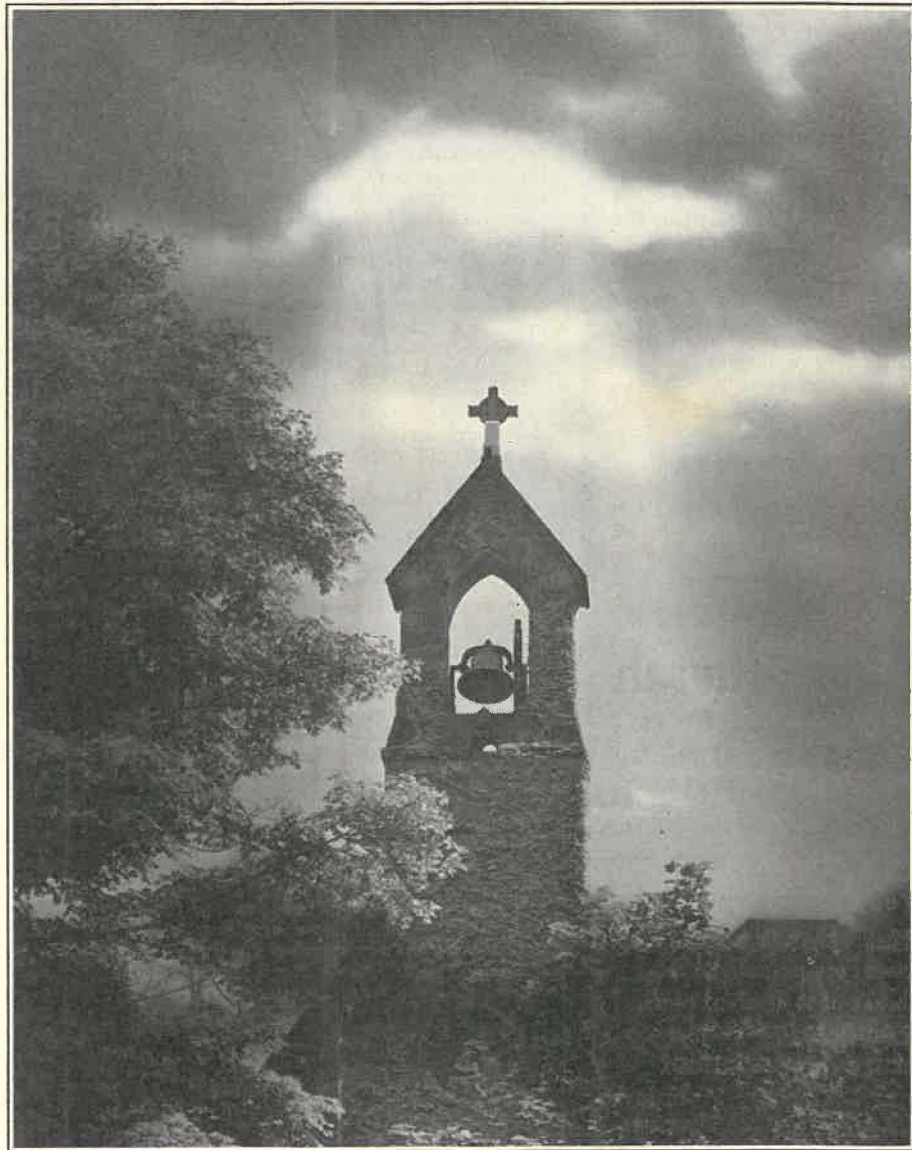
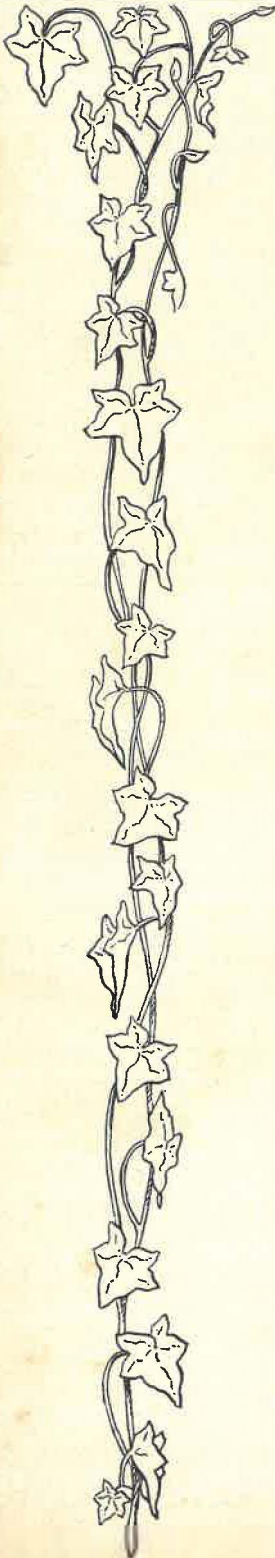


September 20, 1939



# The Living Church



TRINITY MEMORIAL CHURCH, AMBLER, PA.

Widely known for its picturesque beauty, Trinity church is shown here with sunlight breaking through clouds over the bell tower.

(Harold M. Lambert Photo.)

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## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

### Administrative Expense

TO THE EDITOR: Bulletin No. 79, "Income and Expenditures for 1938," reveals that in 1938 \$236,779.92 was spent in administering \$1,783,240.40, plus smaller items II, III and IV on Page 14. In other words, over ten cents of every dollar contributed to missions went to administrative expenses.

It is expected that there should be some expense to the handling of the missionary funds of the Church, but certainly the question can be asked: Should the overhead be so great? Would it not be possible, since the machinery is so expensive, to cut down some of the handling and rehandling of funds and effect a saving?

Tabulating amounts remitted by aided dioceses (from pp. 15, 16, and 17) shows a total contributed of \$138,718.92, including "supplementary giving," and on page 7 of the bulletin it is shown that the aided dioceses received from the Department \$92,534.44, some receiving almost the exact amount they gave.

Overhead on the total contributed was carried and the figure is deceptive, because the actual amount contributed to the quota by the aided dioceses was only the difference between these two amounts, \$46,184.48.

Continental missionary districts are shown contributing \$46,773.48 and receiving \$351,501.59. Would not a saving be effected if they were caused to keep their missionary offerings and accept a proportionately smaller appropriation?

It is said that the ideal is to give all dioceses and missionary districts an opportunity to feel that they have a part in the greater work of the Church, but paying ten cents a dollar for the handling of funds is certainly a rather expensive method for the various aided dioceses and districts to try to make themselves believe they are giving more than they are.

The Church talks efficiency, adopts a "pay-as-you-go" plan and then supports machinery that eats up an excessive amount of the steadily diminishing contributions to the quota. This is inconsistent and, in the face of these figures, continuing to approach consecrated laymen with an appeal for missionary funds is difficult.

Inspiration to do and to dare in the name of Christ wanes in the parish where dollars are hard-earned, when it is learned that one out of every ten of those precious dollars is charged to "Administrative Expenses."

Paris, Tex. (Rev.) NORMAN R. ALTER.

WE REFER to this subject in an editorial.  
—THE EDITOR.

### Aid for the Wounded

TO THE EDITOR: As in 1914, the French Church of Saint-Esprit, 229 East 61 street, New York, is organizing a unit to prepare surgical dressings and knitted goods for the wounded and the sick in France. We appeal to friends of the suffering in helping us in this enterprise. Our aim is not to help only the French but wounded and prisoners of any race and nationality on French soil. Would any interested persons appeal to me for information? While we need money for materials, our appeal is especially for women willing to give their time to work, either in our parish house or at home.

New York. (Rev.) J. A. F. MAYNARD.

### History of Nashotah

TO THE EDITOR: The undersigned are working on a history of Nashotah House and would appreciate the help of any alumni or friends of the House who may have letters or reminiscences bearing upon this subject. Personal reminiscences of individuals and incidents will be particularly helpful. It is our hope to have this history completed before the centennial of Nashotah House in 1942. We would be grateful to any who may have material if they would allow us to have it as soon as possible. Letters and papers of value will be returned to the owners after copies have been made.

Please correspond with the following:

(Rev.) R. JAMES SPINNER, OSF,  
3555 W. Huron St., Chicago, Ill.  
(Rev.) DONALD H. V. HALLOCK,  
Platteville, Wisconsin.

### Approach to the Church

I HAD BEEN LED to an intellectual and perhaps some religious interest in the Church of the Advent. God, as we know, works slowly, and there was a double movement going on in my soul. But I think it was at Cambridge that I had a final wrestle with the problems of belief and faith in Jesus Christ.

But after Christ and His dear personality had been realized, the question naturally followed, "How was I to know what His teaching was, and what, as a Christian, ought I to do to be remoulded by it." It became clear to me that the Gospel came into the world in an institutional form, and that Christ founded the Church in which He and the Holy Spirit dwell, and that it was in the Church, and through the Church that I was to know what I was to believe and do. —Bishop Grafton.

## The Living Church

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Established 1878

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the Thought of the Episcopal Church

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NEW YORK AND MILWAUKEE, SEPTEMBER 20, 1939

No. 12

# EDITORIALS AND COMMENTS

## War in the Balance

“IT’S our war as much as it is Britain’s.” The bishop settled back in his chair and lighted an after-dinner cigar. “We’ll have to be in it sooner or later. It seems to me that we ought to go in right away and stand shoulder to shoulder with the French and British in order to finish the Germans as quickly as possible.”

It reads like fiction, doesn’t it? Might well be the opening paragraph in a novel about 1914. But unfortunately it is not fiction. The statement was actually made by a bishop of our own Church to this editor last week.

Only a few years ago, in 1930, our bishops and those of the British Empire were uniting in the passage of a Lambeth resolution declaring: “The conference affirms that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.” Three years later our American bishops in the finest pastoral letter that they have ever issued said: “We are bound by every solemn obligation to wage unremitting war against war.” Now the British bishops find their country actually engaged in war, and at least some of our own bishops are urging us to send our troops overseas again to stand shoulder to shoulder with those of our former Allies. So the picture changes in time of stress. Could anything better illustrate the insidious nature of war psychology?

Of course there has been great provocation. Nazi Germany has run amuck in Europe, and no doubt the time had come when the French and British had to say “Thus far and no farther.” We pass no judgment upon those nations; indeed we honor them for their determination to resist the German demands and put an end to Nazi aggression.

But does it follow that we Americans should also rush into war? Is it time for our bishops to utter such militant sentiments as the one we have quoted in our first paragraph?

The President has called Congress into special session to modify our neutrality law. Will the modification that is proposed make us more or less neutral? That ought to be the question; yet most of the arguments that we have heard favor the modification because it will enable us to sell war supplies to Britain and to France, while Germany will presumably not be able to take advantage of our willingness to

sell. This is an understandable position, but it is not neutrality. Moreover, it will almost certainly bring us nearer war. Does anyone suppose that if America supplies unlimited war materials to the Allies Germany will not engage in reprisals against us? And when that happens, will our entry into the war be far away?

The plea to help our friends, to join with them in saving democracy and in preserving civilization, is an attractive one. These battle-cries have not lost their force, even though they proved illusory in the last war. But before we go too far, let us consider just what would happen if we entered the war, and weigh the possible gains and losses that may be ours. Here are some of them, placed in parallel columns for easy comparison:

<i>Possible Gains</i>	<i>Probable Losses</i>
Overthrow of Hitler and the Nazi regime.	Thousands of young men killed.
Restoration of Poland and Czechoslovakia.	(126,000 Americans in World War I.)
Franco-British domination of Europe instead of unstable “balance of power.”	Other thousands crippled.
Possibility of a new and effective League of Nations.	(234,000 Americans in World War I.)
A stronger American voice in the peace settlement.	Decline in moral standards.
	Instilling hate in an entire generation.
	Tremendous financial cost. (Over \$40,000,000,000 to U. S. Government in World War I, according to treasury estimates.)
	New depression, bankruptcy.
	New minority problems.
	Danger of Communism.

We have not included “democracy” in either column. The experience of the last war scarcely encourages us to list the spread of democracy under possible gains, and it would seem far more appropriate for us to list it under probable losses. We have listed in the latter column “Danger of Communism.” This is particularly true if Soviet Russia remains out of the war and bides her time while the capitalist nations, Nazi and democratic, destroy one another.

It is certain that the nations that engage in the war, if it be a prolonged one, will emerge from it weakened to the point of exhaustion. This is a condition that is ideal for the spread of Communism; and if Soviet Russia has maintained her strength through neutrality will she not be in a capital position to extend her influence? Perhaps that is the real

## Prayer for Peace

By the Most Rev. Henry St. George Tucker, D.D.

Presiding Bishop and Bishop of Virginia

While the President of the United States, both in his broadcast address and in the neutrality proclamations, has stated that America's attitude toward the war that has broken out in Europe will be one of neutrality, yet Christian people will wish to pray for God's blessing upon all the people of all the countries involved in war, and in particular to pray for the restoration of peace. In response to many requests that have come to me, I would suggest as appropriate for use at the present, the following prayer, taken with slight changes from the collection of prayers published by the Forward Movement Commission of the Episcopal Church, and also the Collect for peace on page 31 of the Book of Common Prayer and the Collect for the Family of Nations on page 44:

**Almighty God, who art the Father of all men upon the earth, most heartily we pray that Thou wilt deliver Thy children from the cruelties of war, and lead all the nations into the way of peace. Teach us to put away all bitterness and misunderstanding, both in Church and State; that we, with all the brethren of the Son of Man, may draw together as one comity of peoples, and dwell evermore in the fellowship of that Prince of Peace, Who liveth and reigneth with Thee in the unity of the Holy Spirit, now and ever.**  
Amen.

secret of the Soviet-Nazi alliance and the armed neutrality of Stalin.

We do not agree with our pacifist friends in feeling that war is always the supreme evil. There are some things worse than war, and the time comes when a nation has to choose between war and some greater evil. France and Britain have been faced with that choice, and have chosen war. But America is not yet faced with the choice; indeed today the evil of war far outweighs any possible gain for America or for civilization that could be achieved by America's entry into it.

Like all wars, the present one must end some day. When it does there will be need for a strong democratic nation, relatively untouched by the devastation of war, to take the leadership in rebuilding the post-war world. America can fill that role if she keeps her head now and does everything possible to remain out of war.

A strong America can be the biggest asset to the world and to civilization after the war. Our task will be to show our friendship to the stricken peoples of the world, none of whom really want war, by helping them to bind up their wounds and to begin life anew. But we cannot do that nearly so effectively if our own strength has been sapped by a devastating war, and our own young men killed or maimed in conflict.

So much for the pragmatic aspect of the question. But for us Christians there is a moral aspect also, and of the two this is the more important. Modern warfare is so horrible and so reprehensible in its methods that it is hard to justify it by Christian standards, however great the provocation. Air raids and sea blockades carry the war past the soldier, and make innocent women and children the prime sufferers. Can the Christian conscientiously engage in such a warfare, even though the cause of his side appear to be just?

The pressure to get us into the war has begun in grim

earnest and it is going to increase in the days to come. Let's continually weigh the war claims on the scales of our past experience, as well as our Christian convictions. So far the balance is definitely on the side of genuine neutrality.

## Missionary "Overhead"

**WE PUBLISH** in our correspondence columns a letter by the Rev. Norman R. Alter, in which he raises the perennial question of the cost of administering the national missionary work of the Church. Fr. Alter's complaint is not a new one, but we are glad that he has raised it on the basis of the most recent report of the National Council's Department of Finance, because it gives us an opportunity to make some much needed observations as to this matter of "overhead expense."

Fr. Alter cites the figure of \$236,779.92 as the cost of administering a missionary budget of \$1,783,240.40, and observes that "in other words over 10 cents of every dollar contributed to missions went to administrative expenses." As a matter of fact, if we add to his figure for administration the field department item of \$19,638.24, and the publicity department item of \$30,125.41, we have a total of \$286,543.57 for administration of all departments and all expenses directly connected with raising money except the Woman's Auxiliary. This is about 13% of the total budget of expenditures.

Is 13% an abnormally high figure for administration of a world-wide missionary business? We think not. We have seen the figures for a number of the great charitable organizations in New York and other American cities, and few if any of them are as low as this. A figure of 20% is not unusual, and frequently the cost of raising funds runs as high as 30%. If this is true of a charitable organization operating in a single city, it is obvious that a figure of only 13% for the National Council, operating on almost a world-wide scale, is not out of line, and is indeed a fact for commendation rather than for adverse criticism.

**THERE** are two additional facts that should be kept in mind in discussing the percentage of "overhead" at the Church Missions house. For one thing, the staff does a great deal of work in raising money outside of the budget, and this time, office space, light, and so on, are never charged against these specific funds. For example, over \$200,000 has been raised for the China Emergency Fund, \$10,000 for the Japan Typhoon Fund, \$23,000 for the Good Friday offering during the past year. Other "specials" for every missionary field totaled nearly \$100,000 in 1938. If these were added into the total of the budget, the percentage for administration would be very much lower.

Still another consideration is that many of the salaries included under administration are actually to some extent missionary in their nature. The heads of the departments of foreign and domestic missions, of Christian social service, and of religious education are not merely bureaucratic administrative officials, but are actually missionaries in their several fields, just as the editor of a Church paper that supports the missionary cause is to some extent a missionary. It is only fair to take these things into consideration when taking a pot-shot at the perennial topic of "overhead" at 281 Fourth avenue.

Fr. Alter's suggestion as to offsetting gifts from missionary districts of aided dioceses against grants to them is also a perennial suggestion, and one that has a certain amount of merit in it. However, he gives the best answer to the suggestion himself in the sixth paragraph of his letter. The saving in cost

in following his suggestion would be very little indeed, because the records would still have to be kept, and it is doubtful whether the Church Missions House could actually dispense with any clerks or reduce any salaries by this method.

There was a time some years ago when criticism of the expensive way in which the business of the Church was transacted at Church Missions House was fully justified. Undoubtedly there are still some ways in which this business could be carried on more economically, and with less loss. On the whole, however, the careful scrutiny of General Convention through its Committee on Budget and Program, and the greater degree of control exercised by the National Council, as well as an earnest desire on the part of most members of the headquarters staff, has led to the elimination of extravagance, and the administration of the missionary work of the Church on a sound and economical basis.

Finally, let us put a question to Fr. Alter and other critics of the cost of doing business at 281 Fourth avenue. What percentage of the budget of the average parish is spent on "overhead"—cost of heat, light, cleaning, janitor service, prayer books and hymnals, altar supplies, etc., including a fair percentage of the rector's salary for the portion of his time that he devotes to administration? We venture to believe that in most parishes an honest survey of the cost of parochial administration will show it to be considerably in excess, in terms of percentage, of that of the Church Missions House. If this were not so there certainly would be more funds available for the missionary work of the Church.

### Church Debt

**WE PUBLISH** in this issue a very significant report prepared by a committee on church debt in the province of Washington. This report, which contains a suggested canon on church debt, will be presented to the provincial synod next month, and if approved the suggested canon will be transmitted to the various dioceses in the province as a suggestion for possible legislation.

The significance of this report lies in its finding that the Episcopal Church today owes not less than \$35,000,000 in parochial debts. The interest on this amount is more than a quarter of a million dollars in excess of what the Church is giving to the cause of missions through the National Council. This figure is staggering; but it probably errs in being an understatement rather than an overstatement of the actual situation.

Bishop Maxon, chairman of General Convention's Committee on Budget and Program, has been quoted as saying that if the Episcopal Church has any peculiar genius it is that of incurring mortgage indebtedness. This report bears out his observation and it makes specific suggestions for remedying the situation. Whether or not these suggestions ultimately prove to be the best way of coping with the situation, certainly they are worthy of most careful consideration by the Church.

We are entering a new war era. It is entirely possible that during and after the war we may find ourselves in a period of apparent prosperity, such as followed in the wake of the last war. If so, there will be the same tendency for parishes to go into debt to build beyond their resources, and when the day of reckoning comes they may find themselves on the verge of bankruptcy.

Certainly the situation calls for both remedial and preventive action. We therefore commend this report to the study of the Church in the various provinces and dioceses, and we hope that it will also stimulate sound thinking that may result in the proposing of a general canon on this subject to the next General Convention.

## PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

### The Shadow of Death

16TH SUNDAY AFTER TRINITY

SEPTEMBER 24TH

**T**HE shadow of death had fallen over a house at Nain, where a widow woman had lost her only son; our Lord comes and raises the dead to life. But we are not told this story as a unique instance of one fortunate mother, who received a blessing denied to all others; it is that we may see our Lord as the Lord of life and death. To another bereaved person, Martha, He says, "I am the Resurrection and the Life." If we have faith in Him as the Son of God, we must trust to Him all who are dear to us, and ourselves, in life and in death. Pray, therefore, for all who are bereaved, that they may find help where true help is to be found.

We must trust Him in life and in death. Fitly, therefore, we have in the *Epistle* St. Paul's great prayer for the Ephesians, that they may be "strengthened with might by His Spirit in the inner man," and come to know, with all saints, "what is the length and breadth and depth and height" of the love of Christ which surpasses all human knowledge. The prayer ends with a great doxology, which finds an echo in the dying prayer of St. John Chrysostom, "Glory be to God for all things. Amen."

In the light of this prayer of St. Paul for the Church we are to use the *Collect*. "Cleanse," "defend," "preserve," Thy Church, and us who are members of it, by renewal of Divine strength in the inner man.

### The Hosts of Heaven and Hell

ST. MICHAEL AND ALL ANGELS

SEPTEMBER 29TH

**G**OD has ordained and constituted the services of angels and men in a wonderful order. The angels were created to glorify God by doing Him service in heaven, and by succoring and defending us on earth.

But "there was war in heaven; Michael and his angels fought against the dragon." Spiritual beings must give either a perfectly pure obedience to God or else a complete refusal of obedience; hence this conflict in the spirit-world is a conflict between pure goodness and pure devilry. Then we read of the same conflict being fought out on earth, and of the joy in heaven over our Lord's coming on earth, and His kingdom, and over the victory of His martyrs; and the conflict on earth still continues.

The *Gospel* shows us what is required of those who will have a part in this "service of angels and men": we must be as simple-hearted, as teachable, as loving, as little children. To lead one of these little ones into sin (to "offend" means literally to "cause to stumble") is the most terrible of sins, for it is the sin of the devil himself. Our Lord warns us further against occasions of sin: "If thine eye offend thee"—if there is some sight (the eye), or some place to which thou mayest go (the foot), or some action (the hand), that is to thee an occasion of sin, avoid it: it is a matter of life and death. In us children of men the conflict between the hosts of heaven and hell ever goes on. We are tempted to deadly sin, and we have guardian angels that behold God's face.

# Parish Priest and Family Social Worker

By the Rev. Percy F. Rex

“EVERY human being, man, woman, and child, hero and convict, neurasthenic and deep-sea fisherman, needs the blessing of God through these four gifts.” The four gifts to which Dr. Richard C. Cabot, in his book *What Men Live By*, is here referring are work, play, love, and worship. Healthy, wholesome living depends upon keeping “these four gifts” in balance; an over-emphasis upon any one of them throws a person’s life off balance; a lack of any one of them is a serious handicap.

The family priest in his pastoral ministry and the family social worker are constantly seeking to comfort and help people who are in trouble, sorrow, need, sickness, and any other adversity. Experience shows that the underlying cause of these adversities is either a lack of work, play, love, or worship, or an imbalance between them. The priest and the social worker both seek to help the individual or family to supply the lack or to adjust the imbalance. A great deal of this work is going on with the priest or the social worker working independently. They can work together because they have much in common. The parish priest and the family social worker must each have a sense of vocation. Adequate professional training makes for mutual professional respect. Method and function are different but both seek the welfare and growth of the people who come to them with problems in regard to work, play, love, and worship.

The priest is often asked by members of his parish to use his influence with employers in his congregation or community to assist in securing employment. He knows that employment is better than relief and although he may give temporary aid or ask a relief agency for material aid for his client he seeks to help the client secure work. In times of economic depression and unemployment the priest can organize an employment exchange within his parish to which the social worker can refer people. The priest and the social worker can plan together to help the handicapped, the lame, and the blind. The priest and the social worker are both interested in the working conditions and the wages of their people. The priest who is really concerned with this must do more than read an intercession for laborers on Social Service Sunday. One thing he can do is to have his parish house used as an impartial meeting place for employers and employees to discuss their problems. He can have employers and employees worship at the same altar in an atmosphere of fellowship.

Play and recreation were once deemed incompatible with Christian life. Gradually the Church has come to realize again that wholesome recreation is an important part of human living. The social worker who tried to provide recreation for her people, no matter how great their other needs, was often criticized for her efforts. Now recreation is considered important especially in view of the new leisure enforced upon many people. The modern priest, through facilities of his church plant and various organizations, provides opportunities for recreation for his people. The social worker considers this a community resource in planning for her people. The priest and social worker can cooperate in urging the community to provide public recreational facilities. A constant campaign to keep commercial amusements in the community decent and law-abiding will be more effective if priests and social workers are both supporting it.

The priest and the social worker realize how many lonely people there are in the world—people whose lives are empty

because they have no one to love them or no one to love. The lack of affection plays a large part in human tragedies. Both priest and social worker must try to find wholesome emotional satisfactions for their people. Here again the Church offers an opportunity for people to make friends, to belong to a group, to enjoy the sensation of being wanted and belonging. This implies more than the philosophical statement of the love of God and the brotherhood of man. It means an atmosphere of fellowship in church services and a whole-hearted friendliness in groups and organizations, and regular visitation of the sick and lonely. The priest and the social worker know that a great deal depends upon happy family life. Both seek to adjust marital difficulties, and to encourage sound parent-child relationships. The priest and the social worker can work more effectively together than separately in assisting the family to make the necessary adjustments. Through the church school, study groups, preparation for marriage instruction, etc. the priest will seek to lead his people to happy family life.

DR. CABOT in his book mentioned above has said that in working with people in trying to give them courage and aspiration “you will fail unless you can give responsibility, recreation, affection and through them a glimpse of God.” The priest always seeks to lead his people to God. Social workers are often criticized by priests because they seem to neglect the spiritual side of human life. Their problem however, is complicated because they work with people of several denominations and people with no particular interest in church. They meet inhibitions set up by denominational doctrine, discipline, and worship. Although the social worker may be familiar with her own denominational teaching and practice she can hardly be expected to be an expert in all the others. Therefore she must seek out a minister of the denomination of a particular client and ask him to interpret to her the implications of his denominational teaching and practice. In any case, what she can do for the spiritual side of her client’s life is definitely limited. What shall the social worker do about unchurched people? She is certainly not expected to be an evangelist for her own or any other denomination. Perhaps the best she can do is to refer such a case to some minister or priest that she knows will seek to help. Whatever she does she ought not to be charged with the neglect of the spiritual side of her client’s life until the Church has achieved more unity in teaching and practice and the clergy have taken seriously the problem of the evangelization of the unchurched in their own communities.

There are committees of social workers and priests studying the problems of their relationship. There are priests and social workers working together throughout the country. The results of these studies and the many examples of cooperation ought to encourage priests and social workers in every community to seek ways of supplementing each other’s work for their benefit and the comfort and help of all who come to them.

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## BLESSED THAT HUNGER

I do not doubt Thy power to satisfy,  
O generous One, but first  
Give me a spirit hungering for Thee,  
Grant me a heart athirst.

M. E. H.

# A Barrier Against Bankruptcy

## 1939 Report, Washington Provincial Committee on Church Debt

**A**T the last meeting of the synod of the Province of Washington, in response to a communication received from the clergy of the diocese of Southern Virginia, a committee was appointed to study the whole subject of Church debt and to present to the next synod for its consideration a canon defining debt limitations of churches.

It was the thought of those who desired the appointment of this committee that, if the synod were to hear its report with approval, the canon which it would then submit should be communicated by the synod to the several dioceses of the province for their consideration, and that the dioceses could thus use it as a model for their own restrictive legislation, if such were desired. It is clearly not the intention of this committee nor would it be the desire of this synod to attempt to interfere in matters over which our several diocesan conventions have sole authority, but we do believe that if this synod should decide to submit our proposals to them, they will not wish to dismiss lightly the careful thought which so many clergymen and laymen of the province have given to so weighty a subject.

Your Committee on Church Debt has held five meetings in the cities of Washington, Richmond, Philadelphia, and Baltimore, to one or the other of which there came representatives of every diocese except Erie and Southwestern Virginia. In each case the plan of procedure was, first, to discuss the debt situation in the general Church; second, to consider the formulation of a proper canon; and third, to learn of ways and means which were being employed in the dioceses concerned to reduce their obligations of this nature. It will be proper in this report to follow that same order of approach.

### A. The General Situation.

**I**T can be safely said that the Episcopal Church today owes not less than \$35,000,000 of which not less than \$5,750,000 is owed by the Church in the Third province.

The former figure means that we are being required to place in our alms basons every year a sum of not less than \$1,750,000 for interest before any other maintenance charges are provided for. This sum is approximately \$260,000 in excess of what the Church is giving to the cause of missions through the National Council. Nor does it include any sum for amortization. If over a period of three years it were gathered into a single offering and presented at the same time as the United Thank Offering at the General Convention, the interest offering would be six times as large as the United Thank Offering. It is therefore becoming increasingly evident to thoughtful people everywhere that in this grave condition lies the greatest factor in our annually recurring missionary deficits. Were the Church to experience another large building boom on borrowed money such as it has experienced from time to time in the past, it is safe to say that it could only result in the suffocation of our missionary program. It is with this in mind that our proposed canon is submitted. It is not a matter of locking the barn door after the horses have been stolen, for many horses yet remain which it is our responsibility to protect.

### B. The Canon.

The above facts having been recognized, it was the unanimous decision of our several meetings that we should proceed

in the preparation of a canon which we now submit to you under the title of *A Suggested Canon on Church Debt*.

#### Suggested Canon on Church Debt

- I No indebtedness shall be incurred by a parish, mission, or congregation without the approval of (a) both the Bishop and Standing Committee, or (b) the Bishop and Finance Committee except:
  - (a) Indebtedness for permanent improvements, replacements or additions to real estate or equipment, where the amount of such indebtedness, plus indebtedness of every kind already existing, shall not exceed 150% of the average annual receipts of such parish, mission, or congregation during the past three years;
  - (b) Indebtedness for current expenses where the amount of such indebtedness, plus all indebtedness heretofore incurred for current expenses and still existing, shall not exceed 20% of the total current receipts of such parish, mission, or congregation during the preceding fiscal year; and the payment of all such indebtedness shall be provided for in the budget of the next ensuing fiscal year with reasonable expectation of its payment out of the receipts of the next two years.
- II Provided that in computing receipts under paragraphs (a) and (b) hereof, amounts from or for endowments or from or by bequests, except income therefrom not specially designated, and receipts for expenditures other than parochial shall not be included.
- III Provided that under any circumstances under which approval is required, it shall be granted only when the payment of all indebtedness shall be provided for in a plan of amortization or other method of payment to be submitted to and approved by the same authority.
- IV This canon shall not apply to the refinancing of existing loans.

**I**N the course of those discussions which have led to the formulation of this canon, certain questions have been asked, and it is not at all unlikely that these same questions may have already occurred to the members of this synod. While, therefore, your committee has no desire to limit its full and free discussion, it nevertheless believes that it may be well to clarify certain points at this time.

Thus, in paragraph I, reference is made to the Bishop and Standing Committee or the Bishop and Finance Committee. This should be interpreted as purely suggestive. In our several dioceses there may be some which are so organized that another committee already in existence is obviously the one on which the responsibility should be placed. On the other hand, in others it may be thought best to establish an entirely new committee. This is not our concern but must be left to the judgment of the diocesan conventions.

However, your committee does believe that the responsibility should not be placed upon the Bishop alone. For some this might well prove a serious embarrassment, while in the case of others the record indicates that they are themselves overly inclined to the creation of large debts. We believe that most bishops would welcome the sharing of the responsibility with others, and therefore so recommend.

In consideration of sub-section (a) and (b), illustrations will serve to clarify their operation.

Let us consider a congregation whose average annual receipts during the past three years have been \$10,000. It has a debt on its parish house of \$8,000 and a floating debt of

\$1,000 for current expenses. Its already existing debt totals \$9,000. It now feels the necessity of building an addition to the church edifice, but the canon states that its borrowing limit is 150% of \$10,000, or in other words \$15,000. If, then, the addition to the church will not require the borrowing of more than \$6,000, the vestry may proceed to borrow that sum without consulting the established authority. If, however, it finds that it apparently must borrow more than \$6,000, it will make its wishes known to that authority or will undertake to raise the balance locally in preference to so doing.

It will thus be seen that the purpose of this canon is not the prevention of debt creation, but rather its limitation to conservative proportions. It will prove of distinct assistance to those vestries whose loyalty to an enthusiastic rector might be strained by his overly ambitious aspirations.

Sub-section (b) deals with indebtedness for current expenses exclusively. Let us, therefore, consider the case of another parish which during the preceding fiscal year had an income of \$5,000. It also for various reasons has been slowly running behind and has accumulated a debt of \$750 for current expenses. Its vestry feels that it must borrow again, but the canon says that its borrowing limit for this purpose is 20% of \$5,000, or \$1,000. If their borrowing needs do not exceed \$250, they may proceed to borrow that sum, but, if their needs are greater, they are then required to submit their situation to the proper authority.

**I**N such cases the vestry may be glad of an opportunity to call the attention of the bishop and others to the causes of their difficulty. The latter may tell them that they are spending entirely too much on certain items in their budget, and refuse approval of further borrowing until corrections are made. On the other hand, experience has shown that where a similar canon is already in operation, a vestry has hesitated to appear before the constituted authority and has determined, instead of so doing, to go out among its people and raise the needed funds through additional contributions. In this way the creation of an entirely unnecessary debt has been avoided through the stimulus which the canon has already created.

The question may very properly be asked: Are these limitations of 150% for permanent improvements and 20% for current expenses sound? Are they not too high or too low? The limitations which we propose to you are based upon a canon which was offered to the Diocese of West Virginia three years ago, and which was then adopted without a dissenting vote. It is working satisfactorily and has never been amended.

Southern Virginia, which requires a two-thirds vote, last May gave such a vote for the canon which we now submit, after it was shown that the reported parochial indebtedness of the diocese had increased during the past year by 13½%.

The Committee on Canons and Other Business of the diocese of Washington has unanimously reported the canon favorably, and regardless of our decision at this synod this favorable report will be acted upon next year.

Before leaving these two sub-sections, the fact should be stressed that your committee feels that the basis for debt limitation should be current income rather than property valuations. The latter are frequently highly inflated and if they were to be used as the basis of limitation, there would be nothing to prevent a vestry's deciding to report an increased valuation so as to be able to borrow more without appearing before the authoritative board.

Paragraph III deals with the necessity of the adoption of a plan of amortization. In recent years two careful surveys of

the debt situation in the Church have been made. The second followed two years after the first. It revealed that debt reduction progresses at the rate of 1% per annum. This suggests that our debts have been created with the idea of being carried rather than of being paid in a fixed time. As long as new debts are permitted to be created under such a policy, in addition to those already existing, we can only expect our missionary efforts to suffer.

Paragraph IV, we believe needs no comment.

In regard to the obvious conflict between this proposed canon and certain state laws which prevail where our Church is at work, we readily recognize difficulties. It is entirely conceivable that under these laws a vestry or other ecclesiastical organization might refuse to abide by the decision of the authoritative board. The general canon limiting the sale or encumbrance of consecrated Churches has been attacked and invalidated by court action in Virginia. That canon therefore has no legal standing in any Virginia diocese. But the Church does not rule by legal force. Her loyal sons obey the voice of the Church as expressed in the canon law; no one would dream of selling a consecrated church without the permission of the Bishop and Standing Committee.

### C. Ways and Means Now Employed.

**I**N the course of our consultations two policies now in operation in the diocese of Pittsburgh were brought to our attention.

The Bishop of Pittsburgh has a fund to which he will permit contributions to be made up to the amount of \$5,000 per annum. We understand that he sets a limit in order not to affect seriously other important causes. With this money, he approaches congregations that are in debt. To the weakest he may say: I will give you for the purpose of debt reduction one dollar for every dollar that you raise for the same purpose, up to a certain limit. To others he will offer to give one dollar for every two dollars; to still others one for every five. In such a way his \$5,000 in a recent year proved to be a sufficient stimulus for the payment of \$17,500 of old debt. Plans for such a procedure have been adopted by Southern Virginia.

There is also in Pittsburgh a movement now already many years in operation by which congregations are encouraged to transfer the titles of their properties to a board of trustees elected by the diocesan convention. The progress toward that end is slow but impressive, and with every advance in that direction the number of congregations which might otherwise pledge their properties as security for loans is diminished. In this policy there is obviously a wise and effective check against the condition from which we now suffer. By this means they have lowered their interest rate.

### D. Proposals for the Future.

Most of the foregoing has dealt with the erecting of a barrier against the continuation of the creation of a serious debt problem. We believe that such a step is an essential preliminary to any large scale effort to alleviate the present situation, and for this alleviation we are impatient. When potential contributors are assured that after they have assisted in the wiping out of unreasonably large debts, they will not see others of like proportions lightly assumed, then they will be much more apt to join happily and generously in campaigns for debt payments. When the lenders of money learn that the reduction of interest rates will not open the doors to further borrowing, but will rather make possible a plan of amortization, then we will see them more ready to consider a



reduction in an interest charge. We believe therefore that we have put first things first.

When all is said and done, the way to find relief from creditors is to pay them. If they have been convinced that there is a disposition toward that end, they will be inclined to be coöperative. Until this is shown, it is idle to expect them to do much. As a step toward the achievement of reduction in the interest rate, we would recommend a province-wide effort to pay off one-tenth of our debts before the next meeting of General Convention. If there is a determined effort, it will succeed, and the reporting of such success at Kansas City will be a cause of great inspiration. Others will follow our lead and the effect will be startling. When once the movement gets under way it will not be long before the release of money heretofore given for interest but thus made available for missions will be felt. Keep in mind the fact that if we were now able to place at the disposal of the National Council just one-third of the money we are giving to the banks for interest alone, all of our problems of missionary finance would be solved. Imagine the National Council sitting down in a meeting to decide how to spend the surplus!

**T**HE effort must be on a sufficiently wide scale to be recognized as a general movement. Then the congregations that have small debts, which have been permitted to stand unreduced for many years just because they were small, will be stimulated to wipe them out, and the parishes with large debts will be encouraged to attack them. To the parishes with no debts, our bishops may turn to ask funds like that which the Bishop of Pittsburgh so effectively employs, and in such a way all can join in the battle.

In resume of this somewhat lengthy report, your Committee finds (1) that a serious debt situation exists such as imperils the missionary work of the Church; (2) that a consciousness of this condition is increasing but should still further be aroused; (3) that the prevailing interest rates should be lowered; (4) that, as a preliminary step toward the lowering of these rates, restrictive legislation according to the suggested canon herewith presented, should be recommended to our several diocesan conventions, and that the seven other Synods should be informed of our action; (5) that a Provincial effort toward debt payment should be inaugurated not later than the spring of 1940; and (6) that for the furthering of these ends this Committee should be continued.

Respectfully submitted,  
Signed:

(Rev.) JOHN W. GUMMERE  
(Rev.) J. KEITH M. LEE, *Secretary*  
W. SINCLAIR BOWEN, M.D.  
THOMAS E. ROBERTSON  
OGLE R. SINGLETON  
C. G. MILHAM.

### A Prayer for the Times

**A**LMIGHTY and merciful Father, our only help in time of need: Make known to us and to the peoples of the world Thy gracious will. Grant us repentance for past failures and forgive us our sins. Be a strong tower to those who put their trust in Thee. Give courage to all who suffer wrong, and light to those in darkness. Comfort them that mourn. Strengthen the weak. Defend the right. Guide the nations of the world into the way of justice and truth, and inspire all men everywhere to labor for a righteous peace, through Him who is the Prince of Peace, Jesus Christ, Thy Son, our Lord. *Amen.*

—BISHOP INGLEY.

## CHURCH MUSIC

Rev. John W. Norris, Editor

### Singing and Saying "Amen"

**O**NE of the principles upon which the present leaders of Church music are basing their teachings is that if a prayer is said, the "amen" by the people should be said by them and not sung. If the prayer is sung or intoned then the "amen" likewise should be treated musically. In other words the service should be consistent. Yet it seems to be a general practice to treat the "amen" musically even though the prayer read by the clergyman is said.

Our desire to write again on this subject is created by our hearing of a custom said to exist in a parish in one of the larger cities of the country. In this case there is both a violation of good liturgical as well as good musical practice.

The custom, as described to us, is this: During the confirmation service when the Bishop has finished the benediction which he recites as he lays his hands upon the head of each candidate, the choir and the congregation sing the "amen." It is hard to imagine anything that could more effectively destroy the solemnity of that moment.

Now surely the rector of that parish is familiar with the reasons for the styles of printing adopted in the matter of amens in the Prayer Book. He must know that when the "amen" is printed in italics it has been so printed to indicate that it is to be said by the congregation only and indicates the laity's assent to what has been said. When it is printed in Roman type after a passage such as the General Confession in which the whole congregation join, as well as the minister, it is an indication that all should say it; but, when it appears in this type after a passage said only by the officiant, it is for him to say the amen alone. Many of our clergy either do not know or completely ignore this simple direction; for, not infrequently, we hear the clergy say the "amen" at the end of a prayer before the congregation has an opportunity to do so.

In the case of the benediction "Defend, O Lord, this Thy child," the "amen" at the end is printed in Roman type. The people have not joined with the Bishop in saying the prayer; why should they take the "amen" from him to whom it properly belongs, not as assent, but as part of the prayer? If anyone, other than the bishop, were to say it, the candidate would be the logical one and not the congregation. For it is the benediction of an individual by an individual and not in any sense a corporate action.

If this is true, then how apparent it becomes that singing the "amen" at this point is a mark of bad taste. In the first place it is assigning to the congregation something that does not belong to it, and secondly it is a violation of the proper use of music in the service.

No doubt it is done because it "sounds pretty." This is the favorite argument, coupled with "the congregation likes it." Yet if there is one thing that is out of place in a service it is the continual thumping out of a chord on the organ, followed by a two measure part-song by the choir on the two syllable word "amen," at the end of a spoken prayer. It is not necessary to have music at every available moment of the service. But if the congregation insists that the "amen" be sung "because they like it," then they should be taught to like the sung prayer. "It is not "High Church" nor is it Romish. Rather it is the good use of music in the services and presents a service "decently and in order."

# United in Love

By the Rev. Robert Lloyd Roberts

Minister, First Presbyterian Church, Marcellus, N. Y.

**A**S WE THINK of Church unity and Christian unity, of the proposed union of the Episcopal and Presbyterian Churches, and of other Church unions proposed or concluded, we are moved to ask the question, Why not? Isn't this just as it should be? If we are one in Christ, then His love should cause us to love one another, and when we love one another we will unite in love. If love had always prevailed, we would never have been separated. If love comes back in force and power, it can do only one thing and that is unite us again. The cords of love will draw us together.

But what is this thing called love? What is it and also what isn't it? How can we tell the genuine article from the counterfeit? With the question of Church unity in mind, let us reexamine Paul's chapter on love in I Corinthians. In this 13th chapter of I Corinthians we find what love is, what it will do, and also what it is not, and what it won't do.

## HOW IT CAME ABOUT

**J**UST WHY did Paul write this beautiful chapter on love? What were the circumstances that produced it? The occasion was trouble in the Corinthian Church. Church unity was becoming a thing of the past. The people were splitting up into factions. They were quarreling about their various gifts. Several of the leaders were trying to get their own way. It was all a childish affair, but it was none the less real and none the less serious. Paul wrote to tell them about a more excellent way to run their church, that is by the way of love. All the differences and difficulties of the church would be ironed out if only love were allowed to prevail.

*I Corinthians 12: 27-31*—The Church is the Body of Christ. The body is made up of many parts and members. All must work together, if they are to be true and useful parts of the whole body. Each part needs the other. All of us, who are Christ's, are members of His body. Some members are apostles, some are prophets, others are teachers, workers of miracles, helpers, speakers in tongues of various kinds, administrators, students, willing workers, patient waiters, humble servants. Not all members have the same work to perform. Not all are endowed with the same spiritual graces and gifts. But all of us can love one another. We don't need to be jealous and contentious and seeking the highest seats, for if we really want to excel all the rest, we can excel them in the best things, in love. "Love is the greatest thing in the world."

*I Corinthians 13: 1-3*—Unless we love God and man, we are only making a lot of noise and confusion, when we go about talking in strange languages that neither we nor anyone else understands. Even if we knew the language of angels, and could speak it fluently, it would not get us anywhere without love. Why should we covet this gift and neglect to covet the greater gift of love?

Many are ambitious to be prophets, to be able to solve deep and dark mysteries, to be wise and learned men, to have many honorary degrees and scholastic attainments, but of what value are all such gifts without love? What shall it profit a man if he gain all learning and knowledge, and yet lose love?

Faith is one of the finest gifts God ever gave to man, but of what value am I to God, if I do not love Him, even though I may possess so much faith that I could move mountains about by it? Surely such faith, great as it is, if it be without

love, is dead, and the possessor of such faith is not eternally saved, but is lost because he lacks love.

But suppose you give all your wealth to charitable causes, suppose you distribute all that you possess to your fellow-men, isn't that enough to get you into heaven? Or suppose you give your body to be burnt at the stake to show how much faith you have, isn't such a sacrificial act sufficient to assure you of eternal salvation? No indeed, if you do all these good things without love. These are worthy and commendable deeds, but without love they have no value and will not secure heaven for you. Love is the one thing that is indispensable. Good works without love are dead. They have the appearance of love but they lack the power thereof.

## WHAT IS LOVE?

*I Corinthians 13: 4-8*—True love is very patient with men and full of kindness and gentleness toward men. It doesn't get excited and fly off the handle, and become mean and sarcastic. It doesn't order men about and crush their self-respect and personal dignity.

True love isn't jealous of those who are more successful or fortunate than we are: nor does it seek to make those who are less fortunate, jealous of us. It doesn't make a big show of itself and put on pompous airs. When we act this way, it is a proof that our minds are full of vanity and over-weening self-esteem: we are thinking of ourselves more highly than we ought to think, or have a right to think. Love thinks soberly.

Love respects the personality and the feelings of men, and so it is never rude nor insolent nor interested in prying into other people's affairs. Love minds its own business.

Love never rejoices when other people get into trouble or have a streak of bad luck. It never gloats over the defeat of an enemy. On the contrary, love is saddened by the trouble of friend or enemy. Love is very slow to expose the faults of a fellow-man. It does not enjoy gossip and character assassination and scandal mongering.

Love likes to believe the best about people, and to put the best constructions even on their most evil actions. Love covers the faults of another with the mantle of charity. It is always hopeful that the man is better than he appears to be or is reported to be. It tries to see the silver lining in the cloud of every man's life. It always looks on the better side of things and hopes for the best.

True love is hard to kill off. It hangs on when all hope and

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## PARADISE

**T**HEY say there is no night, there, only day—  
Luminous, eternal morning—noon's bright ray—  
South wind and sound of robins singing,  
Fair sunny hours, that shall not fade away,  
White blossoming syringa, and lilac bloom of May:

I pray that I may wait for twilight, feel the rain,  
And watch the trees grow dim, while shadows wane,  
Then sleep, and wake to hear sweet murmuring—  
The note of nightingale's soft mourning pain  
Crying; and calling the lonely heart, again and yet again.

HELEN HAWLEY.

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### MORE SAUCE FOR SINNERS

WHEN someone makes the organ shake and roar,  
At once I classify him as a bore.  
While he is demonstrating his technique,  
No "still, small voice" would ever dare to speak.  
Nor can I shed sweet penitential tears  
With his atrocious thunder in my ears.  
I think I'd better gently break his neck  
Before he renders me a nervous wreck.

BUT:

A choirmaster leads a hectic life,  
What with instructions from the warden's wife,  
And choir reeds forever out of tune,  
And tenor leads who think they ought to croon.  
Nine of his pupils are a witless mob,  
The one that's good would like to have his job.  
In short, it's difficult, he seems to find,  
To woo his music with a quiet mind.

NOMDI PLOOM.

joy are gone. It is the love of a mother for her erring child; of a wife for a cruel and faithless husband; of a friend for one who has proven to be a false friend. "A friend is one who knows all about us and still loves us." Love never fails.

The gift of prophecy is not like love, for it will some day be outgrown and needed no more. Fulfilment dispenses with the need for prophecy. The gift of tongues will cease when we all get to heaven and speak the common language of our Lord. Our partial knowledge, about which we boast so much, will disappear in the bright and eternal light of God's eternal truth. But love will always be needed, throughout all time and eternity. Love can never be dispensed with.

### WHAT GIFTS ABIDE FOREVER?

*I Corinthians 13: 9-13*—Our knowledge doesn't increase very fast. We make a little gain here and a little gain there, but all told, our accumulating of knowledge is a slow and bit by bit process. Death will overtake us long before we have acquired much knowledge. The case of prophecy is no better. Even our greatest prophecies are measly affairs in comparison with what there is to prophesy. But some day the clouds will open and the full sunshine of God's truth will break through upon us in all its glory, and then all our darkness and ignorance will vanish away in the perfect light of God's truth. This is not true of love; it will always be needed, for there is nothing to supplant or supersede it. Knowledge has its place and prophecy has its place, but desire earnestly the greatest gift, love, as it will remain with you through all time and eternity.

The conclusion of the whole matter is that, at best, we don't know very much, and as our knowledge increases we have to put behind us our former ideas and ignorance. We must grow up and not be naïve and childish all our days. And one thing that we must learn as we grow older is that we don't know it all. We are very naïve and immature, even as children are, if we ever think we are very smart. What we see now, we do not see clearly at all: we see only the poor reflections of truth as in an imperfect mirror. But the time will come when we will see truth face to face, when we will see reality just as it is and God just as He is. Just as clearly and surely as God knows and understands us now, we will know and understand Him then. And then when faith has changed into sight and hope into fruition, when partial knowledge has become perfect knowledge, when we know even as we are known, we shall see that love still abides. It is the one

thing that will remain. Even faith and hope, great as they are, are not the greatest things in the world; there is one thing superior even to them, and that is love. Love is the greatest thing in the world, for love is of God, and God is Love.

### UPON THIS ROCK (LOVE) I WILL BUILD MY CHURCH

IN LOVE we find the true rock upon which Christ established His Church. He is love and He has built His Church upon His love. "No other foundation can any man lay than is laid," even the self-sacrificing love of Christ Jesus. "The gates of hell shall not prevail against it."

Theoretically, at least, all of our denominations are founded upon the love of Christ. Theoretically, and to some extent practically, the Churches are operating upon that basis today. We have a goodly measure of Christian unity even in a divided Church. There is love in the Church just as we find her. But what we want is more and more love yet.

"More like the Master I would ever be,  
More of His meekness, more humility."

Too much of our disunity has been due to our being sticklers for legalism, for doing things according to the rules. Our many doctrinal differences have been due to an honest desire to be strictly orthodox, to abide by the pattern set down in the early Church. Too often we have forgotten to speak the truth in love. We have been Scrooges for the doctrinal statements of the Church. We would not allow one jot or one tittle to pass away until all had been fulfilled. We have tithed the mint, anise, and cummin of the doctrinal tenets of our faith, but at times we have forgotten the weightier matters of the law, judgment, mercy, faith, and love. It has been right for us to insist on orthodox doctrine, this we ought to have done; but too often we have stopped there and have prided ourselves in our strictness of interpretation. But Jesus condemns us because at times we have forgotten the weightier matters of the law in the heat of religious controversy. He condemns us for what we have left undone, not for what we have done. "Thou shalt love."

Did Paul achieve Church unity in Corinth? Did he bring the factions of the church together? Did his letter pour oil on the troubled waters? I have been unable to find out how the affair came out in Corinth. But Paul had the right idea, he gave the right solution if there was a solution—be united in love. We need love more than we need unity. If we have love first, unity will follow.

### Progress of Reunion

ACCORDING to a list compiled by Dr. E. D. Kohlstedt, president of the Home Missions Council, there have been 12 important unions of Protestant Church bodies since 1906. The first of these, occurring in that year, was the joining of the Presbyterian Church, USA, with the Cumberland Presbyterian Church. The others, with the dates of the merger, are: 1911, Northern Baptists join with Free Baptists; 1917, three Lutheran groups form the Norwegian Church in America; 1918, three other Lutheran bodies form the United Lutheran Church; 1920, Presbyterian Church, USA, joins with Welsh Calvinistic Methodist Church; 1922, Evangelical Association and United Evangelical Church; 1924, Reformed Church in the United States and Hungarian Reformed Church; 1924, Congregational and Evangelical Protestant Churches unite; 1931, Congregational and Christian groups; 1931, three Lutheran bodies merge into the American Lutheran Church; 1934, Evangelical Synod of North America joins with Reformed Church in United States; and 1939, unification of American Methodism.

—Religious News Service.

# BOOKS OF THE DAY

Edited by  
Elizabeth McCracken

## Church History for General and School Use

AN OUTLINE OF CHURCH HISTORY: FROM THE ACTS OF THE APOSTLES TO THE REFORMATION. Edited by Caroline Duncan-Jones. Allen and Unwin. 3 vols. Students' edition, in boards, imported by Morehouse-Gorham, New York. \$1.00 the volume.

IT IS almost impossible to think of lectures like these being broadcast over the radio in America; but they were so circulated by the BBC in England and proved so popular that now they appear in book form. The word popular must not deceive anyone into thinking them not scholarly. The thirty chapters, which deal with every important phase of Christian history to the Reformation, are from the pens of outstanding English authorities—such as Dean Matthews of St. Paul's, Bishop Rawlinson, Dean Selwyn of Winchester, Paul Levertoff, and Canon Raven (among Anglicans); Father Martindale, S.J., Father D'Arcy, S.J. (among Roman Catholics), and other eminent historians such as Professors Allison Peers, E. F. Jacobs, C. H. Dood, G. R. Owst and T. S. R. Boase. Such names guarantee the quality. But the style is never pedantic or over-erudite, and the intelligent beginner in Church history can always understand. Some of the essays are marvels of wise condensation, especially Fr. Martindale's paper on St. Thomas Aquinas, Dr. Owst's two chapters on Monasticism, and the two on the growth of Islam.

Caroline Duncan-Jones, the editor, has added to each volume suggested readings, a bibliography well selected for study by beginners, and questions for discussion admirably devised for secondary school teaching.

These books are commended for general reading and, even more, for school use. They supply the long-felt want of a textbook on Church history, one modern and popular but sound in scholarship, for use in preparatory school and in the better sort of Sunday school. In view of this publication, there seems small need, at least for the time being, of a new American textbook in this field.

BERNARD IDDINGS BELL.

## A Pleasant Volume of Professional Recollections

WHEN SOCIAL WORK WAS YOUNG. By Edward T. Devine. Macmillan. Pp. 163. \$1.75.

THIS pleasant volume of professional recollection brings to the current decade of fear a message from the decade of confidence which preceded the turn of the century. The author knows whereof he speaks, because he was in the vanguard of the valiant struggle 40 years ago which gradually transformed organized charity into organized social work. From 1896 to 1912 he was general secretary of the Charity Organization society of New York, which contributed so strikingly to that process. Unfortunately he is one of the few remaining pioneers equipped to illustrate the story from personal experience.

Dr. Devine describes graphically how the work of the tenement house committee of the COS led to the enactment of the tenement house law of New York state, and how the society's pioneer community-wide campaign to combat tuberculosis paved the way for the National Tuberculosis association. He draws an interesting picture of the consolidation of his society's publication, *Charities*, with *The Commons*, edited in Chicago by another great social pioneer, Graham Taylor, and the later emergence of the combined publication into the brilliant and provocative *Survey* of today.

Particularly interesting now, in view of the rapidly changing situation faced by schools of social work, is the account of the development of the informal summer school of philanthropy initiated by the COS in 1898 into the New York School of Philanthropy, and later into the New York School of Social Work.

Despite the inevitable discouragements of decades of humanitarian service Dr. Devine still writes as the happy warrior. Convinced that "the first claim on the national income is that of the whole people for the means of satisfying their primary needs" the author maintains that despite changing problems in social welfare

the enduring need is for courage and knowledge with which to meet them. "There is always a social point of view as opposed to an exploitive, or provincial, or partisan view. While all parties affected are entitled to a hearing, it is the social point of view which should prevail."

It is a very direct book, easy to read. Like the author, it is substantial rather than brilliant. Although not intended as an autobiography it reveals that same modesty, clarity, and graciousness which marked the author's work on the platform and in the committee room. Living up to the title, it will endure as a significant description of the early days of America's newest profession. "The spirit of social work is the spirit of brotherhood, the spirit of science, the spirit of the Sermon on the Mount."

C. RANKIN BARNES.

## A Very Significant Book for Today

A DIARY OF MY TIMES. By Georges Bernanos. Macmillan. Pp. 265. \$2.50.

THE distinguished French writer here attempts to relate his Catholic faith to contemporary events and movements. He disagrees with the views of the Roman hierarchy on Fascism and Communism, denounces the Spanish bishops for their support of Franco, and pleads for a new social conscience among Roman Catholics in this hour of crisis.

M. Bernanos is well known to us as the author of *The Diary of a Country Priest*. His vigorous style, penetrating analysis and sometimes over-wrought expression are found likewise in this book. It is written out of months in Majorca during the early part of the war in Spain.

This is a very significant book for one reason: it is a clear portrayal of the dilemma of the intelligent and socially-minded Roman Catholic who is distressed beyond measure and almost beyond endurance at the fact (upon which M. Bernanos seems to insist to a degree) that his Church is willing at least through its hierarchy to be linked with those who would crucify Christ afresh in His suffering brethren. Although the Spanish war is ended, the problem remains for men like Bernanos.

W. NORMAN PITTINGER.

## The First Book in a New Series

LET ME THINK. By H. A. Overstreet. Macmillan. Pp. 106. 60 cts.

THIS is the first book of the series called *The People's Library*. So far, six have been issued. Six more will be published in the fall of 1939. Professor Overstreet has presented his subject simply and clearly in twelve short chapters. The book deals popularly with the mind, with mental mastery, with self-help. The chapter on The Mind as Giver of Help is particularly profitable. He tells us: "The person who takes help without being willing to give it is a human parasite. The person who gives help without being willing to take it is a self-dramatizing egoist. Each of us has to be both—help-giver and help-receiver. . . . The evolution of social life points to an eventual togetherness of life, to what the biologists call a symbiosis—a living together, a mutuality of service and satisfaction."

This book is such that laymen might use it to start the study of psychology. The series of which this is one is planned and edited by a committee of the American Association for Adult Education.

ALBERT E. GREANOFF.

## A Volume of Addresses

THIS GREAT BUSINESS OF BEING CHRISTIAN. By Edgar DeWitt Jones. Harpers. Pp. 113. \$1.25.

A VOLUME of addresses by the president of the Federal Council of Churches from 1936 to 1938. The discussion is not very profound, and sometimes the chapters read like lists of books or collections of "great sayings of great men." The theological basis seems slight; but there is a great deal of keenness and enthusiasm, and a real homiletic skill.

W. NORMAN PITTINGER.

# NEWS OF THE CHURCH

## Pennsylvania Offers Prayer for Bishop Taitt, Stranded in Argentina Because of Submarines

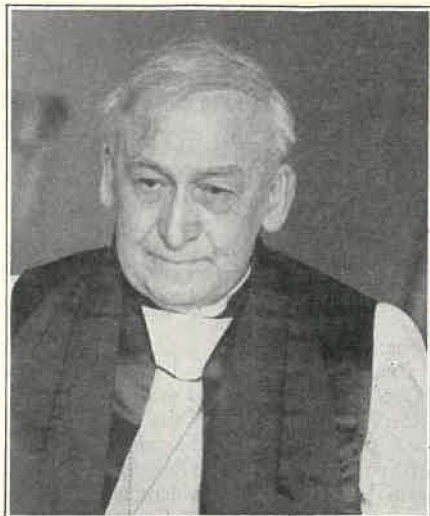
PHILADELPHIA—Churchmen of Pennsylvania prayed September 8th for the safety of Bishop Taitt, 77-year-old diocesan, who was stranded at Buenos Aires, Argentina, because of the activity of German submarines. Bishop Taitt was completing a 38-day cruise on the steamship *Eastern Prince* and was scheduled to leave Buenos Aires on September 7th. Sailing was delayed, however, because of danger in Carribean waters.

Officials of the British steamship line which operates the *Eastern Prince* said it had developed engine trouble.

It was noted that a number of other Philadelphia clergymen were still abroad, among them the Very Rev. Stanley V. Wilcox, dean of the convocation of Chester and rector of St. Paul's church, Chester.

Reed A. Morgan, a vestryman of St. Luke's church, Germantown, returned recently aboard the *Aquitania* from Europe. His stay there included some days in Danzig when the crisis was at its height.

Many churches in Pennsylvania held special services with prayers for the Bishop. At Old St. Peter's church here, the church in which the Bishop began his



BISHOP TAITT

ministry 56 years ago, prayers were said for Mrs. Frederick H. Howland, as well as for the Bishop. Mrs. Howland had been aboard the torpedoed *Athenia*, and her safety had not been determined.

## Workers Among Colored Church People to Meet

HARTFORD, CONN.—The conference of Church workers among Colored people of the First and Second provinces will hold its 14th session October 3d to 5th. Meetings will be held at St. Monica's church, Hartford, of which the Rev. Alfred M. Lambert is priest-in-charge.

The opening meeting on Tuesday, October 3d, at 8:00 P.M. will be held in historic Christ church cathedral and will be of a missionary nature. The theme of the conference is Church Action. It is hoped that plans and programs will be suggested to the delegates whereby the work of the local parishes may be made more effective in meeting the problems as well as the opportunities of the present day.

The program committee has asked representative leaders to address the sessions on such topics as, The Practical Side of Church Unity, The Parish Services, Whither Youth?, The Church and the Family, The Church and Social Planning, and The Church and the Social Worker.

Thursday, October 5th, will be women's day, at which time special subjects of interest and help to the women workers of the Church will be discussed.

This conference, held each year, presents the only opportunity for those working among Colored Churchmen to meet as a group for mutual planning as well as fellowship. The president of the conference for the past several years has been the Rev. C. C. Corbin of St. Augustine's church, Atlantic City, N. J.

## National Peace Conference Adopts Six-Point Program Outlining Wartime Policy

NEW YORK (RNS)—A six-point program outlining the future policy of the peace movement in the face of the European war, was adopted here by the National Peace Conference at an emergency meeting.

- (1) Keep the United States out of war.
- (2) Initiate continuous conference of neutral nations to procure a just peace.
- (3) Work for permanent world government as the basis of peace and security.
- (4) Prevent exploitation of war for private gain.
- (5) Recognize and analyze propoganda to prevent warped judgments and unjust animosities.
- (6) Strengthen American democracy through solving pressing domestic problems and vigorously safeguarding civil liberties.

## Miss Jansen Safe After Torpedoing of "Athenia"

NEW YORK—Miss Bernice Jansen of the training school for kindergartners, Sendai, Japan, it has been reported, is safe, having been rescued from the *Athenia*, first marine casualty of the European war.

Miss Jansen was returning to the United States for a furlough. Press reports announce that she is definitely a "known survivor" and has been sent to Galway.

## Dr. W. A. Goodwin, Historian, Dies at 71

Rector Emeritus of Bruton Church,  
Williamsburg, Va., Was Deputy  
to Five General Conventions

WILLIAMSBURG, VA.—The Rev. Dr. William Archer Rutherford Goodwin, rector emeritus of Bruton parish church here, and noted as the man who interested John D. Rockefeller, Jr., in the restoration of Williamsburg, Colonial capital of Virginia, to its 18th century appearance, died at his home here September 7th. He was 71 years old.

Dr. Goodwin was born in Richmond, June 18, 1869. He was educated at Roanoke college and at Richmond college and at the Virginia theological seminary. In 1893 he was ordained to the diaconate by Bishop Whittle and to the priesthood by Bishop Randolph in 1894.

He served the Church as rector of St. John's, Petersburg; professor in the Bishop Payne divinity school; rector of St. Paul's, Rochester, N. Y.; twice as rector of Bruton parish church, Williamsburg; and five times a deputy to General Convention. He was also professor of Biblical literature and religious education at the College of William and Mary.

Already the author of several historical and religious works, Dr. Goodwin had devoted his energy after retirement to writing a book on the Williamsburg restoration, much of the work being done at his direction from his sick bed. The manuscript was sent to the publisher a few days before Dr. Goodwin's death.

The restoration of Williamsburg was one of Dr. Goodwin's major accomplishments. He saw the possibilities and induced John D. Rockefeller, Jr., to undertake the work. Dr. Goodwin was closely associated as advisor to those who were engaged in the restoration.

In 1895 Dr. Goodwin was married to Miss Evelyn Tannor of Petersburg, who died in 1915, and in 1918 he was married to Miss Ethel Howard of Ashland, who survives him.

Surviving children are Mrs. Barclay Harding Farr, Mrs. George C. Buell, T. Rutherford Goodwin, Edward Howard Goodwin, William Archer Rutherford Goodwin, Jr., and John Seaton Goodwin. Several of his relatives are clergymen, among them the Bishop Coadjutor of Virginia, a first cousin.

Dr. Goodwin was honored with membership in many academic, civic, and historical societies.

Funeral services were held September 9th from Bruton parish church, with interment in a vault in the historic church. The services were conducted by Bishop Thomson, retired, assisted by the Rev. Francis H. Craighill, rector.

## Wayside Cathedral is Used in Bringing Services to 4-H Club Camp in Southern Ohio

CINCINNATI—One of the notably successful uses of Southern Ohio's wayside cathedral this summer has been its chaplain service to the 4-H clubs of two rural counties in their annual camp at Fort Hill, in Highland county.

The Rev. Jenkin Watkins, St. Mary's church, Hillsboro, and Charles E. Ayers of the cathedral staff cooperated with the county agricultural agent in organizing religious instruction and daily worship services as part of the camp program. Ministers of other denominations participated.

The 4-H clubs form a national organization of rural youth organized for educational farm projects and social activities. The units of Brown and Highland counties join each year in a camp and outdoor program in the wooded hills of Southern Ohio. The camp ground is in a beautiful spot at the base of one of the region's prehistoric earthworks of the Mound Builders.

Last year the county agricultural agent, not an Episcopalian, asked for the services of the trailer cathedral for one week of the annual outing, and services were so well received by the young people that they requested them again this year for the full two weeks of the camp.

Mr. Ayers taught a class in religious education every day, and showed movies every night with the portable equipment. Mr. Watkins and other ministers led morning and evening devotional services with the aid of the cathedral's portable organ. The outdoor services were attended by all with great reverence.

### Dr. Fleming to Speak in Chicago

CHICAGO—The Rev. Dr. Frederic S. Fleming, former Chicagoan and rector of Trinity church, New York, will be the speaker at the Cathedral shelter here on October 1st when Canon David E. Gibson celebrates the 20th anniversary of his consecration.

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## Loyalty Days Taking on Patriotic Aspect

President Roosevelt Endorses Idea  
in Recent Letter; Says Faith in  
Religion Never Needed More

NEW YORK—Loyalty days in the Churches, September 30th and October 1st, take on a deeply patriotic as well as religious significance this year, it is declared by the National Committee for Religion and Welfare Recovery, sponsor of this annual go-to-church movement.

"Loyalty days this year should be a call to prayer and reconsecration to the cause of world peace, as well as a reaffirmation of our respective Faiths," said the statement.

President Roosevelt has strongly endorsed observance of Loyalty days. In a letter sent from the White House to Dr. E. Graham Wilson, chairman of the executive committee for Religion and Welfare Recovery, the President wrote:

"There never has been a time in our history when there was deeper need for calling our people to faith in religion than the present moment. In the contemporary conflict between nations and races and their philosophies of human society, we must keep undimmed our perspective on spiritual values."

President Roosevelt's communication was made public recently at headquarters of the Religion and Welfare Recovery committee, 60 East 42d street, New York, by Charles V. Vickrey, executive chairman.

The President wrote further:

### NEED DIVINE GUIDANCE

"Within our own nation we are pressed by problems, both national and international, which call for divine guidance and power. As we seek continued recovery, we need more and more to realize that our search will be in vain unless we meet, with spiritual forces, the materialism which has such disastrous effect on our national and international life.

"I am gratified to learn that the call is again going forth for the nation-wide observance of Loyalty days by our Churches and synagogues, September 30th and October 1st, to bring the minds and hearts of men back to consciousness of the fatherhood of God, the brotherhood of man and the sanctions of religion, in services of worship and rededication to these ideals. Upon them alone can the structure of our civilization rest in security and confidence."

Signed: FRANKLIN D. ROOSEVELT.

### MIGHT HAVE PREVENTED WAR

In giving out the statement, Mr. Vickrey commented:

"Had the above goal been reached or more closely approached in recent years, there probably would be no war in Europe today or war clouds over the rest of the world.

"Loyalty days are a 'mobilization of the spiritual forces' of America to strengthen the bonds of world peace and good will as contrasted with mobilization of military forces of Europe in international strife."

## World Council Already Has Plans to Maintain Contact Among Churches in Wartime

NEW YORK—Plans to maintain "unbroken contact" among the Churches of the world in time of war have already been mapped out by the provisional committee of the World Council of Churches and are ready to be placed in immediate use, Dr. Henry Smith Leiper, foreign secretary of the Federal Council of the Churches of Christ in America, told Religious News Service here in an exclusive statement.

"The character of the present situation," Dr. Leiper said, "makes it obvious that no details can be made public. The success of any plan for contact among wartime factions depends upon its quiet and unobtrusive operation."

Dr. Leiper went on to point out that coincident with its program of inter-Church relationship during a period of war the committee will also make a "progressive study" of the problems of a peace "which must come after a war no matter how long or how destructive that war may prove to be."

## Helen Lyles, New UTO Worker in Oregon, Succeeds Miss Greenwood

EUGENE, ORE.—Miss Helen Lyles has accepted appointment as UTO worker in charge of student work in the diocese of Oregon. Miss Lyles comes to Oregon from Canyon, Tex., where she has been working since 1936. Her headquarters are to be in Eugene where the University of Oregon is located.

She succeeds Miss Lois Greenwood, who was working under a temporary appointment and expects to study in New York during the coming winter in preparation for further Church work. Miss Lyles started her new work September 15th, on which date the Rev. E. S. Bartlam, newly appointed rector of St. Mary's, Eugene, also took over his new charge.

## Bishop of Algoma Resigns; to be Church Union Head

SAULT ST. MARIE, ONT.—The Rt. Rev. Rocksborough R. Smith, Bishop of Algoma, it was announced recently, has placed his resignation in the hands of the Metropolitan, to take effect at the end of November. The Bishop resigned after having been unanimously elected general secretary of the Church Union in England. He will return to England to take up his duties at the time his resignation becomes effective.

The Bishop will have completed 13 years' service in Algoma. He was consecrated Bishop Coadjutor in September, 1926, and in January, 1927, he succeeded Archbishop Thorneloe as Bishop of Algoma.

Since the Church Union is one of the most influential organizations of the Church in England, the position to which the Bishop has been elected carries a good deal of responsibility.

## "In Time of War" by Bishop Stewart

Chicago Diocesan Urges Avoidance of Hatred, Says Prayer Must Not be Nationalistic Incantation

CHICAGO—A plea to Christians everywhere to abstain from hatred even in the face of war was coupled with a warning against letting prayer degenerate into "nationalistic incantations" in a message issued by Bishop Stewart of Chicago, following the outbreak of hostilities in Europe.

Calling his message *In Time of War*, Bishop Stewart said:

"Christians, Churchmen, priests, and laymen: now that war has come, let us keep the cross high above the flag of every nation; yes, even of our own! Christianity is international. Christ is for all men, and all men are sinners and need His redemption whatever their race or nation. We are Americans and have our own freedom of opinions, but we are first of all Christians, and Christianity transcends all national and racial boundaries."

Bishop Stewart then outlined the fundamental Christian principles which constitute "our basal standards of order and conduct as individuals and as good Americans." These, he said, are:

"The dignity and worth of all men as free to develop their personality. Respect for all human life as a divine gift.

"Acknowledgment of the good and evil among all races and nations.

"Respect for plighted word whether individual or national.

"Recognition that power of any kind, political or economic, must be co-extensive with responsibility.

"What can our parishes do?"

"(1) See to it that we are Christian in our attitudes. Prayer must not degenerate into nationalistic incantations. War should not be played up as a holy crusade. We

### Bishop Brown of S. Va.

#### Married to Miss Watts

PORTSMOUTH, VA.—The Rt. Rev. Dr. William Ambrose Brown, Bishop of Southern Virginia, and Miss Winifred Washington Watts of Portsmouth, were married in St. John's church, Portsmouth, on September 7th. The ceremony was performed by the Rt. Rev. Dr. Robert C. Jett, retired Bishop of Southwestern Virginia. Bishop Jett was assisted by the Rev. Philip DuMond Davis. Only the members of the immediate families and the vestry of St. John's church and wives of the vestrymen were present.

The bride is the daughter of the late Judge Legh Richmond Watts and Mrs. Mattie Peters Watts of Portsmouth.

Immediately following the wedding Bishop and Mrs. Brown left for a motor trip to Canada and New England. They will be in residence at 115 Washington street, Portsmouth, after October 1st.

### Dr. Franklin is Thankful for Good Summer Support

NEW YORK—Dr. Lewis B. Franklin, treasurer of the National Council, in his report of September 6th, gives thanks for good support during the summer months, and points out that, while payments from June 1st to September 1st during 1937 were only \$198,116.10, during the same period in 1939 payments were \$236,659.49. In 1938, during this period, payments were \$229,606.64.

"It is gratifying to note," Dr. Franklin wrote, "that as of September 1st the dioceses have remitted 90% of the amount due on that date as compared with 86.1% two years ago. Out of 99 dioceses and districts, 50 have paid the full amount due as compared with 44 two years ago. It is most gratifying to note the increasing number of dioceses which are remitting monthly one-twelfth of the amount of their expectations."

Expectations for 1939 are \$1,452,223, and the amount due on expectations September 1st was \$847,130, with \$762,198.36 of that amount paid.

should be repentant for our own sins and see that we ourselves act righteously, justly.

"(2) Maintain brotherly relations with Christians of all nations whether at peace or at war. Pray earnestly for suffering people of the nations at war.

"(3) Do all we can to counteract any spirit of vengeance or any mass spirit of hatred and strive for just and lasting peace.

"(4) Guard against becoming in any way agencies for propaganda.

"(5) Do all we can for prisoners of war on both sides, discourage reprisals, and face the refugee problem.

"(6) Give to the victims of war tragedies on both sides such help as we can through the Red Cross and other agencies.

"(7) Show in our own lives—clergy and laity—a willingness to share the blame for the sin of war which is a ghastly reflection of human lust for money and power and the neglect of God and His message of redeeming love to all men.

"Daniel Webster said that before he went into debate with Hayne, he read the 40th chapter of Isaiah," Bishop Stewart continued, "It was a stirrup cup; a clarion note; it warmed him and thrilled him and moved him with a large sense of eternal values.

"Read it yourself in these days! Learn it! It may well serve to remind us that God is not dead. He is the living God. And the hideous evil thing called war is the baleful fruit of rejecting the rule of God, the Kingdom of God, the Church of God, the divine Son of God who is crucified afresh by the cupidity of Caiaphas, the stupidity of Pilate and the false discipleship of Judas."

### Mortgage on Parish House Burned

OAKLAND, Md.—At the annual visit of Bishop Helfenstein of Maryland to St. Matthew's parish, Oakland, Garrett county, on September 2d and 3d, the mortgage, which had been placed on the parish house four years ago, was burned in St. Matthew's church. Work in this parish, of which the Rev. David C. Trimble is rector, is steadily growing. It is now a well organized mountain mission.

## Ven. W. Watson Dies en Route to Mission

Had Left Hospital After Apparent Recovery and Was Returning to Station in Mexico

NEW YORK—The Presiding Bishop has been notified by wire from Bishop Salinas y Velasco of Mexico, of the death of the Ven. William Watson, who on December 15, 1938, was injured in an automobile accident.

The archdeacon had just been permitted to leave a hospital in San Antonio, Tex., after an operation which was believed to have been successful. His death came suddenly, September 1st, while he was en route to his station in Mexico.

Archdeacon Watson spent the last 38 years of his life in the Latin-American mission field. He began with four years of work in Puerto Rico, from 1903 to 1907. His next work was in Mexico where he was engaged in ministering to English-speaking people in Pueblo and Oaxaca. For two years he was in charge of St. Andrew's school, Guadalajara, and then during the trying early revolutionary days he was rector of San Jose, Mexico city.

From 1914 to 1921 Archdeacon Watson was in charge of the West Indian Negro work at Guantanamo, Cuba. In addition to building a notable congregation he was acting chaplain at the great naval base established by the United States in Guantanamo bay during the war.

In 1921 at the urgent request of Bishop Aves the archdeacon returned to Mexico as general missionary and later as archdeacon of the federal district. Recently he has been in charge at Monterrey and Tampico.

For many years Archdeacon Watson made an intensive study of Spanish and Latin-American folk music and hymnology. As a result, he compiled a hymnal of such merit as to receive the commendation of authorities.

He is survived by a son, a daughter, and a sister.

### Committee is Appointed to Consider Need of Pastoral

NEW YORK—The Presiding Bishop has announced the appointment of Bishops Stewart of Chicago; Ivins of Milwaukee; McElwain of Minnesota; and Creighton, Coadjutor of Michigan, as a special committee to "consider the advisability of a pastoral letter and to prepare such if desired," at the November meeting of the House of Bishops in St. Louis.

This committee is appointed in accordance with an action of the House at its 1938 meeting in Memphis, by which the Presiding Bishop is requested to appoint such a committee "at least three months before a special meeting of the House."

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## "Conditions" Cause Suspension of Lutheran World Convention Plans

NEW YORK (RNS)—All plans for the Lutheran World Convention, scheduled to be held in Philadelphia May 24th to June 2, 1940, have been suspended because of "world conditions," according to an announcement made here recently by the American section of the convention's executive committee.

Dr. Frederick H. Knubel, vice-president of the convention, in speaking for the committee, declared, however, that the plans have not yet been abandoned.

Dr. Knubel added that "if the war should prove to be of short duration the convention will be more needed than ever before."

## Conclude Eight Years of "Church of the Air"

Episcopal Church Has Received 40  
Hours of Time, Worth Half a  
Million Dollars

NEW YORK—The Episcopal Church of the Air has just concluded eight years of participation in the Sunday religious forum of the Columbia broadcasting system. Columbia's Church of the Air is organized to include many Faiths, the Episcopal series averaging eight half-hour periods through each year.

The broadcasts take place at 10 A.M., Eastern standard time, and they originate in different parts of the country—wherever the speaker is located at the time.

The next broadcast in the Episcopal series will originate in WDRC, Hartford, Conn., with the service in the Chapel of Trinity college, September 24th, at 10 o'clock, Eastern standard time. The time is especially important since on that day standard time replaces daylight saving.

The address will be delivered by the Rev. Dr. Remsen B. Ogilby, president of Trinity, on the topic The College Chapel a House of Prayer. This broadcast will greet the annual return of hundreds of thousands of young people to school and college.

### PRESIDING BISHOP TO TALK

Churchwide interest will center in the Church of the Air broadcast by the Presiding Bishop from St. Louis on November 5th, immediately preceding the annual meeting of the House of Bishops.

In the eight years of the Church of the Air the Episcopal Church has made use of 40 hours of actual broadcasting, an amount of time which at usual commercial rates would be valued at about a half million dollars but which is given freely by the Columbia system, "to give continuous and free expression to leaders in the great Faiths."

As a result of the interest developed in these broadcasts, there has now been organized an Episcopal Church of the Air on the Pacific coast, under the leadership of Bishop Stevens of Los Angeles.

## Bishop Dagwell Signs Contract for New Church in Bandon, Ore.

PORTLAND, ORE.—A contract for the erection of a \$4,000 church at Bandon, to replace the little church destroyed three years ago when the town was swept by a forest fire, was signed September 6th by Bishop Dagwell of Oregon.

Before the Bandon fire, the Rev. George R. Turney had taken charge of the Church's work in Coos and Curry counties. This is the third building operation under his direction. St. James' church, Coquille, was rebuilt last spring, and Christ church, Port Oxford, is adding a parish hall to its small church building.



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**Invite "Baby Bishops" to Conference Before Meeting of House on November 6th**

NEW YORK—"Baby Bishops" of the Church are being invited to a conference next November, immediately preceding the meeting of the House of Bishops in St. Louis.

Invitations have been sent by the Presiding Bishop, with an agenda based on suggestions from the various younger bishops, and it is planned to hold the conference November 6th and 7th, in the parish house of Christ church cathedral, St. Louis.

Subjects to be discussed at this Conference of the Younger Bishops include, The Bishop's Job—What is It?—The Duties and Responsibilities of the Bishop as Executive Head, in Relation to the Organization of the Diocese; and The Bishop as an Officer in the General Church.

Consideration will be given to training of candidates for Holy Orders, clergy placement, selection and training of lay leadership, the problem of divorce, current trends in diocesan organization and policy, the problem of unemployed clergy, the Church's missionary program, and her approaches toward unity with other Christian communions.

The younger bishops who are invited include Bishops Ludlow, Dagwell, Kroll, Van Dyck, Reinheimer, Clingman, Whittemore, Gardner, Essex, Ziegler, Lawrence, Beal, Atwill, Fenner, Roberts (Shanghai), Wilner, Heron, Brown, Carpenter, Dandridge, Phillips, Tucker (Ohio), Peabody, Block, Mitchell (Arkansas), McKinstry, Kirchoffer, Blankingship, Burton (Haiti), McClelland, Daniels, and Bishop-elect Randall.

**Dr. C. F. Blaisdell of Memphis Resigns Cure on Doctor's Order**

MEMPHIS, TENN.—The Rev. Dr. Charles F. Blaisdell, rector of Calvary church for the past 19 years, has, under orders of his physician, resigned his cure effective September 1st and will retire from active parochial service.

During his rectorship Calvary has done a notable work in social service as the downtown parish of the city. The present communicant list numbers 1,150, an increase of 300 since Dr. Blaisdell came here from Helena, Ark., in 1920.

Dr. Blaisdell is a member of the standing committee and is chairman of the board of examining chaplains and of the committee on canons.

**Lays Chapel of Thanks Cornerstone**

RALEIGH, N. C.—Bishop Penick of North Carolina laid the cornerstone of the chapel of Thanks at Vade Mecum, the camp ground of the diocese of North Carolina, on September 3d. The chapel is a project of the laymen's league, and is designed to be a thank offering of the men of the diocese. The site chosen is excellent—on a knoll near the road at the entrance to the camp. A mountain, seen through a clear glass window, will be the reredos for the altar.

**Fellowship of Reconciliation Head Calls Pacifists to Pray for Peace**

NEW YORK (RNS)—Declaring that the "hopes of achieving any good end through the evil, self-defeating means of war is delusion," Harold E. Fey, executive secretary of the Fellowship of Reconciliation, has urged all Christian pacifists of America to join in prayers for peace. Dr. Fey's plea came on the eve of the national convention of the Fellowship, meeting at Haverford college, near Philadelphia.

**To Continue Refugee Work**

PHILADELPHIA (RNS)—Despite the outbreak of war in Europe, the American Friends service committee will continue its work of aiding and rehabilitating European refugees, according to an announcement here by Clarence Pickett, executive secretary of the committee. "We will carry on as long as we can be useful in the situation," Mr. Pickett declared.

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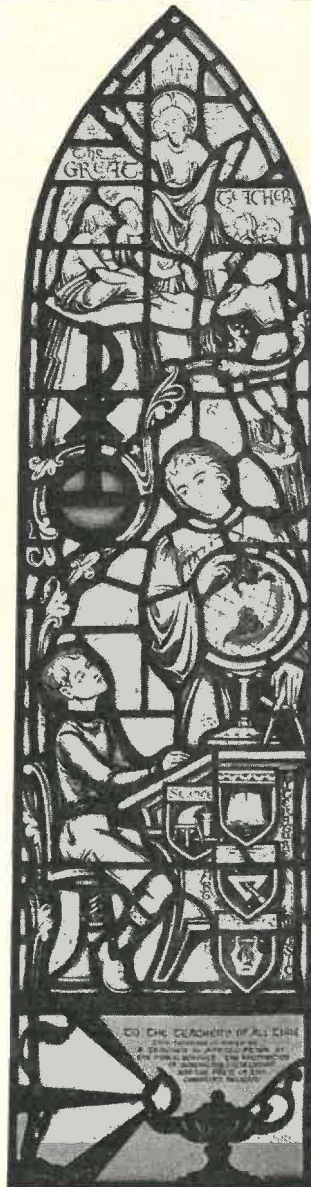
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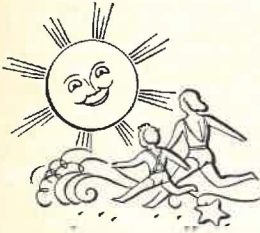
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## Keep America Out of War—Plea of Rector

Asks President Why He Did Not Say Positively that America Will Stay Out of War

BAYONNE, N. J.—Warning President Roosevelt that men are watching him attentively these days because America's entrance into war would probably mean a third term for him, a strong plea to keep America out of war has been sent the president by the Rev. William C. Kernan, rector of Trinity church here, and Robert A. Ambry.

The text of the letter, which went to the President on September 6th, insists that only strict neutrality will save democracy for America. The letter follows:

"Dear Mr. President:

"The newspapers reported recently that you answered a question as to whether or not America can stay out of Europe's war by saying, 'I believe we can and every effort will be made by the administration to do so.' And in your address on Sunday night you said, 'I hope the United States will keep out of this war.' If you are sincerely determined to keep America out of war why didn't you say, 'America will positively stay out of this war. We have no reason to fight unless our country is invaded'?"

### WAR SLOGAN QUESTIONED

"This note is addressed to you at this time because soon we shall be hearing the hypocritical cry, 'Let's enter the war to save democracy.' Fakers will use this lie to trick American boys into what is merely a war among double-crossing nations for lands they have been stealing from each other for centuries. We hope you, Mr. President, will lead the fight to expose this lie, because, as you know, there are so many places in our country without democracy.

"One of these places is Jersey City with its Mayor Hague, who is vice-chairman of your own party and notorious for his ruthless suppression of liberty and destruction of democracy and to whom, the record shows, your administration has given every comfort and aid, while ignoring appeals from victims of his tyranny.

### CIVIL RIGHTS IN JERSEY CITY

"Mr. President, neither you nor any other man would have the audacity to ask Jersey City boys to cross the Atlantic ocean to fight for 'democracy.' If you did they would answer, 'We have no democracy in Jersey City. We have crooked elections, impoverished people, rotten housing, dirty streets, and you expect us to be stupid enough to cross the ocean to be slaughtered for a mythical democracy?' They would also say to you, 'President Roosevelt, where were you when Hague, whom you called "a good sport," used inhuman tactics to suppress our civil rights and whose despicable actions you casually overlooked with the remark, "It's only a local police matter?"'

"Mr. President, you really cannot blame men for watching you most attentively these days because America's entrance into the war would probably mean a third term as President for you as a result of the persuasive plea, 'Don't change the President during the war.'

"Keep America out of war!"

## Youth Movement Branded "Secular" by Methodists

WARRENTON, MO. (RNS)—Believing that the Christian youth movement in this country has been "secular and lacking in religious foundations," members of the national council of Methodist youth displayed a new interest in the spiritual basis of individual and social life at their annual meeting here. The council is composed of some 100 young Methodist leaders.

The new spiritual emphasis is believed to have stemmed from the recent Amsterdam conference for Christian youth, which several members of the national council attended. The practice of having two hours of rigorous Bible study each morning was adopted from the Amsterdam conference.

## Itinerary for University

### Christian Mission is Made

### Public by Federal Council

NEW YORK (RNS)—The third in a series of University Christian Missions will be held in this country beginning October 14th and ending March 8, 1940, it was announced here by the department of evangelism of the Federal Council of the Churches of Christ in America, sponsors of the mission.

The 1939-40 itinerary of the student preaching mission follows:

October 14th-20th—University of West Virginia; October 21st-27th—Woman's college of the University of North Carolina; October 28th-November 3d—University of South Carolina; October 28th-November 3d—University of Florida; November 4th-10th—Illinois Wesleyan university and Illinois State normal university; November 11th-17th—Purdue university; November 18th-24th—Southern Methodist university; February 3d-9th—Fisk university and Tennessee A. & I. state teachers' college; February 10th-16th—University of Mississippi; February 17th-23d—University of Hawaii (tentative); March 2d-8th—University of Arkansas.

### Dr. McGregor in Oakland, Calif.

OAKLAND, CALIF.—The Rev. Dr. D. A. McGregor, executive secretary of the National Department of Christian Education, visited St. Paul's church, Oakland, the weekend of September 3d, and met with various groups in the parish to help set up plans for the cooperating educational center. During his visit Dr. McGregor also visited St. Margaret's house and the Church Divinity School of the Pacific in Berkeley.

### Postpone Memorial Dedication

KNOXVILLE, ILL.—Dedication of the memorial window in St. Mary's church here, in memory of Dr. Charles Leffingwell, former editor of THE LIVING CHURCH, has been postponed because the artists have not completed the window. Date of the dedication will be announced later.

# Poles Determined to Retain Independence

Fr. Toadvine, Just Returned From Warsaw, Tells of Ocean Trip and Undaunted Spirit of Poland

HARRISBURG, PA.—Hitler's war of nerves had little effect on the Poles, in the opinion of the Rev. George H. Toadvine, Jr., rector of St. Andrew's church, Harrisburg, who has just recently returned from Warsaw. "I am thoroughly convinced," he said in a recent interview, "that the Hitler methods only served to make the Poles more defiant and determined to fight for their independence. There is no doubt they are determined now to fight to the bitter end, whether that means defeat or victory!"

Fr. Toadvine, who has spent the last 11 summers in Europe, this year spent most of his time in Warsaw, and left that city just before Germany invaded the Polish corridor. Originally he had planned to sail from Gdynia, Poland, on the *Batory*, a Polish liner. Fearing this ship might not sail at all, he rushed to Paris, where he finally arrived after many delays. Nearly all trains had been commandeered for troops.

Learning that the *Batory* was definitely to sail, he then went to Cherbourg. After 10 anxious hours, he sighted the ship coming into the harbor. The first day at sea, he stated in recounting his experiences on the voyage, was enjoyable. Of the 650 passengers, 300 were Americans. The crew were somewhat restless, several wanting to remain in Poland to join the army. They were, nevertheless, proud of their new ship and loyal to their captain.

On the evening of the second day out orders were given for a black-out, and then the ship began a zigzag course. Fr. Toadvine will never forget, he said, the next days. The ship was obviously far off her regular course. A terrible storm had

come up. For two days and nights the liner plunged and lurched through wind, rain, and fog. At night there was complete black-out and no foghorn.

### MANY PASSENGERS ILL

Never, said Fr. Toadvine, had he been in such a storm, and this was his 22d crossing. Of the 650 passengers, only 80 were not seasick.

When the *Batory*, with her quick-thinking captain, brave crew, and 650 jittery passengers, crept into a harbor, it was one 800 miles off her course—St. John's, Newfoundland. There were songs of praise and prayers.

And then came the news. Germany had invaded Poland!

Officers and seamen became grim. Unhesitatingly they announced that they wanted to return to Poland as soon as possible. They thought of their families in danger, of their motherland being trampled under the Nazi heel. But they couldn't return at once.

After a long wait the ship started for Halifax, Nova Scotia, under the protection of two Canadian destroyers. Muttering arose when seamen gathered in the fore-castle. There had still been no news of England and France. "Where is England? Where is France?" they asked, and followed this with, "I must return to Poland. Long live Poland!"

Finally came the news that France and England had declared war. The Poles were overwhelmed with joy, and passengers and crew cheered together, overcome by the release of tension.

### GET DESTROYER ESCORT

At Halifax the ship was joined by two more Canadian destroyers. It proceeded slowly down the Atlantic coast. Though still very grim, the Poles were more quiet now. Their cause was being supported. Often they repeated the slogan that is now on every Pole's lips: "It is Polish!"

Then came the Statue of Liberty, the strains of "The Star Spangled Banner," and the cheering throngs in the New York harbor. The best country in the world was

## War Pastoral Issued by Bishop Mann Urging

### Communicants to Cultivate Temper of Peace

PITTSBURGH—A war pastoral, addressed to the reverend clergy of the diocese of Pittsburgh, was issued September 7th by Bishop Mann of the diocese, with the suggestion that it be read in churches on September 10th. The letter urges cultivation of a temper of peace.

The letter follows:

"Once more, to the grief and the horror of the people of practically every nation, the world of our day is again at war.

"I do not attempt here to analyze the causes or to apportion the responsibility. Every thoughtful American has already done this for himself and has reached his own conclusion.

#### PRAISES GOVERNMENT EFFORTS

"We know that the American people love peace, and we know that the American government is doing its best to conserve peace. Our nation has proclaimed its neutrality and

we hope and pray God that we may be able to continue in the way of peace.

"All that I desire to do is to remind our clergy and our people that if we are to remain at peace, we must cultivate for ourselves the temper of peace. We may be helpless to control the action of other nations, but we can at least control our own. We can cultivate the strong sense of equity, the steady self-control. We can frown down all proud boasting, all insolent self-assertion. We can put away from us all racial contempts and hatreds. We can refrain from all words and deeds that profane the sacred name of peace. Our real danger comes from ourselves.

"May I ask the clergy in every service of the Church to use the Prayer for the Family of Nations and may I also suggest that our people in their daily devotions pray God for the peace of the world?

"You may perhaps care to read this letter to your people next Sunday. I leave that to your own judgment."

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a phrase with real meaning then, Fr. Toadvine said.

He hopes to return some day to Poland. By then, he mused, the *Batory* may have been sunk and all hands lost. But he is sure that decent and Christian Poles will have fought to the bitter end.

The strongest impression Fr. Toadvine brought back from his visit to Poland, he insisted, may be summed up in those three words, "It is Polish!"

Clever German propoganda has bel- lowed the Danzig issue around the world, he pointed out, but the Poles are not stupid. He explained the situation in detail.

Several miles from Danzig is the new Polish port of Gdynia. It is on the Baltic sea and not too far from the great Vistula river. Ten years ago it was a tiny fishing village. Today it is a modern city

of 45,000 inhabitants. Next to Warsaw, it is the pride of Poland. Modern Poland, second-generation Poland, created this "Gem of the Baltic" and it is Polish.

#### VISTULA AND BUG

The principal waterway in Poland is the Vistula river, and there are in all 1,700 miles of navigable streams, of which 298 miles are accessible to vessels of over 400 tons. The chief tributary of the Vistula is the Bug. The Vistula and its tributaries drain three-fourths of the country into the Baltic, and it is Polish, too.

Fr. Toadvine quoted a Polish official: "Hitler wants to fortify Danzig and then use force to ruin Gdynia. If we surrender the corridor we die. It is better to die than to endure Nazism. No Munich for Poland, it is Polish!"

The Poles are proud of their independ-

ence, Fr. Toadvine pointed out, and of their undeniable achievements. The second generation has produced fine men and women. Spiritually, mentally, and physical- ly the nation has progressed, and the third generation should be even finer.

The Russian-German pact has instilled no fear, and grim determination has come instead. The Poles do not trust the Rus- sians, and yet they hold to a strange op- timism that Russia will not attack them. The optimism seems to be based on the belief that Russia prefers Poland to Ger- many as a neighbor. True, the Poles feel, Stalin is not to be trusted, but Stalin is smart enough to double-cross Hitler be- fore he is double-crossed by Hitler.

Poland, Fr. Toadvine feels, will prob- ably be another Belgium of 1914. The Poles have the morale and the spirit. They are sturdy, brave, and quite willing, if



## C L A S S I F I E D



### ANNOUNCEMENTS

#### DIED

WOODWARD, CLARINE VAN BERGEN, died in Palo Alto, Calif., September 5, 1939, after nearly two years' illness. Deaconess Woodward graduated from the New York Training School for Deaconesses and was set apart in 1905. She then entered on a life of continuous service in St. James' parish, Fordham, which ended only with her resignation and removal to California in 1937. She is survived by two sisters, Mrs. John W. Nichols of Palo Alto and Miss Elizabeth Woodward of New York.

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necessary, to fight alone. The entire nation is 100% united.

In former days Poland was even willing to assist Czechoslovakia. Now Poland is going on the assumption that Italy will remain neutral or eventually join the allied democracies. But whether it does or not, Fr. Toadvine concluded, Poland knows her stand and will hold to it. As the people say, "It is Polish!"

**Work Ends in Belmar, N. J.**

BELMAR, N. J.—Unless some fortunate new development occurs, the last service has been held in the Church of the Holy Apostles here. Last winter a fire damaged the rectory, which was without insurance. At a recent parish meeting, called to consider the fact that the congregation has steadily become smaller, only seven persons appeared.

**War Tension, Horror Hit by Bishop of California**

SAN FRANCISCO, CALIF.—"We shall never be great in the sight of God until we help relieve men of the tension and strain of waiting for war and of the horror of war when it comes," said Bishop Parsons of California, preaching in Grace cathedral on September 3d on the text, "Who Is My Neighbor?"

Bishop Parsons went on to say that "we must not be carried away by slogans; we must keep calm; we must remember the balance and poise of Jesus. . . . He was always Master of the situation. . . . He never ran with the crowd. . . . He thought clearly, acted courageously, and loved with all His life."

Referring to the present world situation, Bishop Parsons concluded, "Above

all, we need to keep our faith in God. . . . The sin of man makes war. . . . God refuses to rule men as a dictator. . . . He gives them freedom."

"We must pray—for peace," he said, "for wisdom, that the world may see the way of God . . . that the United States may arise in strength to lead a world established on justice and righteousness."

**Temple of Religion Clear of Debt**

FLUSHING, N. Y. (RNS)—All of the outstanding debts of the temple of religion at the New York World's fair have been paid and sufficient funds have been placed in reserve to maintain the temple's activities throughout the remainder of the 1939 season, according to a statement made public here by John Gilland Brunini, executive director of the Temple of Religion, Inc.

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## NECROLOGY



May they rest  
in peace.



### MRS. ELIZABETH D. HUTCHINS

NEW YORK—Elizabeth Dennison Hutchins, widow of Francis Door Hutchins, for many years a vestryman of St. Paul's church, Lancaster, N. H., died in Lancaster September 3d, as a result of injuries suffered in an automobile accident that afternoon.

She was born March 26, 1863, and was organist at St. Paul's church, Lancaster,

for 21 years, and for some years thereafter at Emmanuel church, Champaign, Ill., during part of which time she was treasurer of the Woman's Auxiliary in the diocese of Springfield. In 1930 she moved to New York, where she had since been a regular attendant at the Cathedral of St. John the Divine.

Services were held at St. Paul's church, Lancaster, on September 6th. Her grandson, the Rev. Frank H. Hutchins, of the Chapel of the Redeemer, Yonkers, N. Y., said the Requiem, and the Rev. Henry Swinton Harte of Lancaster read the Burial Office.

Mrs. Hutchins is survived by a son, Harry Hutchins, of Lancaster, and by a daughter, Miss Margaret Hutchins, a communicant of St. Ignatius' church, New York.

### CARL S. LAMB

PITTSBURGH—Carl S. Lamb, for many years senior warden of St. Stephen's church, Wilkesburg, a member of the standing committee and the department of missions of the diocese of Pittsburgh, died September 1st after a brief illness. Mr. Lamb was secretary of the Pittsburgh Plate Glass company.

The funeral services were held from his former home in Waukegan, Ill., with interment there.

Mr. Lamb had been active in diocesan as well as parochial activities for many years and was well known throughout the diocese.

### FRANCIS R. STARR

COUNCIL BLUFFS, IA.—Francis Ruse Starr, 66, rector's warden of St. Paul's church, Council Bluffs, Ia., died suddenly of heart trouble July 14th at Council Bluffs, Ia.

Mr. Starr, the son of a priest of the Church, was a brother of the Rev. Homer Starr, late rector of the Church of the Holy Communion, Charleston, S. C. He had been a vestryman of St. Paul's church, Council Bluffs, for many years, and a delegate to diocesan conventions. He represented the diocese of Iowa as a lay deputy at General Convention in Cincinnati.

## CHURCH SERVICES

### LONG ISLAND

#### St. John's Church

Lattingtown, Long Island

RT. REV. FRANK DU MOULIN, Rector

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

### NEW YORK

#### The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and 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. G. P. T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.  
11:00 A.M., Morning Service and sermon.  
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

The church is open daily for prayer.

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Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M.  
Wednesdays and Holy Days: Holy Communion, 10 A.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

Sunday Masses, 7 and 9; Sung Mass, 11 A.M.

Weekday Masses, 7 and 8 A.M.

Confessions: Saturdays, 2:30, 5, and 8 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.

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

Thursdays: 11 A.M., Holy Communion.

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Vespers and Devotions, 4 P.M.

#### Trinity Church

Broadway and Wall Street

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

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

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

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

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

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

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

Daily: 7 and 9 A.M. and 12:30 and 5 P.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.

### "Pacific Churchman" Appears in

#### New Format for September Issue

SAN FRANCISCO—The *Pacific Churchman*, the publication of the diocese of California, appeared in the September issue in a new format, very similar to that of the *Churchman*. The Rev. B. D. Weigle is the editor.

There are five assistant editors, the Rev. Dr. Randolph C. Miller, editorials and book reviews; the Rev. John C. Lefler, feature articles; the Rev. Harold S. Brewster, diocesan news; the Rev. Charles R. Greenleaf, general Church news; and the Rev. John P. Craine, personal notes.

### Dr. Covell to Speak on EMC

LEXINGTON, KY.—The Rev. Dr. David Covell, executive secretary of the diocese of Southern Ohio, will discuss the Every Member Canvass at the annual clergy and lay conference of the diocese of Lexington, in Christ church here on September 26th. The Rev. Howard Harper, Waycross, Ga., will speak on Publicity at the conference luncheon.

### CHURCH CALENDAR

#### SEPTEMBER

- 20, 22, 23. Ember Days.  
21. St. Matthew. (Thursday.)  
24. Sixteenth Sunday after Trinity.  
29. St. Michael and all Angels. (Friday.)  
30. (Saturday.)

#### OCTOBER

1. Seventeenth Sunday after Trinity.  
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.)

# 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.

## BROWN UNIVERSITY

St. Stephen's Church by the Campus  
Providence, Rhode Island

THE REV. CHARLES TOWNSEND, D.D., Rector  
THE REV. GEORGE P. HUNTINGTON  
Sunday Services: 7:30, 9:30, and 11 A.M., and  
5 P.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

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THE REV. HARVEY P. KNUDSEN, B.D., Curate

Sunday Services

7:30 A.M., Holy Communion  
11:00 A.M., Morning Service and Sermon  
6:30 P.M., Young People's Service League  
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.

Morning Prayer daily at 9:00 A.M.  
Evening Prayer daily at 5:15 P.M.

## HARVARD UNIVERSITY

Christ Church, Cambridge

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

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.

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11:00 A.M., Morning Prayer and Sermon; 7:00  
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## UNIVERSITY OF NEBRASKA

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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

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

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## 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.

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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.

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## 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

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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.

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**Junior and Senior Service Leaflet No. 1**—A Service of Thanksgiving

**Junior and Senior Service Leaflet No. 2**—A Service of Preparation

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## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

**BAKER, Rev. HAROLD R.**, formerly curate of Grace Church, Madison, Wis. (Mil.); is rector of Immanuel Church and in charge of St. Stephen's Church, Racine, Wis. (Mil.). Address, 1307 N. Wisconsin St.

**BREWSTER, Rev. WILLIAM**, formerly curate at St. John's Church, Waterbury, Conn.; to be rector of All Saints' Church, Belmont, Mass., effective October 1st. Address, 14 Clark St.

**CHRISTIAN, Rev. GUY D.**, formerly in charge of St. Luke's Church, South Glastonbury, Conn.; is serving at All Saints' Chapel, Trinity Parish, New Haven, Conn., during the absence of the vicar, the Rev. F. C. Williams. Address, 31 Lambertton St.

**HASKEN, Rev. FREDERIC J., Jr.**, deacon, is curate at the Church of the Atonement, Chicago, Ill. Address, 5749 Kenmore Ave.

**HUTCHENS, Rev. J. WARREN**, formerly assistant at St. Luke's Pro-Cathedral, Evanston, Ill.; is vicar of St. Michael's Chapel, St. John's Church, Bridgeport, Conn.

**LORENTZEN, Rev. FREDERICK L. C.**, formerly rector of St. James' Church, Winsted, Conn.; is rector of Trinity Church, Norwich, Conn.

**PATTON, Rev. RICHARD C.**, formerly in charge of Christ Church, Harlan, Ky. (Lex.); to be rector of St. Matthew's Church, Darlington, S. C., effective October 1st.

**SCHROEDER, Rev. WALTER W. B.**, formerly at the Graduate School of Applied Religion, Cincinnati, Ohio; is city missionary in the Twin Cities, with address at 905 4th Ave., S., Minneapolis, Minn.

**TROTTER, Rev. JAMES P.**, deacon, is at St. Paul's Church, Walnut Creek, Calif.

### NEW ADDRESSES

**GRAVATT, Rt. Rev. JOHN J., D.D.**, formerly Staunton, Va.; 1525 Westminster Dr., Columbia, S. C.

**PAGE, Rt. Rev. HERMAN**, formerly 18240 Fairway Dr., Detroit, Mich.; 351 Barton Shore Dr., Ann Arbor, Mich., effective September 25th.

**DAY, Rev. W. FRIEND**, general missionary of the diocese of Montana, formerly addressed at Fort Benton, Mont., should be addressed at 1307½ First Avenue South, Great Falls, Mont.

**HILL, Rev. KEPPEL W.**, formerly 710 W. Pine St.; 205 N. Madison St., Enid, Okla.

**LINSLEY, Rev. JOHN C. W.**, rector of the Cathedral Parish of St. Mary and St. John, Manila, P. I., is on furlough and should be addressed at 1285 Boulevard, New Haven, Conn.

**MILLER, Rev. LUTHER D. (Lt. Col.)**, formerly chaplain at Schofield Barracks, Hawaii; Fort Sam Houston, Texas.

**RICHARDS, Dr. Rev. G. SHERMAN**, formerly 210 Madison Ave.; 77 Park Ave., New York City.

**WESTERN MASSACHUSETTS** diocesan headquarters and Bishop's office, formerly 37 Chestnut St.; 70 Bowdoin St., Springfield, Mass.

### ORDINATION

#### DEACON

**NEW JERSEY**—**ROBERT LESLIE CLAYTON** was ordained to the diaconate by Bishop Gardner of New Jersey, May 29th. He was presented by the Rev. Robert Williams, and was elected a fellow and tutor at the General Theological Seminary. The Rev. W. Norman Pittenger preached the sermon.

### COMING EVENTS

#### SEPTEMBER

24-25. Convocation of Idaho, Boise.  
29. Consecration of Rev. Dr. Edwin J. Randall as Suffragan Bishop of Chicago.