that by this action it would have denied its Catholic heritage and separated itself from the Anglican communion and from Catholic Christendom.

EVEN if it were true, as the concordat says, that both the Episcopal Church and the Presbyterian Church "believe in episcopal ordination," which they manifestly do not in at all the same sense and meaning, our Presbyterian brethren tell us that they freely receive ministers from any of the Protestant Churches without reordination and under the proposed concordat these ministers also would be "authorized" to exercise the functions of the priesthood by this form of commissioning which "is not to be regarded as a reordination." With regard to confirmation the concordat assumes that this is the equivalent of, and no more than, a "profession of faith." But the Episcopal Church and the whole of Catholic Christendom hold that confirmation is far more than this. And the concordat provides that a minister of the Presbyterian Church, who naturally does not regard confirmation as important and has not himself been confirmed, is to "prepare and present for confirmation those who are desirous of being admitted to communicant membership in the Episcopal Church." The inconsistency and unreality of this procedure need no comment. Would any confirmation class fail to see the incompatibility between this minister's teaching and his practice?

The great differences in the belief of the two Churches as to the sacrament of the Holy Communion are evident from the public discussion of them which is taking place.

The Rev. Dr. McCartney, who has been Moderator of the General Assembly of the Presbyterian Church, and other leading Presbyterian ministers have publicly expressed their disapproval of this concordat. From Dr. McCartney's full and clear statement I quote the following paragraphs. The proposed concordat he says "is undesired by the rank and file of both Churches," it is "not necessary to good will and brotherly relationship, for this already exists," it "is unworkable and would add nothing to the efficiency of either Church." "If in the proposed plan," he says, "the laying on of the hands of the Bishop and the laying on of hands of the Presbytery is not a reordination, then what is it? To call it a commissioning is a mere subterfuge." "It is true," Dr. McCartney says, "that there are distinguished voices in the Episcopal Church today which

speaking lightly of the doctrine of apostolic descent and generously ascribe to Presbyterian orders full and equal validity with their own. But this certainly is not the position of the Episcopal Church. Presbyterians would do well to study the response given by the Bishops of the Episcopal Church at the last Lambeth Conference to the questions submitted to that Conference by a delegation of the Greek Orthodox Church. . . . The Statement of the Lambeth Conference as to Holy Orders and Apostolic Succession is quite different from that which is implied in the proposed concordat." These are Dr. McCartney's words, and they come from him with special force.

4. It is clear that this proposed concordat will not promote unity, and it is certain that it will not promote peace in the Episcopal Church. It will sow dissension in our ranks where now there is peace and harmony and a steadily deepening spirit of understanding and fellowship between the more Protestant-minded and the more Catholic-minded members of our communion. As Bishop of a diocese which includes every kind and type of churchmanship I know whereof I speak. This concordat is not a unifying measure, it is a measure which cannot possibly be accepted by those who wholeheartedly believe the principles and teachings of the Episcopal Church and the Anglican communion as these have come to us from the undivided Catholic and Apostolic Church and are set forth in our Prayer Book. No measure should be forced to an issue in the name of unity if it will do violence to the consciences of large numbers of our clergy and people. Individual bishops, or others, may say and do strange things, but if "authority" so acts as to commit the Church itself to a position which large numbers of its members believe to be a repudiation of essential principles—then, a crisis is created.

ALREADY the chairman of your commission has felt moved to rebuke publicly so beloved and revered a priest as Fr. Hughson for declaring his convictions in this matter and has told Fr. Hughson that in doing this he and others are showing "the spirit of schism." But surely it is right for Fr. Hughson to state clearly the situation in which this proposed action would place him and many others. To do this is not to "threaten" but to give needed, and greatly needed, information. If it is the fact, as it is, that many of our clergy and people would be unable in conscience to accept these proposed changes in the Church's position, is it not their duty to say so?

Bishop Parsons tells Fr. Hughson that the Anglican communion has never committed itself to the principle that the priesthood is necessary for the administration of the sacraments and that the episcopate is necessary for the priesthood. How then does Bishop Parsons explain the fact that in the Anglican communion a priest from any of the historic Catholic Churches is received without reordination while a minister from any of the Protestant Churches must be reordained? If Bishop Parsons' statement is correct the practice of the Anglican communion is inexplicable and its official formularies are most misleading and should be changed.

Our Prayer Book requires every bishop, at his consecration, to promise that he will labor to set forward "quietness, love, and peace among all men." It is with this desire and in this spirit that I beg and urge that the proposed concordat be laid aside. I do not believe that this concordat will be adopted, but if it were adopted I am certain that the Episcopal Church would be faced with the gravest crisis in its history.

Let the conferences with our Presbyterian brethren be continued with the hope that in time, by God's grace and under the guidance of the Holy Spirit, a true organic union may be achieved with no compromise of Catholic principle, and in

the meantime the Episcopal Church and the Presbyterian Church can continue in that brotherly spirit which already exists each with full respect for the conscientious beliefs and convictions of the other.

But at such a time as this especially, when we are in the midst of the tragedy of World war the consequences of which

no one can foretell, so impossible a measure as the proposed concordat, a measure which will not promote unity but will create dissension and division in our own Church and household, should without delay be withdrawn.

(Signed) WILLIAM T. MANNING,
Bishop of New York.

Father Gibson's Twenty Years

By the Rev. Irwin St. John Tucker

ON OCTOBER 1st David E. Gibson celebrates the 20th anniversary of his coming as a priest to the cathedral shelter of Chicago. In that time, church records show, three million persons—men, women, and children, but principally men—have been the direct beneficiaries of his help, which was never in any case given without an accompanying prayer.

The story of David E. Gibson is one of those incredible things which compel belief. Because of a personal contact that included all phases of it, I venture to speak of his work as it appeared to me.

It was well over 30 years ago that I came to Chicago, looking for a job. It is a huge town even to those who know and love it, and have in it a definite place. To a lad without money, without friends—except a casual acquaintance—and without a job, it seemed appallingly monstrous.

On the first Sunday I was there, I went to the Cathedral of SS. Peter and Paul, on West Washington boulevard. A kindly man at the door shook hands with me as I entered—the first friendly hand that had touched mine in Chicago. It was David E. Gibson, senior warden, who gave me a friendly greeting, as he had done for many years before to any who entered, friend or stranger.

All that week I hunted for a job, my scanty funds growing smaller and smaller. Next Sunday I went again to the only friendly place I knew—the cathedral. The same hand was outstretched, and the kindly warden said: "You were here last Sunday, weren't you? We are very glad to see you again."

During that miserable time when I trudged the streets daily, the knowledge of that one place where I could go and find one friend who was glad to see me kept up my courage. And that experience has been the identical one of most of these three millions.

I returned to Chicago as a priest seven years later, in the early spring of 1914. That summer the World war broke out. Hundreds of thousands of men in and around Chicago were thrown out of work. Bread-lines formed in every city; mobs of unemployed marched the streets.

At a meeting of the round table of Chicago clergy one Monday morning, the discussion turned upon the momentous issue of whether a purple pall or a black one should be used at funerals. Meanwhile the hungry were marching, not far away. It was suggested that perhaps the mind of Christ might be better understood if we obeyed His instructions, and fed the hungry. So the cathedral shelter was started. At first it was placed by Bishop Anderson in charge of West Madison street evangelists—the kind who maintain the shouting missions. It did not work. One day he was telling his difficulties to his senior warden—David Gibson. He said:

"David, I wish you were a priest. I would place you in charge of this work."

And Gibson made a reply that should ring long in Church

history. He said, "I enlisted for the duration of the war."

Astonished, the Bishop said, "What do you mean?"

And Gibson replied, "You are my superior officer. What you tell me to do, I will do!"

At that time, David E. Gibson was the head of Chicago's most fashionable photographic salon. All the Gold Coasters, all the debutantes, all the society folk of quality, came to him to have their likenesses made. It was a flourishing, prosperous business, bringing in a very comfortable living.

Bishop Anderson, incredulous, said:

"Do you mean that you would actually leave all, and follow Him?"

Gibson replied, "Is not that the condition of being a Christian?"

Bishop Anderson, deeply moved, placed his hand on the head of his senior warden and said, "David, I call you to leave all and follow Him."

Gibson said, "Give me your blessing—and your instructions!"

HE DISPOSED of his possessions, began studying theology, was ordained deacon, and shortly after priest.

The old cathedral caught fire and burned down. In its remnants the cathedral shelter established beds and a dining room. Clothing in huge quantities was collected and distributed. Among the lodging houses for the itinerant workers, which had sprung up all around the vicinity, needs grew and multiplied. Gibson—and the cathedral shelter—took care of them all. Every morning a line of men hundreds long waited for him. None was ever turned away without help. Widows, orphans, derelicts, unemployed, convalescents just out of the hospital and unable to work, prisoners just released—all came to him—and none in vain.

Meanwhile he carried on a ceaseless campaign of visiting and preaching in these institutions. To jails, hospitals, sanitariums—anywhere a human being in need called upon him—to all of these he went. The record of his own unaided activities reads like the report of a complete staff of hard-working men.

For 20 years this pace has not flagged. He took few or no vacations; never went abroad; attended no conventions; made few orations and wrote no books. He took for salary barely enough to keep himself alive. Gifts of clothes and furniture, gifts of jewelry and flowers, all these were turned over to his needy ones.

How does he do it? How does he keep going? His staff in wonder continually ask this question. How does he keep so cheerful? How does he manage to radiate such an unceasing torrent of goodwill?

The answer may be found perhaps in his name, the meanings of which he fulfils to the uttermost:

"David—the beloved of the Lord."

A New Retreat From Musa Dagh

The Flight of the Armenians From Alexandretta

FOURTEEN THOUSAND Armenians left the region of Alexandretta and Antioch in the third week of July when after prolonged discussion the former Sanjak of Alexandretta, recently established as the independent entity of Hatay under French and Turkish control, passed unreservedly to Turkey. Six thousand of the Armenians are the heroic inhabitants of Musa Dagh immortalized in Franz Werfel's *Forty Days*. With them went other pre-war residents of the Sanjak and 6,000 Cilician Armenians who for the second time since the end of the war, as well as having endured the deportations, have had to recede as the French have yielded territory to the Turks.

Antioch is where the disciples were first called Christians, but with the present departure of the Armenians and a considerable number of the few remaining Orthodox Arab Christians, there are now practically no Christians left in the city of St. Paul's labors. The Seven Cities of the Apocalypse have been extinguished as Christian centers, and now Antioch joins them. Such is the result of the new nationalism which is sweeping the East, and which, whatever good it has done the Turks, has pressed more hardly on Christian minorities than even the sporadic massacres of the old Sultans.

The Turks have been supporters of France and Britain in their anti-aggression front, but it looks very much as though the price had been the cession to Turkey of her lost province of the Sanjak of Alexandretta, and with it the wholesale flight of the Armenians, considerable numbers of the other Christians, Moslem Arabs of the Nosairiyeh sect, and even a few real Turks. Today not over a couple of hundred Armenians remain in the Sanjak.

The Armenian refugees have moved into Aleppo in the northern part of the State of Syria, to Beirut in the Republic of Lebanon, to each of which some 4,000 have gone; and another 6,000, mainly from Musa Dagh, are temporarily camped on the seacoast of the Alawite country north of Lattakieh. Here they have all the heartbreaking task of reëstablishing themselves. The French mandatory authorities, the International Red Cross, the Armenian General Benevolent union, and many local Armenian groups are busy trying to alleviate their lot. But much remains to be done and there is call for aid from the many friends of Armenians in America to supplement the too slender resources.

The Armenian population of the Sanjak was 20,000 a year ago, but when despite their efforts to keep the French in control the unfortunate people saw the ever nearer approach of the Turkish army, about 6,000 sold out and moved to safer quarters in French mandated territory. The rest were the peasant proprietors of Musa Dagh whose ancestors have lived in the Sanjak since before the Crusaders came, other peasant populations, the very poor townsmen, and the richer merchants with well-established connections. These clung to the last to a hope that some sort of French supervision would continue: but when it was suddenly agreed that on July 23d the Turks would assume full control and the French military march out, the Armenians immediately determined they would leave too. The Turks tried to persuade them to remain, and the French counseled today, but they were determined to go.

THE FATE of a Christian minority as pawns of international power politics in a Moslem land is described in this article by a Near Eastern correspondent of THE LIVING CHURCH.

In a week between July 16th and 23d, they had all gone. The military of the two countries supplied steamers and lorries, but the emigrants were able to take only their most portable household

goods, bedding, pots and pans, clothing. They were forced to abandon the furniture in their houses, and of course their beloved lands and trees. For some it was to leave under hopeless conditions the homes of their ancestors, the fields they had labored to make fruitful. For others it was to leave behind for the third time in 24 years homes they had struggled to create. The Musa Dagh people before they left went to the top of the mountain where they had erected a monument to their heroic defiance of the Turks in 1915, removed the monument and the ashes of the people who had died there, and took them away with them.

The 4,000 who went to Aleppo went by lorries, and found temporary shelter in Armenian churches, school houses, and (if fortunate) in the houses of friends. The 4,000 bound for Beirut were taken in ships to Tartus, between Lattakieh and Tripoli, where they were disembarked, allowed to sleep for a week or so under olive trees, and then taken in lorries to Beirut. But the Musa Dagh people, while they too went out by lorries, had their goods carried from Suedia in small sailing vessels to a point south of the new Turkish frontier. There on a sandy foreshore in front of wooded hills they made a great camp. Trees were felled to construct crude summer houses of branches and pine boughs, a stream was dammed to supply pure water, and the people settled in. Each of the six villages with its priest has a separate camp. The climate is warm but tempered by fresh breezes off the sea. The nearby woods provide pasturage for the 2,500 sheep and goats they have driven overland, but are no good for the 700 cows they have brought. Food is brought in by truck from Lattakieh, but is rather expensive.

STARK tragedy lies in the background but the people display remarkable morale. They do not complain; they give thanks that they are safe under French protection. The French tricolor and an occasional Armenian national flag of the short-lived Armenian Republic of the Caucasus float over the shacks. Everyone is busy. Shopkeepers seem to have found something to sell in the improvised booths; the coffee houses under the trees have their knot of men smoking and talking, while a youth with a violin plays the well-beloved national airs; craftsmen from the village famous for wood work are busy with new tasks. Women are tending the open fires or taking sweet smelling bread from the curious pot-like oven of clay which holds the fire within and the bread is pressed for baking on the inside like pancakes on the inside of a huge cauldron. Pretty, neatly-clad Armenian girls with their huge lustrous eyes pass to and from the spring in parties. Others mind the baby or clean the ground about the shack. Old women who have lived through three massacres, a deportation, and two flights go on with the spinning in the shade of the pine boughs, while they watch at play the children who must yet look forward to many years of trouble.

The village priests hold their evening and morning services in the open air, and plan to build a hut where they may have

the Liturgy, which goes with them, as they say, wherever their people have to migrate.

The French mandatory authorities feel a deep sense of moral responsibility for these people who are victims of international politics. They have recorded them as citizens of Syria and Lebanon. To each adult they are giving some \$14, and to each child \$5.60 to help them start again. This is thought enough for those who are post-war refugees from Cilicia, as they are mainly urban craftsmen and small merchants. These people are expected to go to the larger cities in Syria and Lebanon or migrate eastwards to the northeast corner of Syria, where refugees from Turkey are making the upper part of Mesopotamia again habitable. Unfortunately the cities are already overcrowded with Armenians who in numbers of some 100,000 came in in 1921 after the French evacuated Cilicia before the advance of Mustafa Kemal. This earlier migration long lived in the most abject hovels on the fringes of the cities, and only slowly, with Government aid in some cases, managed to find decent housing and to establish a modest economic footing. As it is they have had to compete disastrously with the native Arabs. Now to add to their numbers but makes matters worse economically. Relief and housing are pressing needs.

The prospects of people, like those from Musa Dagh, who lived in the Sanjak before the war and are peasants are brighter. For them the French have promised to buy land in the fertile plain eastward of the main Lebanon range and allow them to settle again as farmers. The land will be given without liens, and the people may look for a ration until the crops begin to come in. If they can keep their herds intact it will be a great help, but the temptation to sell is great. Speed is a great factor. All too quickly the people lose their morale idling in refugee camps and acquire the hopeless mentality of refugees.

There is another hope, for which all right minded people should press: that the French will be able to secure from the Turks some reasonable compensation for the valuable property which the people, peasants and townsmen alike, have had to leave behind. It will be a tremendous help in alleviating their sufferings if this can be done.

Despite all these encouraging signs, disease is bound to take its toll. The people from the lowlands near Alexandretta suffer of malaria, and it tends to become worse as they change their climate. Typhoid is hard to avoid in big open camps even though the authorities are taking precautions to provide primitive sanitation. The ever poor will be depressed even more by new and difficult conditions and genuine destitution will set in. The influx of new Armenians with thousands of children of school age will mean the finding of more school houses and teachers in Beirut and Aleppo, for which aid must come from abroad.

Behind this migration lie causes which bode ill for the future if more concessions are made to Turkey's ambitions to recover her lost provinces. The Armenians were not victims of mere senseless panic. Go read again your *Forty Days of Musa Dagh* and you will find the unforgettable reasons why the Armenians cannot hope for a happy future in even the new Turkey. To be sure the new Turkish officials were courteous, urged the Armenians to remain, and even recovered some small property which was stolen from the fleeing people. The Armenians themselves say that the Turks of Sanjak origin who were sent back to swell the Turkish numbers for the plebiscite were very different in many ways from the old Turks. But the Armenians remember how deep has been the Turkish distrust of them, how determined the Ar-

SAINT FRANCIS' BELLS

VOICES on the night!
The deep-mouthed bells are swinging
Their throats in solemn singing,
In measured music ringing
Their measureless delight.

Stop, feet, stop near them,
Untired though you be!
Though all the eyes may see
Be dust of vanity,
Open ears and hear them!

E'er the sound departs,
Receive the life it bears!
Faith of two thousand years
Is rushing through your ears,
And beating at your hearts.

DOROTHY LEE RICHARDSON.

menian revolts, especially those of Musa Dagh, and how vigorously they struggled to keep the French in the Sanjak and the Turks out. They fear that the new Kemalist Turkey with its dislike of minorities, its ban on minority languages and schools, and its passion for totalitarian ideas will be unable to forget either the remoter or the recent past. The Armenians fought and lost, and had no choice but to leave.

But the events in the Sanjak have sent fear to the hearts of the Armenians in Aleppo and to the other Christian minorities there and scattered along the Syrian side of the Turkish border. It is well known that though Turkey now declares she is satisfied and will guarantee the present borders of Syria, she has a deep seated longing to recover Aleppo and the upper part of Mesopotamia, where oil has been recently found. It is also understood that should war spread to the Mediterranean, the British and French will leave the protection of much of Syria to the Turks while they concentrate on the Suez Canal. It is not unlikely therefore, despite the Arab national spirit in Aleppo, that more concessions may be made to Turkey.

Aleppo has been sadly cut off from her old markets in Turkey by the post-war frontiers; the cession of Alexandretta deprives her of her nearest port and cuts her off the more. The city is mainly Arabic in blood but Turkish is still spoken almost as much as Arabic. It may well be that with economic advantage to weight the scales the Moslems will submit to becoming again part of Turkey. The Arabs of the rest of Syria will resent it, but they have developed such a dislike for the French (or so they think) that Turkey seems no longer the ancient oppressor but a much maligned friend, to be trusted more than Western imperialist powers. With all these imponderables in the scales, many think it is not unlikely Turkey may get her way. And if she does there will be a new and still greater migration southwards: Armenians, Syrian Jacobites, Arab Orthodox, Uniats of various kinds, Assyrians, and even Arab Moslems, who feel they have no future even in the new Turkey.

Ministry of the Obscure

DOING the best we can with what we have is far greater service than waiting for inspiration to do great things, for many, ever waiting, have died. It is the faithful doing of little things, and not leaving them undone because they seem so small, that has made the world as much indebted to its unknown as to its well known. No one can estimate the priceless ministry of the obscure.
—Bishop Woodcock.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Miss Royden on the Palestine Problem

THE PROBLEM OF PALESTINE. By Maude Royden. Hutchinson and Co. London, 1939. Paper, 6 pence.

TO ANYONE who wants the truth about the Palestine problem, in particular about the relationship of the Jews and Arabs there to one another, and of both to British imperial diplomacy and the mandate, this competent little book, which may be imported through Morehouse at a quarter-dollar, is without reservation recommended. It is hard for us who live in America to know the realities of Palestine, because of the shouts of various sorts of propaganda, loudest of which, and the least fair, is the propaganda of those American Zionists who fill our papers and radio broadcasts with *ex parte* statements, frequently reckless of what happen to be the facts. Miss Royden (who is known to be as fair-minded and intelligent a Christian woman as is in England), after long and careful historical study of what is involved in the Holy Land, at length went out and saw things for herself. She went out pro-Zionist and pro-Jew. She came back pro-Arab, driven to that position, unwelcome to her, by her sense of honesty and her loyalty to truth. This book is the illuminating result.

She first states the tragic position of the Jew in the world today, and sympathetically explains why, in the light of Jewish history, religious tradition, and racial hopes, he so generally wishes to return to Palestine, from which land his people have been excluded except for a negligible remnant, for over 1,800 years. Palestine is not the homeland of the Jews, but only that of their now remote forefathers; but round it are centered all their dreams and longings.

Then Miss Royden goes on to tell about the Arabs, of whom we Americans have heard as little as we have heard much about the Jews. Palestine is the Arabs' homeland and has been for 1,300 years. Jerusalem is as much a holy city to them as it is to Jews and Christians. The Arabian religion, Islam, regards itself as the true spiritual religion of Moses, and the Jews as a wandering people who have corrupted the Mosaic tradition. Be that as it may Palestine is Arabian by right of 13 centuries of occupation. Freed only lately from the deadly domination of the Turks, the Arabs are in the midst of a renaissance of culture very like that of Ireland once it threw off English oppression and gained home rule. They are race-conscious, enamored of their language and literature, proud of their ancient tradition, anxious to build a modern Palestine on lines inherent in their old culture. Miss Royden found out, against her prepossessions, that the Arab culture in Palestine is not inferior to that of the Jews, as the latter allege; only different from it in this, that the Arabian culture is individualized and agrarian while the Jewish culture is mechanized and communized. And at the close of the World war, 93% of the people of Palestine (which is not sparsely settled, either) were Arabs and 7% were Jews.

Came the World war, during which Great Britain "played both ends against the middle" to a degree unusual even in wartime diplomacy. First, in order to line up the Arabs against Germany, the British promised to the leaders of pan-Arabian that at the close of the war an independent Arab state should occupy all Syria (including Palestine). Then, in order to get the powerful and wealthy Jews of the world back of Britain in the war, and particularly those of America (which nation somehow had to be "brought in"), the British government issued the Balfour declaration promising that at the end of the war Palestine (which by her own plighted word belonged to her Arabian Allies) should be turned over as rapidly as might be with British backing, to the Jews, for a "national homeland," into which millions of Jews might immigrate, compete with the Arabs (aided by world-Jewish money), and then drive out both Arab culture and, eventually, the Arabs.

When the war was over, the British first repudiated their promise to the Arabs (and broke T. E. Lawrence's heart). They had promised those Arabs an independent state. Instead, France took modern Syria as "a mandate"; England took Palestine *ditto*; the Arabs were left only the back country to run. Then,

under the British, the Zionists began to pour in Jewish colonists and untold wealth to back them up, much of it that of American Jews. The Arabs could not continue successfully to compete. Today only 70% of the people are Arabs; 30% are Jews. At last the Arabs, seeing the imminent end of their country and culture, began to arm and to riot. If another World war were to come, where would Britain be with her route to India (and to Persian oil) blocked by a threatened pan-Islamic revolt? In a sort of panic, Britain this last spring repudiated her promise to the Jews as completely as she had previously "let down" the Arabs. She is governing Palestine by military force today, hated by everybody there.

And now what? The rest of this little volume is full of wise suggestions looking toward peace in the Holy Land—suggestions that will make Hebrew blood boil hot and Arab lips curl in scorn, and Imperial Britons to squirm and sputter.

Students of contemporary diplomacy and of "the Jewish problem" should not miss this booklet. It is worth ten times the price.

BERNARD IDDINGS BELL.

Miss Tarbell's Story of Her Life and Work

ALL IN THE DAY'S WORK: An Autobiography. By Ida M. Tarbell. Macmillan. \$3.50.

ALTHOUGH for years living in the atmosphere of the muckrakers of the 90's as a member of the staff of *McClure's Magazine*, Miss Tarbell was never really a muckraker. She was a patient student of and researcher for facts upon which she based her writings. She did not depend upon her adjectives nor phrasing nor oburgations nor generalizations to produce her effects. Facts, cold facts, based on study of documents and records, were her stock in writing and her armaments. Her *History of the Standard Oil Company*, when published after five years of preparation, at once impressed the American public as an outstanding indictment of the greatest of monopolies of a monopolistic age. Monopolies in the 80's and 90's ruled our country and no one knew this better or appreciated it more keenly than Miss Tarbell, who had grown up in the oil country in northwestern Pennsylvania, where the Standard Oil company had its inception. Brought up in the region where monopoly had left hardship and devastation in its wake, she realized what it means to thousands of Americans who asked nothing of life but the right of existing and prospering in a world rich enough to give each man a fair share of wealth.

Miss Tarbell is known also for her sympathetic life of Abraham Lincoln of whom she was a profound admirer and a devoted disciple. This was a successful undertaking and led to a nationwide interest in the great President. It is interesting to note that she was made "Lincoln Pilgrim No. 1" of a group of students of Lincoln, who yearly follow the trail of the seven generations of the Lincoln family beginning with Samuel Lincoln in 1637 at Hingham, Mass., and following down through Massachusetts, New Jersey, Pennsylvania, the Shenandoah valley, the Wilderness of Kentucky, southwestern Indiana, into Illinois to the final resting place.

Miss Tarbell has a long list of books and articles to her credit—and all are very much to her credit for they all reflect the careful preparation and attention that she gave to each one. She is something more than a truly great journalist. She is a student of human nature in its many manifestations. She is no poseur, no rhetorician, but one who wants to know the truth about people and things.

Brought up in a strictly orthodox family, she found her early faith unsettled by the discussion of evolution. She has lived to be able to say in her 80th year: "Perhaps, I tell myself, I may from an armchair find better answers than I have yet found to those questions which beset me at my day's work: the still unanswered questions of the most fruitful life for women in civilization, the true nature of revolutions, even the mystery of God. It is the last of these which disturbs me least. The greatest of mysteries, it has become for me the greatest of realities."

CLINTON ROGERS WOODRUFF.

NEWS OF THE CHURCH

Legionnaires Listen to Bishop Freeman

Are Told to "Guard That Which is Committed to" Their Trust and Give Undivided Loyalty

CHICAGO—"Guard that which is committed to thy trust," was the theme of Bishop Freeman's talk when he addressed the thousands of Legionnaires assembled here for their national convention. The Bishop of Washington spoke to the members of the American Legion in the Grant park amphitheater here, September 24th.

Theodore Roosevelt also addressed the Legionnaires. Speaking at a banquet he condemned wars of "benevolent meddling" and warned against schemes of collective security.

Bishop Freeman, after urging both capital and labor alike to set their houses in order, led up to his theme with the following:

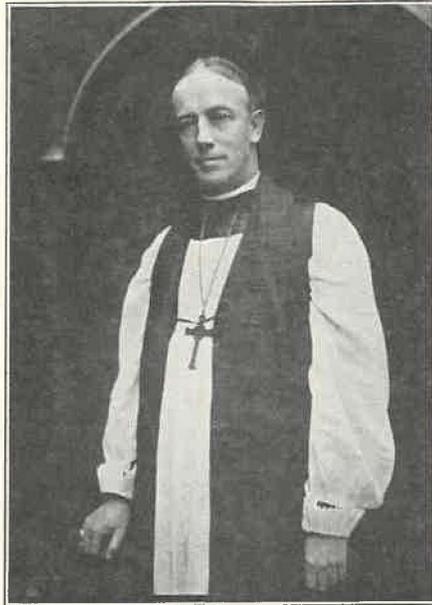
"The irritants and frictions that have grown into armed conflict in Europe must not be engendered here in free America. Any consideration of our internal condition must reckon with the perils that attend race strife, the bigotries and jealousies of party feeling, and the spirit of intolerance that denies to all men the right to worship God according to the dictates of conscience.

"Let us guard that which is committed to our trust. Our country comprises the races and strains of many and diverse peoples. They have come to these shores as did our fathers, seeking to be freed from the limitations of a restricted and enslaved life. They have contributed to what we hold of happiness and prosperity. To achieve further gains they must be consolidated, not divided. They must strive with one will for a greater measure of satisfaction, a more certain assurance of that which a free people seek to enjoy. For those who will not share in the sacrifices and costs of such attainment, there should be given nothing of gain or advantage.

LEGION CAN HELP

"This national house must not be divided against itself. You men of the American Legion may render a greater service to your country in days of peace than in days of strife. You knew no divided loyalty when you were called to follow the flag. You can contribute much to preserve that loyalty when you serve with fidelity the cause of national unity.

"May I say here, that a reprehensible and unworthy type of patriotism is all too prevalent. It is the type which is insular, selfish, and self-seeking. It makes protestation of loyalty where no sacrifice is involved and where the ease of life is unhindered. It is a cheap and unworthy kind of patriotism. It seeks the sheltering folds of flag and the guarantees of constitution when its convenient and pleasing way of life is threatened; but it does little or nothing to preserve the ideals of a free state when storms are at hand."



BISHOP RHINELANDER

Committee for Revision of Hymnal Holds Meeting

ORKNEY SPRINGS, VA.—Members of Joint Commission on the Revision of the Hymnal held their regular fall meeting at Shrine Mont here during the week of September 18th to 22d. All but four members were present, and considerable work in the preparation of a new book was accomplished.

It is the hope of the Commission that the revised book, consisting of texts only, may be presented to General Convention at its session next year at Kansas City. Looking toward this objective an editorial committee was appointed by Bishop Mickell, the chairman. This committee is composed of Bishop Washburn of Newark, as convener, the Rev. Frank Damrosch, Rev. F. Bland Tucker, and Rev. John W. Norris.

A committee also has been appointed to consider the classification of the hymns adopted and to prepare the scheme of arrangement to be followed.

The next meeting of the Commission has been set for the first week in January in New York.

Dean Welles Returns from Abroad, After Detention in British Isles

ALBANY, N. Y.—The Very Rev. Edward R. Welles, dean of the Cathedral of All Saints, reached Quebec, September 22d, after a period of detention in the British Isles because of cancellation of the sailing for which his return was booked.

Some anxiety was felt for the situation of Dean and Mrs. Welles and their two young children, and thanksgiving attended their safe return to the cathedral and city of Albany.

Bishop Rhineland, Author, Dies at 71

Funeral at Gloucester, Mass., and Burial at Newport, R. I., for Former Pennsylvania Diocesan

GLOUCESTER, MASS.—The Rt. Rev. Philip Mercer Rhineland, retired Bishop of Pennsylvania and noted author of religious works, died September 21st at his home here, following a long illness. The retired diocesan was 71 years old. He had been living at his summer home at Dogmar since June. Bishop Rhineland retired in 1923.

Funeral services were held September 23d at St. John's church here, and burial was in Newport, R. I., on September 24th. Bishop Perry of Rhode Island, the Rev. William F. A. Stride, and the Very Rev. Henry Washburn officiated at the service here.

Bishop Rhineland was head of the diocese of Pennsylvania from 1911 to 1923, when he resigned because of failing health. The same year he became a trustee of Washington cathedral and in 1925 he was selected warden of the College of Preachers at the cathedral.

Besides his other numerous writings, the Bishop had time, a few years ago, to conduct a column in *THE LIVING CHURCH*. Known as *The Sanctuary*, it pleased many readers.

Born in 1869 in Newport, R. I., he was the son of Frederic William and Frances Davenport Rhineland. In 1891 he graduated from Harvard, later attending Oxford university. He received degrees from the latter institution in 1896 and 1900. In 1896 he was ordained and called to St. Mark's church, Washington, where he remained until 1903.

DIVINITY PROFESSOR

In 1903 he became professor of ecclesiastical history and homiletics at Berkeley divinity school, and four years later he was appointed professor of history of religion in Episcopal theological seminary. In 1909 he was offered the vicarship of Trinity chapel, New York, one of the most important of the 10 institutions of worship then under Trinity parish. He declined the offer.

May 10, 1911, he was elected Bishop Coadjutor of Pennsylvania. Upon the death of Bishop Mackay-Smith, the same year, he succeeded to the Bishop's office.

Frequently during his life, Bishop Rhineland's activities as an advocate of Church unity brought him into friction with various groups. By the time of his retirement, however, he had won over most of his diocese.

Bishop Rhineland was honored with the degree of Doctor of Divinity from Episcopal theological seminary and Columbia university, with the degree of Doc-

tor of Laws from the University of Pennsylvania, and with the degree of Doctor of Civil Law from the Philadelphia divinity school.

He was the author of several books, including *The Faith of the Cross*, *Think Out Your Own Faith*, *The Things Most Surely Believed*, and *Religion in War-times*. In 1905 he married Miss Helen M. Hamilton, who survives him, as do three sons, Frederic William, Philip Hamilton, and Laurens Hamilton Rhinelander.

FRIEND'S IMPRESSIONS

"Possibly no bishop, clergyman, or laymen knew personally more priests or more diocesan than Bishop Rhinelander, a friend of his wrote. "In his position as warden of the College of Preachers, he came in close contact with a third or more of the active clergy of the Church and with scores of the bishops themselves. There he gathered Church leaders from all parts of the country in short conferences throughout the year and sat with them, discussing in detail the problems that confronted the modern minister—in city parishes, no less than in small town places and in rural sections.

"As warden of the College of Preachers Bishop Rhinelander left his mark on the lives of hundreds of the clergy and hundreds of the laymen. They sat at his feet for days, in the quiet of the college—ate with him, counseled with him, and learned wisdom, acquired knowledge, and absorbed inspiration.

"With them he discussed nearly every angle of Church work and auxiliary activities. He invited to the college experts in social welfare, in preaching, in the pastoral office, in theology, and in dogmatics and allied subjects and gave them free hand to

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T. E. SMITH
125 Prospect Park West Brooklyn, N. Y.

Invite Bishop Stewart to Address Club in Chicago

CHICAGO—Bishop Stewart of Chicago has been invited as the speaker for the opening service of the Chicago Sunday Evening Club's current series on October 1st, according to a recent announcement by Dr. Clifford W. Barnes, president.

The services, which are held weekly from October to June each year in historic Orchestra Hall on Michigan boulevard, have long been a fixture of the city's religious life, and bring to Chicago many noted speakers and preachers from throughout the country and world.

advise with and to instruct the attendants upon all sorts of conferences and commissions.

HAD "GENIUS"

"Living a simple and intimate life in the college, where almost a homelike atmosphere prevailed—certainly where the simplicity and the kindly intimacy of homelife obtained—men representing all shades of thought and all schools of theology and of ritualism, came under the sway of his consecrated genius—for Bishop Rhinelander had a distinct genius for the thing he was engaged in on Mount St. Alban in the national capital.

"The institution, which is his elongated personality, is unique in the Church. Under his direction it made contributions that are of incalculable worth to hundreds of parishes and to the Church as a whole."

Centennial Year Marked by Two S. Ohio Churches

CINCINNATI—Zion church, Dresden, and St. Matthew's church, Madison township, brought to a culmination the celebration of their centennial on September 17th, with representatives from neighboring parishes and diocesan staff members participating.

Bishop Hobson of Southern Ohio addressed a laymen's league meeting the evening of September 16th. The following morning he celebrated Holy Communion, assisted by the Rev. Phil Brown, rector of the two churches, and at a later service confirmed five young people.

In the afternoon the Rev. F. C. F. Randolph, rector of St. John's church, Lancaster, for many years chairman of the diocesan department of missions, was the preacher at the centennial service in St. Matthew's church.

These two churches, closed for several years, were reopened the past year by Mr. Brown, who is rector of St. John's church, Cambridge. The success of the new program is typical of the extension of the rural program in Southern Ohio.

Appointed Acting Dean of Bard

NEW YORK—Dr. Robert D. Leigh, president of Bennington college, Bennington, Vt., has been appointed acting dean of Bard college, Annandale-on-Hudson, to fill the vacancy caused by the death of Dr. Harold Mestre.

Restraint Asked in References to War

Bishop Freeman Issues Appeal to His Clergy Urging Them to Avoid Discussions of Europe's Fight

WASHINGTON—The Bishop of Washington, the Rt. Rev. Dr. James E. Freeman, recently has issued an appeal to all the clergy of his diocese, asking them to refrain from undue reference to war in their several churches. His letter says in part:

"As a co-laborer, I bear you in my heart and in my prayers that you may be strengthened and sustained by God's Holy Spirit in this time of supreme testing. The Christian Church, if it is to contribute to the strengthening of the minds and wills of its people, must endeavor by every means to make God's house a house of peace.

"For myself, and for you in our common ministry, I pray that we may avoid in our pulpit messages the discussion of those things that have to do with war and the distractions that occupy the minds of the people throughout the days of the week. It is both our privilege and our duty to bring to our people week by week the redeeming Gospel of Jesus Christ.

"If in all our ministries, in home and Church, we can be known of all men as disciples of the Prince of Peace, we shall do much to ease the heavy burdens that rest upon the hearts and minds of men, and send them forth from their places of worship refreshed and stimulated to face every crisis that may arise. You and I will be the better able to do these things if we keep our own hearts and minds free from the harassing and distracting details that have come with increasing force upon us."

45 Brooklyn Clergymen Send President a Letter

BROOKLYN, N. Y.—Forty-five Brooklyn clergymen, including the Rev. Messrs. Harold A. Durando, John H. Fitzgerald, Ernest A. Harding, and Bradford Young, signed a letter urging retention of the neutrality act with its embargo on exports of arms, munitions, and implements of war to belligerents, and sent it to President Roosevelt on September 20th.

"We view with revulsion," the letter said, "any move which would make profits for us out of the blood being shed. We believe that the conscience of Church people everywhere would condemn such profits, especially since many Church authorities have termed war a sin for Christians. In this connection we point out that such profits are illusory in the long run, as our unpaid war debts witness.

"Furthermore, nothing is clearer from the history of our entrance into the last war than that sale of armaments strongly tends to commit us to entrance into the war on the Allied side. No one should vote to send arms who does not want to send soldiers.

"Our energies should be directed toward solving our domestic problems, as the best defense against Fascism, and toward establishing a just international order, which can come only out of a stalemate in the present ruinous conflict."

Bishop of New York Addresses Multitude

Crowd in Central Park Stirred by
Diocesan's Words at Service for
77th Division of US Army

NEW YORK—Bishop Manning of New York stirred the multitude assembled in Central park at the annual memorial service for the 77th division of the United States army on the afternoon of September 24th. The sunny mildness of the early afternoon drew large crowds to the park. While many came especially for the service, others, attracted by a distant view of the ceremonies, came nearer and took part or stood throughout in silent attention.

Bishop Manning said in part:

"We are gathered here again at this annual service to pay our tribute of honor to those who 20 years ago gave their lives in the World war. We think of them and of the service they gave with honor, and with grateful appreciation we remember them here before God; we pray that light perpetual may shine upon them and we commend them to God's love and keeping in that life beyond where they now are.

"And today we see, with apprehension and dismay which no words can express, the outbreak of another world war. We deplore this with our whole minds and souls. Both as Christians and as Americans we hate and abhor war. We know that war is always the result of sin in the lives of men. We know that war brings terrible consequences to all who are engaged in it, to the victors as well as to the vanquished. No sane American and no true Christian can wish to see our country forced to take part in this, or in any war. God knows that none of us in this land have any such wish.

CONSIDERS PERSONAL NEUTRALITY

"Our country is rightly maintaining the position of governmental and official neutrality, and we trust and pray that it may be possible and right for us to continue in that position. But this does not mean that we have the right to be indifferent or coldly neutral in our judgments, in the face of such issues as those which now confront the world. In the light of known facts we have no right to talk as though this is only one of those age-old quarrels in the family of nations for which all the nations engaged in it are equally responsible. There is a neutrality of judgment which sees no difference between the aggressors and their victims. And we are foolish indeed if we listen to anyone who would tell us that the issues in this world war are not of direct concern to us in America.

"The issues involved in this war affect vitally the future of practically all peoples throughout the world. This is not a war merely between nations; the issue—the real issue—is between totalitarianism and the things for which totalitarianism stands and democracy and the things for which democracy stands in the lives of men. As Americans, we have no right to shut our eyes to the facts, and it will do no good to do this. We must face the facts and in the light of them we must form just and honest judgments.

"We all know there is much that can be said with truth about wrong doing in the

Pacifists Abandon Plan for Afternoon Communion

NEW YORK—Abandonment of the plan to open the Pacifist conference at the Church of the Incarnation here, October 9th, with a celebration of the Holy Communion at 2:30 P.M. has been announced by the sponsors of the conference. Instead of the Communion service, a quiet half-hour will be conducted at this time by the Rev. Dr. Whitney Hale, rector of the Church of the Advent, Boston. The rest of the program will be followed as announced.

The afternoon Communion service has been abandoned on account of a number of objections received by the sponsoring committee.

past in which we and all the nations have had our share, but there is no room for doubt as to who forced this war upon the world. We know what Hitlerism and totalitarianism under the name of Nazism have stood for in Germany: its brutality and cruelty, its denial of all the rights of the individual, its propagation of racial hatred, its inhuman persecution of both Jews and Christians. And we know also that totalitarianism under the name of Communism stands for these same things in Russia. And today these two evil forces, Nazism and Communism, stand unmasked before the world as partners in their aims and policies and as accomplices in the crime committed against Poland."

Bishop Manning's words made an impression all the deeper for the reason that he was chaplain of the 77th division during the World war, ministering not only to the division as a group but individually to its members. At that time, the Bishop was rector of Trinity parish.

South Dakota Convocation Considers "Focal Points"

SIOUX FALLS, S. D.—That certain parishes or missions be recognized and developed as focal points of Church life was recommended at the annual convocation of the missionary district of South Dakota, held September 20th and 21st in St. Mary's church, Mitchell.

Priests in these parishes and missions, it was urged, should be more experienced men and less permanently located in their cures. Appropriations for the proposed centers should not be cut under any circumstances, it was pointed out, for they are to become the bases from which missionary life emanates. It was felt that it may be necessary to subsidize these centers for this purpose.

The Bishop and committee were given power to act on these recommendations after the committee had given thorough study to the situation.

The Woman's Auxiliary in the district established an altar guild to affiliate with the national Altar Guild.

The Rev. Dr. Paul Barbour was elected a delegate to General Convention, as was W. D. Swain. Alternates will be the Rev. Vine Deloria and Irving Mumford. Delegates to the provincial synod are the Rev. Messrs. E. F. Siegfried, Joseph Ewing, W. P. Ried, Frank Thorburn, and David Clark; and the Messrs. Charles Smith, Irving Mumford, D. P. Lemen, Robert Southard, and Lewis Iron Hawk.

Stresses Opportunity of Church Promotion

Dean Carl Ackerman of Columbia
Says Laymen Will Find Larger
Field in Church Work

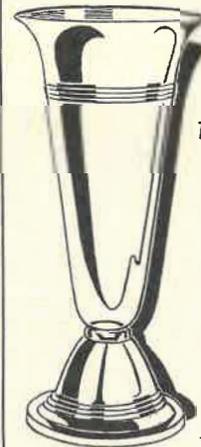
WASHINGTON—The Church has greater opportunity for well-conceived promotion of her work today than ever before and laymen will find in the Church a larger field for promotion than in the secular world. Thus declared Dean Carl Ackerman of the Columbia university school of journalism, speaking before a meeting of representatives of diocesan periodicals here.

The conference was held at the College of Preachers under auspices of the Association of Church Publications. The Rev. Howard Harper of Waycross, Ga., who was reelected chairman of the association, presided. The Rev. Ralph Madson, Paris, Ky., was elected secretary.

The association voted to sponsor a display of diocesan papers and magazines at the General Convention in Kansas City next year.

Dean Ackerman discussed ways and means of making Church magazines more interesting and effective, and the possibility of a survey of lay interest in Church magazines along the lines of the Gallup poll. Further consideration is to be given to the survey plan.

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Says Churchmen Can't Conscientiously Forego a Magazine Like "Living Church"

Noted Rector Wants Every Church Person to Bring Magazine Into Own Home and Read It

By L. C. Livy

ANYWHERE, USA — "No Churchman can conscientiously do without a Church magazine that brings him regularly the news, the thought, and the work of the Episcopal Church each week," said the Rev. John Doe today in an interview with this correspondent. Fr. Doe's eyes wandered across the church vestibule to where a pile of copies of THE LIVING CHURCH were on sale.

"One magazine does this splendidly," Fr. Doe went on, becoming a little heated in his enthusiasm, "and I mean THE LIV-

ING CHURCH. That's a magazine guaranteed to keep Churchmen posted. And my! how they need posting!

"I wish you might persuade them all to bring the magazine into their homes. Eventually I think you will. They really do seem to be taking more interest each year, and I'm glad you're finding that more and more Churchmen are subscribing. If there's anything I can do, just tell me."

Fr. Doe started away. Then he turned suddenly and came back smiling.

"Tell you what I'll do. I'll talk to my people about this next week. I'll impress on them the great necessity of keeping posted on the news and thought of our Church, particularly in these chaotic times. I can't do without THE LIVING CHURCH! How can they?"

Your correspondent didn't have an answer to this question.

[The foregoing story is, of course, just one of Livy's attempts at "literature," but for all of that it might well be true. In fact, it is true; thousands of rectors subscribe to THE LIVING CHURCH and feel about it just as does Livy's imaginary hero, Fr. Doe!]

Livy has his eyes on you now, as you'll note from his portrait below. Do you want him to shake his head and give up in despair? He will if you don't subscribe after all the effort he put into that news story.

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(Self-portrait by Livy)

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Honor Dean Gresham in Special Service

Bishop Parsons Defines Cathedral and Praises Dr. Gresham's Work in San Francisco

SAN FRANCISCO—"What, after all, is this cathedral?" Bishop Parsons of California asked in an address delivered September 10th, the occasion of a special service in honor of the Very Rev. Dr. J. Wilmer Gresham, senior dean of the American Church, who for nearly 30 years was dean of Grace cathedral here. Dean Gresham retired on September 1st and has been made dean emeritus of the cathedral.

"What distinguishes it from any other church except the fact that the building is bigger than the buildings of most parish churches?" the Bishop continued. "Is it simply a specially big parish church which is supposed to look something like the great cathedrals of Europe? The answer is emphatically no! The size of a building, the resemblance outwardly to an English or a French cathedral has nothing to do with the essential matter.

"Here are some of the differences. In the first place it is not a church of a particular congregation. It is the church of the whole diocese. Some of us worship here regularly and rightly count themselves as members of the cathedral congregation. But a communicant from St. James' church, Paso Robles, or St. Albans', Brentwood, is just as much a member of the cathedral congregation as any one who worships here regularly.

CHURCH OF THE DIOCESE

"The cathedral is the church of the diocese because the Bishop of the diocese, who represents all his people, has put there his seat or *cathedra*, to use the Latin term. It is the church of the diocese because it is his church, and it is his church because it belongs to the whole diocese. But it is his only in the sense that he has special privileges there, and it is the cathedral pulpit from which he would choose to speak to the diocese as a whole. His relation to it is not that of the rector to his parish church."

THE DEAN'S WORK

Speaking of Dean Gresham's work, Bishop Parsons said:

"It is now 29 years since he took charge of the work here. I well remember the occasion upon which Bishop Nichols nominated the young rector of Trinity, San Jose, to this post. He was under 40. He had achieved notable success in his work at San Jose and was loved by the whole community. His gifts as preacher and pastor, as poet and writer, were widely known. The Bishop's nomination was confirmed with enthusiasm and we all turned from the thought of 'who' to the thought of 'how.'

"For it was a difficult task to which the new dean, the first dean, came. . . .

"The task before the new dean was to convert a paper organization into a living organism—to give reality, life, activity to a dream. Many of you who listen to my words know how he did it. Or perhaps it would be wiser to say you don't know how he did it. You only know that in some way his personality was effective."

Plan College Center for Negroes' School

Dr. Patton of Church Institute Announces Beginning of Work on \$35,000 Plant

FORT VALLEY, GA.—A new college center at the Fort Valley Normal and Industrial School, Fort Valley, is being launched this fall by the American Church Institute for Negroes. Announcement of the starting of construction work on a \$35,000 plant for the center is made by the Rev. Dr. Robert W. Patton, director of the institute.

The physical units of the college center are a beautiful chapel, rectory, and large commons room. These are connected by a corridor and covered passageway. Rector's study, robing room, and other facilities are provided. The effect from a distance will be that of one large building, so constructed as to harmonize with the college buildings. The center is located on a three-acre tract of land, advantageously situated in relation to the rest of the campus.

The chapel is designed to accommodate about 150 worshipers and can be enlarged should developments in the student work require. The commons room is designed for assemblies of students and of the people of the community and country residents, both for social purposes and for lectures.

NEW VENTURE

The development of this new center marks a new venture on the part of the American Church Institute. After long and earnest consideration, the board of trustees of the Fort Valley Normal and Industrial school, one of the schools of the institute, and the institute board, decided to transfer the institution to the board of regents of the state of Georgia. It was understood all through the negotiations that the Church would continue its spiritual activities there.

The first condition therefore of the plan now effected was that in turning over to the state a property in which the Church had invested more than three-quarters of a million dollars, adequate land and so far as possible financial assistance should be granted with which to construct a Church enterprise contiguous to the college.

The Julius Rosenwald fund granted the board of regents a large appropriation from which the institute received \$15,000. The institute itself is providing an additional \$20,000 to construct the new buildings.

GROUND BROKEN

Ground for the new center was broken on September 15th and construction work is now well under way. The Fort Valley college center, as the new work will be known, will be governed under a charter as a corporation of the state of Georgia, empowered to receive and disburse funds for the purposes authorized. The board of trustees of the center will be composed of representatives of the two dioceses in Georgia, including the bishops, and of the

St. John's University in Shanghai Taking Steps to Move Back to Own Campus

NEW YORK—After an exile from its own campus of more than two years, St. John's university, Shanghai, is taking the first steps for a return. During the period when St. John's was considered an unsafe locality, the university has been working in the heart of the International Settlement, in rented quarters.

During the late summer, however, a summer school was held on the campus, which, says James H. Pott, associate dean, "marks the first step to resume work on our own grounds. The plan is to have the majority of the first and second year students in residence during the coming year. Gradually it is hoped that all our work may be moved back to St. John's."

In spite of the fact that "the atmosphere—with machine-gun fire and the droning of planes audible—is not one that conduces to pursuits of an academic sort," Dean Pott reports continuous work and encouraging results, and adds the reminder that this year is the sixth anniversary of the university.

American Church Institute for Negroes, and such other members as the board may elect.

The work of the center will be supported by the institute, the two dioceses in Georgia, and by contributions of those who in the past have contributed to the Fort Valley Normal and Industrial school.

Dr. Patton expressed the belief that this new program marks a definite advance in the Church's mission to the Negroes of the South.

Knowledge versus Prejudice

IN the Episcopal Church today there are, sod to say, many people who were never really taught in earlier years by their parish priests just what The Church is, its beliefs, and its practices. Some priests, even today, merely conduct services.

When the mind and heart have no true knowledge stored preciously away in them, they, not being vacuums, seek to fill themselves with what they feel are equivalents. When one doesn't know a teaching or a symbol, one gets to imagining, then assuming, that HIS notion about it is true, so in the Church today we have hundreds of earnest people, untaught, but full of notions, personal notions, which being personal, soon become prejudices. Right here has been the tragedy of many a parish priest, many a parish, and countless parishioners.

Parishioners who have locked up their hearts and minds to further teaching are outside our reach. God only can help them, and then by a miracle. But to those who WANT to know more about their Church, we have all of the necessary means.

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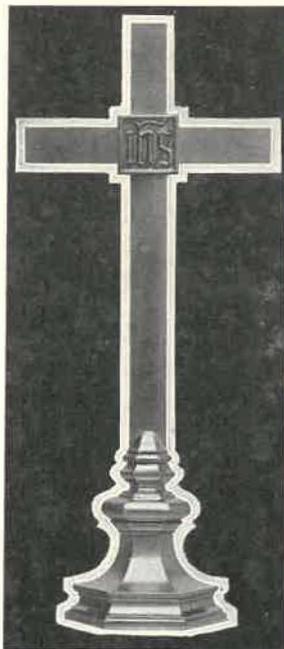
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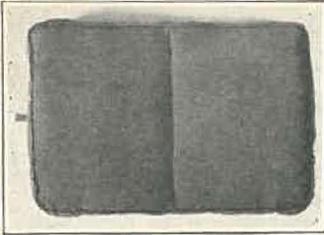
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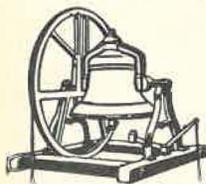
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Church is Not Responsible for Employee's Negligence New Jersey Court Decision

TRENTON, N. J. (RNS)—Liability of a church for damages resulting from negligence of its employes was passed upon for the first time here by the New Jersey court of errors and appeals. The ruling held that the church comes under the modern conception of a charity and as such is not liable to a recipient of its benefactions for the mere negligence of its servants.

The case concerned the appeal of Miss Gertrude Bianchi of Irvington from a directed verdict for the South Park Presbyterian church, Newark, in her suit for \$25,000 resulting from a fall. She was a member of a girl scout troop given privilege of using the church property without rental and suffered her injuries after the sexton had turned out the lights while she was still in the upper part of the building.

The errors and appeals court ruling, handed down here by Justice Heher, held the function of the church was "broader than sectarian teaching and worship" and included exercises "designed to aid in the advancement of the spiritual, moral, ethical, and cultural life of the community."

\$10,000 Increase Asked for Ohio

by Bishop and Field Department

PORT CLINTON, OHIO—When a conference of all the clergy and many of the laity of the diocese of Ohio met at Port Clinton and at Trinity cathedral, Cleveland, during the week of September 18th, Bishop Tucker and the field department asked that the financial objective for diocesan and general Church work for 1940 be placed at \$50,000, an increase of \$10,000 over the pledges of 1939.

To help make this plan an actuality, it was decided to hold 13 regional meetings in October. The meetings will be addressed by Bishop Bentley, Suffragan of Alaska, and Bishop Tucker. Contact will be made with every vestry in the diocese.

St. Andrew's, Washington, Sold to Lutherans to Satisfy Its Debt

WASHINGTON—St. Andrew's church, one of Washington's beautiful little churches, just off 16th street, has been sold to a Lutheran congregation. The rector, the Rev. A. J. Wilder, and the congregation are without a church building at present and may join to one of the other Episcopal parishes in the neighborhood. To satisfy a debt of some \$26,000 the church was sold, it is said, for a little under \$50,000. The membership is listed at 266 communicants.

Dedicates Denver Church

DENVER, COLO.—The Church of the Holy Redeemer, Denver, after the addition of many memorials and other gifts, was dedicated by Bishop Ingley of Colorado on September 17th. The Bishop was assisted by the vicar, the Rev. Harry E. Rahming, the Rev. Neil Stanley, and the Rev. Dom Anselm Hughes, OSB.

Bishop Keeler Says "Church is Asleep"

Tells North Dakota Convocation
"Evangelism Must be Reset" in
Imaginations of Christians

FARGO, N. D.—"What is happening in Europe today is possible in the USA," the Rt. Rev. S. E. Keeler, Bishop Coadjutor of Minnesota, told the 55th annual convocation of the missionary district of North Dakota, "and the Church is asleep. Evangelism is a word which needs to be reset in the imaginations of the Christian and to be dissociated from wierd types of effort."

The Bishop spoke at Gethsemane cathedral here on September 20th. He continued:

"The Episcopal Church has been fearfully slow in winning to its life and work other people. The main reason is it is not sufficiently concerned with working for souls; it is too concerned with the culture of its own people."

Bishop Keeler defined evangelism as the art of living the Christian life in such a fashion that it compels the attention of other people.

Bishop Atwill of North Dakota, in his third annual address to the convocation, said:

"The Christian faith is not simply a faith for times when skies are clear. The Gospel which our Saviour gave to us is an eternally true Gospel. Let us hold fast to its truth that no evil which the world can bring upon us can serve to shake the Christian's assurance of the love of a loving Father."

APPRECIATE MINNESOTA'S HELP

There had been more confirmations in 1938 than in any previous year, it was announced at the meeting; and appreciation was expressed for the help given the district by the diocese of Minnesota, which took over North Dakota's cut in the budget.

Deputies elected to General Convention were Harry T. Alsop and the Rev. Robert Clarke, with Allen S. King and the Very Rev. John Richardson as alternates.

Chief speakers at the Woman's Auxiliary meeting were Mrs. Harold E. Blodgett, provincial president of the Church Periodical Club, and Mrs. Robert G. Cargill. Mrs. Douglass H. Atwill, state president, presided.

Dean Moore Heads Committee

CHICAGO—The Very Rev. Gerald G. Moore, dean of St. Luke's pro-cathedral, Evanston, has been elected president of the standing committee of the diocese of Chicago, succeeding the Rev. Dr. Edwin J. Randall, who resigned following his election as Suffragan Bishop.

The Rev. E. J. White, rector of the Church of the Redeemer, was elected to replace Dean Moore as a member of the committee and will serve until the expiration of the present term of office.

Troy, N. Y., Church Has Daily Prayer for Peace

TROY, N. Y.—Believed to be probably the first service of its kind in the nation, a 10-minute period of prayer for peace, to be continued daily, was observed in St. Paul's church on September 21st. St. Paul's is among the oldest and best known churches of Troy, and is situated in the downtown district. The Rev. A. Abbott Hastings is rector.

The daily peace service is under the auspices of the ministerial association of Troy and vicinity, comprised of pastors of more than one hundred churches in the area, representing many denominations. The purpose of the service is to beseech God's direction and guidance for the conduct of Christians "in these trying days" and for the establishment of a righteous peace.

Fr. Rice Appointed Chaplain

NEW YORK—The Rev. Otis R. Rice has been appointed chaplain of St. Luke's hospital. Satisfaction is expressed both by the clergy and medical profession in touch with the hospital, the opinion of both being that Fr. Rice is peculiarly fitted for the work of this important position. Fr. Rice begins his new duties at once. He is rector of St. Barnabas' church, Irvington, and instructor in psychology at the General theological seminary, and is well known as an expert in psychology.

Dr. Bowie Preaches His Farewell at Grace Church

NEW YORK—The Rev. Dr. W. Russell Bowie, in his farewell sermon at Grace church on September 24th aroused keen interest, leading to considerable discussion after the service, by reason of the suggestions he made as to the future of the parish. He urged particularly the abolition of the pew-rent system.

Dr. Bowie said in part:

"In the first place, I hope that the incoming rector may find Grace church ready to be made a free-pew church. There are reasons in these recent years which made the time not seem ripe for that proposal, but I believe it is ripe now. A rented-pew system in a church, real as its value once may have been, is outmoded in our time and especially outmoded in this neighborhood. . . .

"In the second place, I hope you will initiate and maintain a system of rotation in the vestry. In this congregation there are many younger men capable of imaginative interest and of large leadership. Some of them have been devoted and useful members of the vestry assistants, while others, who have not been members of that particular body, have in them equal possibilities."

On Wednesday, September 27th, Dr. Bowie was formally inaugurated as a member of the faculty of Union theological seminary, where he will be professor of pastoral theology. After October 1st, the Rev. Dr. Clifton Macon will be temporarily in charge of Grace church, pending the election of a rector to succeed Dr. Bowie.

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Fort Valley School Becomes Keystone of Negro Education in Georgia

THE BOARD OF TRUSTEES of the Fort Valley Normal and Industrial School of Fort Valley, Georgia, an outstanding school of the American Church Institute for Negroes, has transferred this Institution to the authority of the Board of Regents of the State of Georgia. The transfer is approved by the Board of Trustees of the Institute, its members believing that as the keystone of Negro education in Georgia, with greatly increased support, a future of vast significance for the school is assured.

The spiritual influence of the Church will be perpetuated through an institution to be known as the "Fort Valley College Center," with a Board of Trustees composed of repre-

sentatives of the American Church Institute for Negroes and of the two Episcopal Dioceses of Georgia. There will be a resident Director and Chaplain, and for his use a Chapel, a Common Room, and a Rectory. Facilities now under construction will provide for a staff of trained workers in Religious Education, Christian Social Service, and Worship.

Contributions or bequests heretofore made to the Fort Valley Normal and Industrial School should now be designated for the Board of Trustees of the Fort Valley College Center, contributions toward which are earnestly solicited, and should be sent to the American Church Institute for Negroes, 281 Fourth Avenue, New York, N. Y.

ROBERT W. PATTON, DIRECTOR
THE AMERICAN CHURCH INSTITUTE FOR NEGROES



C L A S S I F I E D



ANNOUNCEMENTS

Caution

HAINES—Caution is suggested in dealing with a man giving the name of Haines, and sometimes Baxter, who is said to be using the name and church stationery of the Rev. Harcourt Johnson. It is suggested that the police be notified. Further information may be obtained from Fr. Johnson, St. Paul's church, Winter Haven, Fla.

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MEETINGS

EVANGELICAL EDUCATION SOCIETY—The 77th annual meeting of the life and contributing members of the Evangelical Education Society of the Protestant Episcopal Church will be held on Thursday, October 19, 1939, in the board room of the Platt building, 130 South 22d street, Philadelphia, Pa., at 3:45 P.M., for the election of officers and the transaction of such other business as may be presented.—CHARLES H. LONG, General Secretary.

POSITIONS OFFERED

PRIEST-ORGANIST wanted for parish in New Jersey, near New York. Boys' and men's choir. Some parochial duties expected in addition to duty as choirmaster. Box S-395, THE LIVING CHURCH, Milwaukee, Wis.

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PRIEST-ORGANIST desires position, male or mixed choir. Bishop and rector's references. Box D-1400, THE LIVING CHURCH, Milwaukee, Wis.

CHURCH WORKER, experienced, educated, desires institutional post as head or assistant. Successful with boys and girls. Recommended by Presiding Bishop. Box E-399, THE LIVING CHURCH, Milwaukee, Wis.

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REPRINTS

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.

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 sells for 5 cents a copy, or \$2.50 a hundred, 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. Ivins, 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 5 cents each, \$2.50 a 100, postage additional. Dept. R, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

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.

RETREAT for laymen, October 7th and 8th, at DeKoven Foundation, Racine, Wis. Conductor, the Rev. JOHN H. SCAMBLER, rector of St. Christopher's church, Oak Park, Ill.

RETREAT for laywomen, October 28th and 29th, at DeKoven Foundation, Racine, Wis. Conductor, the Rev. JOHN H. SCAMBLER, rector of St. Christopher's church, Oak Park, Ill.

Hitler Is Condemned by Church Leaders

Archbishop of Canterbury and Two Others Sign Manifesto Addressed to Citizens of Britain

LONDON (RNS)—A vigorous denunciation of Hitler's "crime," is made in a message to the British people signed by the Archbishop of Canterbury, the Moderator of the General Assembly of the Church of Scotland (Dr. Archibald Main), and the Moderator of the Federal Council of Evangelical Free Churches of England and Wales (Dr. Robert Bond).

Addressed to Christian Citizens in Time of War, the message reads in part:

"Once again our country is at war. Bitter disappointment and distress must fill our hearts when we realize the terrible significance of these words. But we have not sought this war. It has been thrust upon us by the action of one man. On him alone lies the dreadful responsibility of having inflicted this crime upon humanity.

"It is needless to enlarge upon the motives and principles of his action. They are only

too well known; and they have been laid bare by his wanton invasion of Poland. Suffice it is to say that if they were suffered to prevail all hopes of the settled peace and freedom from fear for which the peoples of the world are longing, all hopes of any international order based on justice and freedom, would be banished from the earth.

"They are an assault upon all that Christianity means, or has meant, in the life of nations. It is therefore a supreme moral and indeed spiritual issue which is at stake. At all costs for the sake of the world's peace and order the policy proclaimed by the German *Fuehrer* must be resisted and overcome."

ASKS ROMAN CATHOLICS TO COÖPERATE

LONDON (RNS)—The Roman Catholic Hierarchy of England and Wales has issued a declaration expressing a "profound conviction of the justice of our cause" and calling for willing coöperation in every form of national service.

The statement read, in part:

"We, the Catholic Hierarchy of England and Wales, wish to urge upon all the faithful, at this time of national trial and endeavor, the duty of loyal obedience to His Majesty the King, and of willing coöperation in every form of national service. We have a profound conviction of the justice of our cause. Our nation in this conflict stands for freedom and for the liberty of the individual

and the State. In the words so recently used by His Holiness Pope Pius XII, 'Conquests and empires not founded on justice cannot be blessed by God.'"

ARCHBISHOP ISSUES MANIFESTO

LONDON (RNS)—Cardinal Verdier, Archbishop of Paris, has addressed a manifesto to all Frenchmen urging "confident resignation and Christian hope."

"One cannot help feeling that other countries will tomorrow rally to our side and secure a prompt victory," declared the manifesto. "Our fervent prayers are not wasted. And the day will come, sooner perhaps than we suspect, when today's tears and sacrifices will bring to France the end of a nightmare that has paralyzed our national life, and to the world a permanent peace and happiness for all."

Bishop's Son Comes from India

Henry S. Azariah, son of Bishop Azariah of Dornakal, India, arrived in the United States early in September, together with his wife, to study for two years at the Cornell agricultural college. Mr. Azariah is a member of the teaching staff at the Allahabad agricultural institute, the head of which is Dr. Sam Higginbottom, new Moderator of the Presbyterian Church.

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MRS. J. B. ALDEN

BOSTON—Mrs. John B. Alden, a member of the Church of St. John the Evangelist, Boston, died on September 17th, after a long illness.

Mrs. Alden was the mother of the Rev. Mother Ursula Mary, O.S.A., well known

all through the Church as Superior of the Order of St. Anne, in Hankow, China.

Mother Ursula was on her way to this country after having delayed her furlough for a year due to conditions in China. For some months she had been trying to get out of Hankow, but the first available steamer was one sailing on August 29th, and that was delayed.

Mother Ursula received word of her mother's death while on the train *en route* across the continent. By taking a plane in Chicago she was able to reach Boston in time for the funeral.

Funeral services took place at St. John the Evangelist in Boston, with interment at Swan Point cemetery, Providence, R.I.

CHURCH SERVICES

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

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

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

Sunday Services:
8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.
Weekday Services
Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The church is open daily for prayer.

St. George's Church, New York

Founded 1748—All Seats Free

Stuyvesant square, 16th street E. of 3d avenue
"The First Institutional Church in New York"

REV. ELMORE M. MCKEE, Rector

8 A.M., Holy Communion; 11 A.M., Service and Sermon
Clubs, Clinics, Summer Camps, Rainsford House

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., and 4 P.M.
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;
11:00 A.M., Morning Service and Sermon.
Holy Communion
12:00 M., Thursdays and Saints' Days.

NEW YORK—Continued

Church of St. Mary the Virgin, New York 46th street between Sixth and Seventh avenues

REV. GRIEG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M. (High Mass).
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.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.
Vespers and Devotions, 4 P.M.

Trinity Church

Broadway and Wall Street

In the City of New York

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

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

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.

BOYEZ DANSARD

MONROE, MICH.—Boyez Dansard, for many years a vestryman of Trinity church, Monroe, died on September 15th, following an operation.

Mr. Dansard was twice mayor of Monroe, and recognized as one of the city's most public-spirited citizens. He was head of the Dansard State Bank of Monroe, founded in 1858 by his father, Benjamin Dansard, Sr. He was active politically, and was often called upon to preside at county Democratic conventions.

Mr. Dansard's wife died on March 13, 1938. They are survived by four children—Ivan, Robert, and Benjamin Dansard, and Mrs. Virginia Phinney. Interment was in Woodland cemetery, Monroe.

MISS KATHARINE L. MATHER

CLEVELAND—Miss Katharine Livingston Mather, only sister of William G. and Samuel Mather of Cleveland, died recently at the age of 85. Miss Mather's parents came to Cleveland in the early days. Her father established the Cleveland Iron Mining company in 1852. He was related to Increase Mather, an early president of Harvard university, and to Cotton Mather, author of historical fame. On her mother's side Miss Mather was descended from James Fennimore Cooper, noted American author.

Miss Mather has been for many years associated with the city's philanthropies, being a liberal contributor and a generous giver of her time as well as her money. The St. Barnabas guild house for nurses in Cleveland was made possible by the large initial gift from Miss Mather. She was a member of Trinity cathedral and sponsored many of its activities.

The Cleveland *Plain Dealer* spoke of her editorially as one who had had a long, and useful life, devoted to philanthropies, charity, and public service.

The burial services were conducted by the Very Rev. Chester B. Emerson, dean of Trinity cathedral here.

Congregation Builds Tower

BRAINTREE, MASS.—The new tower on the Church of Emmanuel-in-the-Garden, Braintree, is the result of the labors of the congregation, led by the rector-architect, the Rev. James Holland Beale. With a kitchen on the first floor, a chapel in process of being finished on the second, and the belfry on the third stage, the tower is one of strength in parish life.

CHURCH CALENDAR

OCTOBER

- 8. Eighteenth Sunday after Trinity.
- 15. Nineteenth Sunday after Trinity.
- 18. St. Luke. (Wednesday.)
- 22. Twentieth Sunday after Trinity.
- 28. SS. Simon and Jude. (Saturday.)
- 29. Twenty-first Sunday after Trinity.
- 31. (Tuesday.)

COMING EVENTS

OCTOBER

- 10-12. Meeting of National Council.
- 17-19. Synod of Washington, Wilkes-Barre, Pa.
- 18. Convention to elect Bishop of Nebraska.
- 18-19. Synod of Midwest, Racine, Wis.

CHURCH SERVICES NEAR COLLEGES

BOWDOIN COLLEGE

St. Paul's Church
Brunswick, Maine

THE REV. GEORGE L. CADIGAN, Rector
Sunday Services: 8:00, 9:45, and 11:00 A.M.

UNIVERSITY OF CALIFORNIA

St. Mark's Church, Berkeley

THE REV. J. LINDSAY PATTON
THE REV. RANDOLPH C. MILLER, PH.D.
MISS MARGARET WILLIAMS

Sunday Services, 7:30 and 11:00 A.M.
Cranmer Club for Students, 6:00 P.M.

COLGATE UNIVERSITY

St. Thomas Church, Hamilton, N. Y.

THE REV. SAMUEL F. BURHANS, Rector
14 Madison street

Sunday Services: 8:00 A.M. Holy Communion;
10:30 A.M. Morning Service; 11:45 A.M.
Church School.

DENISON UNIVERSITY

St. Luke's Church
Granville, Ohio

THE REV. W. C. SEITZ, S.T.D., Priest in charge
Sunday Services: 8:00 and 11:00 A.M.

GOUCHER COLLEGE

Church of St. Michael and All Angels
St. Paul and Twentieth streets
Baltimore, Md.

THE REV. DON FRANK FENN, D.D., Rector
THE REV. HARVEY P. KNUDSEN, B.D., Curate

Sunday Services
7:30 A.M., Holy Communion
11:00 A.M., Morning Service and Sermon
8:00 P.M., Evening Service and Sermon

Weekdays
Holy Communion: 10:00 A.M., Monday, Wednesday, and Saturday. 7:00 A.M., Tuesday, Thursday, and Friday. Holy Days, 7:00 and 10:00 A.M.

HARVARD UNIVERSITY

Christ Church, Cambridge

REV. C. LESLIE GLENN, Rector
REV. FREDERIC B. KELLOGG, Chaplain
REV. HENRY B. ROBBINS, Assistant

Sunday Services, 7:30, 8:15, 9:00, 10:00, and
11:15 A.M. 5:30 and 8:00 P.M.
Daily Morning Prayer, 8:45.
Holy Communion, Tuesdays, 10:10; Thursdays,
7:30; Saints' Days, 7:30 and 10:10 A.M.

IOWA STATE COLLEGE

St. John's by the Campus

Ames, Ia.
LEROY S. BURROUGHS, B.A., Rector
Sundays:

8:00 A.M., Holy Eucharist. Special Service for
Students and Faculty on second Sunday each
month, followed by breakfast and speaker.
9:30 A.M., Lay Readers' Seminar and Students'
Bible Class.
11:00 A.M., Matins (Eucharist first Sunday of
Month).
7:00 P.M., Social Hour in Student Center.
Wednesdays:
7:00 A.M., Holy Eucharist and Breakfast.

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UNIVERSITY OF MICHIGAN

St. Andrew's Church, Ann Arbor, Mich.

306 North Division Street

Henry Lewis Frederick W. Leech

Sunday Services: 8:00 A.M., Holy Communion;
11:00 A.M., Morning Prayer and Sermon; 7:00
P.M., Student meeting in Harris Hall, State and
Huron streets.

UNIVERSITY OF NEBRASKA

University Episcopal Church

REV. L. W. McMILLIN, Priest in Charge
13th and R, Lincoln, Nebraska

Sunday Services: 8:30 and 11:00 A.M. and 6:00
P.M.
Fridays and Holy Days: 7:00 and 10:00 A.M.

OBERLIN COLLEGE

Christ Church, Oberlin, Ohio

South Main street

THE REV. L. E. DANIELS, S. Mus. D., Rector

Sunday Services: 7:30 and 11:00 A.M.
Saints' Days: 7:30 A.M.
Student choir Student Servers

UNIVERSITY OF PENNSYLVANIA

St. Mary's Church, Hamilton Village

3914 Locust Street

REV. WILLIAM B. STIMSON, Rector

Sunday Services: 7:30, 9, 10:45, and 11:30 A.M.

Weekday Services: 7 A.M. and 5:30 P.M.

Wednesdays and Holy Days: 7 and 9:30 A.M.
and 5:30 P.M.

PRINCETON UNIVERSITY

Princeton University Chapel

Princeton, N. J.

THE REV. JOHN CROCKER, Chaplain

THE REV. ROBERT E. MERRY, Assistant

Sundays: Holy Communion with Address, 9:30
A.M.

Weekdays: Holy Communion, 7:30 A.M.

SOUTH DAKOTA STATE COLLEGE

St. Paul's Church, Brookings, S. D.

THE REV. JOSEPH S. EWING, Vicar

Sunday Services

9:00 A.M., St. Mary's, Flandreau

11:00 A.M., St. Paul's

5:30 P.M., St. Paul's Club for Students

UNIVERSITY OF TEXAS

All Saints' Chapel, Austin, Tex.

Whitis avenue and 27th street
3 blocks from campus

THE REV. CHESTER L. HULTS, Rector

Sundays: Holy Communion 6:30, 7:30, and on
first Sunday 11:00 A.M.; Morning Prayer and
Sermon 11:00 A.M.; Student Vespers 6 P.M.;
Student Club 6:30 P.M.

Holy Days: Holy Communion 7:00 and 10:00
A.M.

WILLIAM AND MARY COLLEGE

Bruton Parish Church, Williamsburg

The students' church since 1693

REV. F. H. CRAIGHILL, JR., Rector

Sunday Services: 8:00 and 11:00 A.M. and 8:00
P.M.

First Sunday in month: Holy Communion 9:00
A.M. in College Chapel.

WILLIAMS COLLEGE

St. John's Church, Williamstown, Mass.

on the Campus of Williams College

THE REV. ADDISON GRANT NOBLE, D.D., Rector

Sunday Services: 8 A.M., Holy Communion; 10:30
A.M., Morning Prayer and Sermon; first Sunday
in month, Holy Communion.

Weekday Services: Holy Communion, Wednesday,
7:15 A.M.; Saints' days, 7:15 and 10 A.M.

UNIVERSITY OF WISCONSIN

St. Francis' House and Chapel

Episcopal Student Center

1001 University avenue, Madison, Wis.

THE REV. CHARLES F. BOYNTON, Chaplain

Sunday Services: Holy Eucharist 8:00 and 10:30
A.M.; Evensong 7:00 P.M. Weekdays: Holy
Eucharist, Monday, Wednesday, Saturday, 8:00
A.M.; Tuesdays, Thursdays, Fridays, 7:00 A.M.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ANSHUTZ, Rev. J. PHILLIP, is in charge of the Church of the Holy Spirit, Brooklyn, N. Y. Address, Box 86, Flushing, L. I., N. Y.

BURROUGHS, Rev. NELSON M., formerly rector of St. John's Church, Troy, N. Y. (A.); is rector of Christ Church, Cincinnati, Ohio (S.O.). Address, 318 E. 4th St.

HOPPER, Rev. C. ARCH, formerly curate at Trinity Cathedral, Cleveland, Ohio; is rector of St. Mark's Church, Coldwater, Mich. (W.M.). Address, 225 E. Chicago St.

KIESSEL, Rev. HENRY, formerly rector of the Church of the Incarnation, Atlanta, Ga. (At.); is locum tenens at St. Paul's Church, Hamilton, Mont. Address, 207 DeSmet Ave.

LOFSFROM, Rev. ELMER M., formerly vicar of Christ Church, Cody, Wyo.; is rector of St. Luke's Parish, Billings, Mont. Address, 3214 2d Ave., N.

MACON, Rev. Dr. CLIFTON, is locum tenens at Grace Church, New York City, until a successor is chosen to the Rev. Dr. W. Russell Bowie, resigned.

MELISH, Rev. WILLIAM H., formerly assistant at Christ Church, Cincinnati, Ohio (S.O.); is assistant of Holy Trinity Church, Brooklyn, N. Y. Address, 157 Montague St.

MELLING, Rev. G. CLAYTON, formerly assistant at the Pro-Cathedral Church, Bethlehem, Pa. (Be.); is rector of Christ Church Towanda, and in charge of St. James' Mission, Canton, Pa. Address, 1 York Rd., Towanda, Pa.

SAPP, Rev. FREDERICK A., formerly missionary in the diocese of Southern Virginia; is in charge of churches in Lunenburg, and Charlotte counties. Address remains, Kenbridge, Va.

SHAY, Rev. HAROLD T., formerly rector of St. Luke's Church, Buffalo, Wyo.; is in charge of churches in Clay Center, Wakefield, and Washington, Kans. Address, 1010 6th St., Clay Center, Kans.

NEW ADDRESSES

GILBERT, Rt. Rev. CHARLES K., D.D., formerly 420 Riverside Dr.; 8 Washington Mews, New York City.

BURGESS, Rev. JOHN M., formerly R. 5, Box 506A; R. 383, Box 506A, Lockland, Ohio.

HASTINGS, Rev. HERBERT S., formerly 18 E. William St.; 3 Elm St., Bath, N. Y.

JUDGE, Rev. Dr. ARTHUR H., formerly Hotel Lucerne, 201 W. 79th St.; Hotel LaSalle, 30 E. 60th St., New York City.

KNIGHT, Rev. JOHN T., formerly Pioche, Nev.; 634 Oak St., Cincinnati, Ohio.

PETERSEN, Rev. RICHARD O., formerly 636 W. Spring St.; 415 W. Elm St., Lima, Ohio.

VIAL, Rev. KENNETH A., S.S.J.E. should be addressed at The Society of St. John the Evangelist, Oyama, Tochigi ken, Japan.

RESIGNATION

FREY, Rev. EARL B., resigned as minister in charge of Emmanuel Church, Phoebus, Va., effective September 1st.

ORDINATIONS

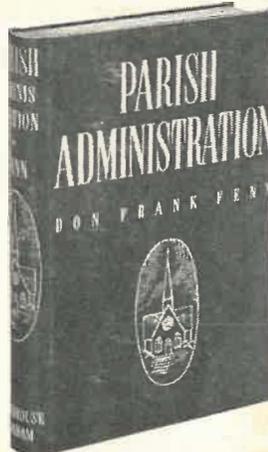
PRIESTS

NORTH TEXAS—The Rev. HARRISON HENRY BLACK was ordained to the priesthood by Bishop Seaman of North Texas in St. Stephen's Church, Sweetwater, Texas, September 22d. He was presented by the Rev. Oliver C. Cox, and is in charge of churches in Colorado, Sweetwater, Coleman, Albany, and Stamford, with address at 433 Locust St., Colorado, Texas. The Bishop preached the sermon.

TENNESSEE—The Rev. MORRIS BARTLETT COCHRAN was advanced to the priesthood by Bishop Dandridge, Coadjutor of Tennessee, in Emmanuel Church, Memphis, September 17th. The ordinar was presented by his father, the Rev. A. Myron Cochran, and continues in charge of Emmanuel Church and of West Tennessee missions. Address, c/o Gailor Industrial School, Mason, Tenn. The Rev. James R. Sharp preached the sermon.

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By the RT. REV. FRANK E. WILSON, D.D.

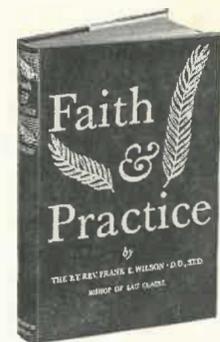
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