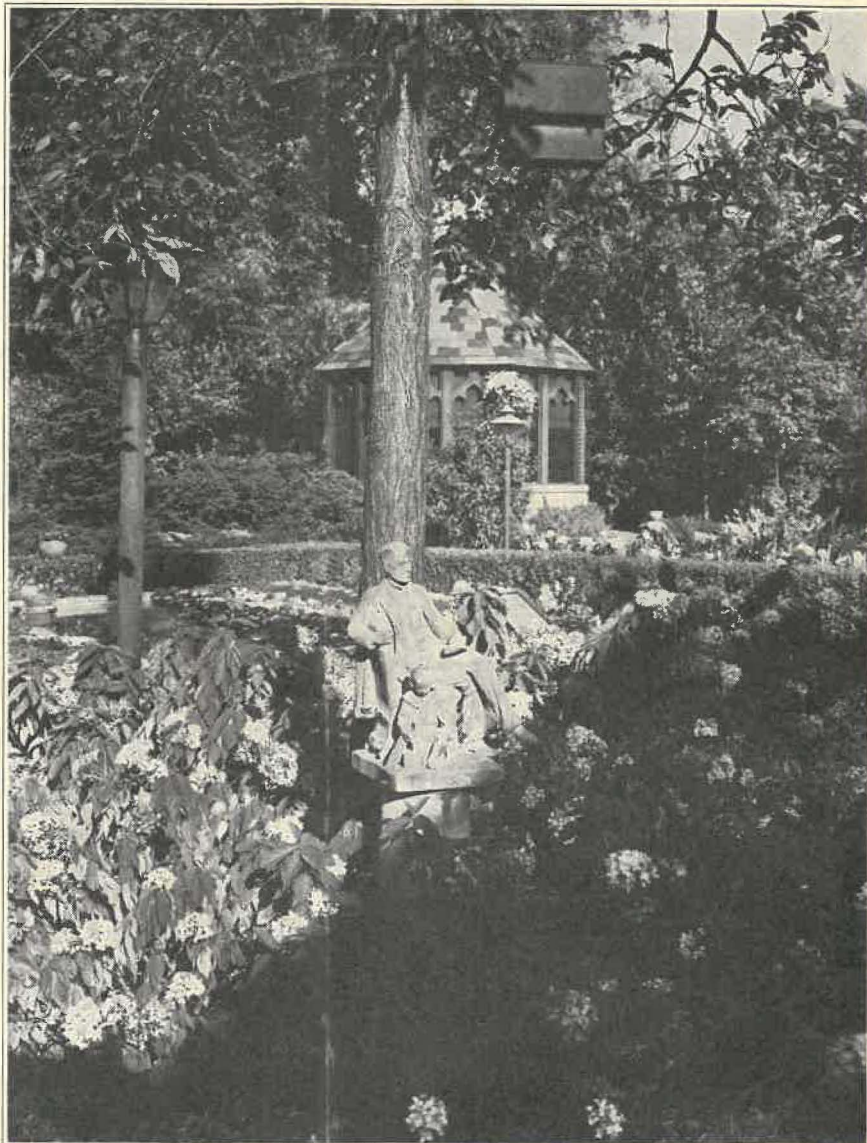
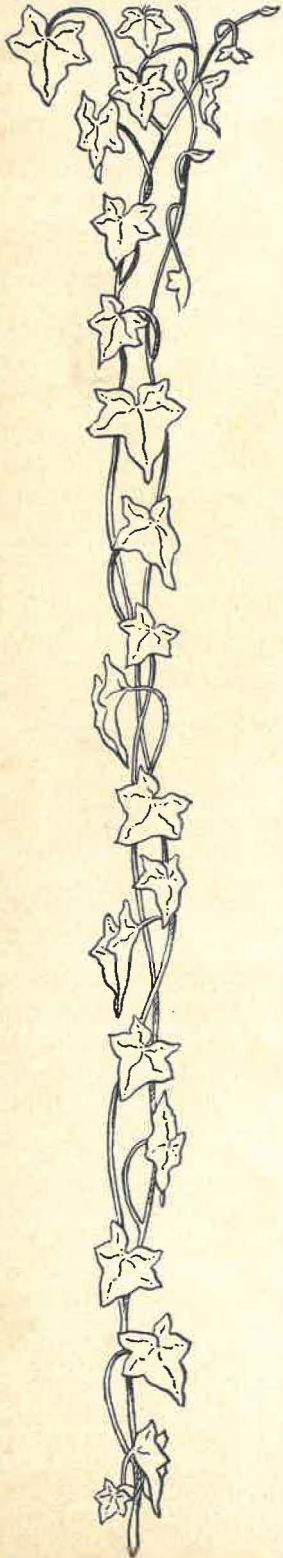




The Living Church



EUGENE FIELD, CHILDREN'S POET

This statue of Eugene Field, children's poet, is in the beautiful churchyard of the Church of the Holy Comforter, Kenilworth, Ill., where it is proposed to build a children's chapel. (Bowman Photo.)

(See page 16)

BOOKS RECEIVED

[All books listed in this column may be obtained from the publishers or from Morehouse-Gorham Co., 14 East 41st street, New York City.]

THEOLOGY AND RELIGION

- The Faith We Declare.* By Edwin Lewis. Cokesbury press, Nashville, Tenn. Pp. 235. \$2.00.
¶ The Fondren Lectures for 1939.
- Free Men.* By Lynn Harold Hough. Abingdon press, New York. Pp. 240. \$2.00.
¶ The Third Series of the author's *Forest Essays*.
- I Forgot to Say.* By F. W. Boreham. Abingdon press, New York. Pp. 284. \$1.75.
¶ The 32d book of this well-known pastor and author.
- Jesus and the Pursuit of Happiness.* By William Thomson Hanzsche. Association press, New York. Pp. 96. \$1.00.
¶ Essays by a Presbyterian pastor, author, and editor.
- Let Me Think.* By H. A. Overstreet. Macmillan, New York. Pp. 106. 60 cts.
¶ The first volume in the People's Library, a new plan to increase the reading of serious books, especially by those persons whose reading is chiefly confined to magazines and newspapers and detective stories.
- What Use Is Religion?* By Elmore M. McKee. Scribners, New York. Pp. 260. \$2.00.
¶ A presentation of religion as a powerful force for every era, by the rector of St. George's church, New York.
- Why I Believe in God and Immortality.* By George S. Foster. Fleming Revell, New York. Pp. 128. \$1.25.
¶ An impressive book by a physician.

NEW TESTAMENT

- Eschatology and Ethics in the Teaching of Jesus.* By Amos Niven Wilder. Harpers, New York. Pp. 253. \$2.50.
¶ An introduction to the study of eschatology, by the professor of New Testament interpretation in Andover Newton theological school.
- The Religion of the New Testament.* By Ernest William Parsons. Harpers, New York. Pp. 278. \$2.50.
¶ A study of the varieties of religious experience revealed in the New Testament, by the professor of New Testament interpretation in Colgate-Rochester divinity school.
- Saint John and the Synoptic Gospels.* By P. Gardner-Smith. Cambridge university press (Macmillan, New York). Pp. 100. \$1.25.
¶ A study of the sources of the Fourth Gospel, by a Cambridge scholar.
- Saint John's Christ the Basis of Religious Unity.* By John B. Cowden. F. L. Rowe, Cincinnati, Ohio. Pp. 252. \$2.00.
¶ An analysis and exposition of St. John's Gospel and Epistles and of the Book of Revelation, with suggestions for sermons and class study.
- The Story of Christ and the Early Church.* By W. K. Lowther Clarke. Illustrated. Macmillan, New York. Pp. 336. \$1.50.
¶ A "harmony," primarily for the use of schools but of great value for all Bible students, arranged by a distinguished scholar.

- A Study of the New Testament.* By Clarence Tucker Craig. Abingdon press, New York. Pp. 131. \$1.00.
¶ A consideration of the way in which the Early Church produced the New Testament to meet its teaching needs, by the professor of New Testament and Literature in the Oberlin school of theology.

THE BIBLE

- The Everyday Bible.* Edited by Charles M. Sheldon. Thomas Y. Crowell, New York. Pp. 640. \$1.00.
¶ The Old and the New Testaments, in the American Revised Version, arranged for the

modern reader, with a full index. While some portions are omitted and there are certain rearrangements, the book will do much to increase the reading of the Scriptures, particularly by young people.

- Let the Bible Help You.* By George Perry Dixon. Harpers, New York. Pp. 192. \$1.50.
¶ A compilation, containing 1,500 Scriptural selections under 25 heads, such as For Students; For Business and Sales People; God, Our Friend, Protector, Guide; Love One Another.
- Making the Bible Live.* By Georgia L. Chamberlin. University of Chicago press, Chicago, Ill. Pp. 383. \$3.00.
¶ A valuable treatment of the books of the Old Testament and their importance in the life of today, by a noted scholar.

- The Prayer Book Psalter Revised.* By G. A. Cooke. Oxford university press, New York. Pp. 195. \$1.75.
¶ A new version of Coverdale's translation of the Psalms, in the light of modern scholarship, by the sometime regius professor of Hebrew and canon of Christ church, Oxford.
- John Wyclif and the English Bible.* By Melvin M. Cammack. American Tract society, New York. Pp. 289. \$1.75.
¶ An excellent book on Wyclif and his translation, with the translations as found in Wyclif's sermons.

CHURCH HISTORY

- The History of Christianity in America.* By Frank Grenville Beardsley. American Tract society, New York. Pp. 244. \$1.50.
- Religions of Unbelief.* By André Bremond, S. J. Bruce, Milwaukee. Pp. 163. \$1.75.
¶ A new and important volume in the Science and Culture Series, by the professor of philosophy in Maison Saint-Louis, Jersey, England.
- Roman and Christian Imperialism.* By J. Westbury-Jones. Macmillan, New York. Pp. 374. \$4.25.
- The Vatican as a World Power.* By Joseph Bernhart. Translated by George N. Shuster. Longmans, Green, New York. Pp. 456. \$4.00.
- The World's Religions.* By Charles S. Braden. Cokesbury press, Nashville, Tenn. Pp. 256. \$1.50.

SERMONS AND PREACHING

- Holy Union.* By Ernest Parry. Faith press. Imported by Morehouse-Gorham, New York. Pp. 71. 80 cts.
¶ Devotional and practical treatment of the Holy Eucharist. Prepared first for the mission field, but excellent for general use in parishes.
- Nine O'Clock Sermons.* By Marcus Donovan. Mowbray. Imported by Morehouse-Gorham, New York. Pp. 108. \$1.40.
¶ Brief address for the parish Communion, by the vicar of St. Agnes' Kennington Park, London, who has taken a leading part in advancing the hour of the Sung Eucharist from eleven to nine o'clock on Sunday mornings. At this hour, congregations can come prepared to make their Communions.

MARRIAGE AND THE FAMILY

- Marriages Are Not Made in Heaven.* By Janet Fowler Nelson. The Woman's press, New York. Pp. 158. \$1.50.
- Matrimonial Shoals.* By Royal D. Rood. Detroit Law Book company, Detroit, Mich. Pp. 424. \$3.50.

SOCIOLOGY

- Beyond Politics.* By Christopher Dawson. Sheed & Ward, New York. Pp. 136. \$1.50.
- Crisis and Decision.* By Solomon Goldman. Harpers, New York. Pp. 206. \$2.00.
¶ A guide to Jewish problems, by the president of the Zionist organization of America.
- Christians in an Unchristian Society.* By Ernest Fremont Title. Association press, New York. Pp. 62. 50 cts.
¶ A new volume in the series of *Hazen Books on Religion*.
- The Meaning of War.* By James W. Johnson. Fleming H. Revell, New York. Pp. 59. 75 cts.

Seven Lean Years. By T. J. Woofter, Jr. and Ellen Winston. University of North Carolina press, Chapel Hill, N. C.

- What Is Man?* By Robert L. Calhoun. Association press, New York. Pp. 78. 50 cts.
¶ Another new volume in the series of *Hazen Books on Religion*.

INTERNATIONAL AFFAIRS

- A Christian Looks at the Jewish Question.* By Jacques Maritain. Longmans, Green, New York. Pp. 90. \$1.00.
- Dictatorship in the Modern World.* Edited by Guy Stanton Ford. University of Minnesota press, Minneapolis, Minn. Pp. 363. \$3.50.
- The Problem of Palestine.* By Maude Royden. [Paper] Hutchison, London. Pp. 144. Sixpence.
- Race.* By Louis L. Snyder. Longmans, Green, New York. Pp. 343. \$3.00.
- Through Tragedy to Triumph.* By Basil Mathews. Friendship Press, New York. Pp. 195. \$1.00.

BIOGRAPHY AND AUTOBIOGRAPHY

- All in the Day's Work: An Autobiography.* By Ida M. Tarbell. Illustrated. Macmillan, New York. Pp. 412. \$3.50.
- G. K. Chesterton.* By Maurice Evans. Cambridge university press (Macmillan), New York. Pp. 157. \$1.75.
- Fighting for Life: An Autobiography.* By S. Josephine Baker. Illustrated. Macmillan, New York. Pp. 264. \$2.75.
- Carter Glass: A Biography.* By Rixey Smith and Norman Beasley. With an introduction by Senator Herry Flood Boyd and a preface by Douglas Southall Freeman. Illustrated. Longmans, Green. Pp. 519. \$3.00.
- Heralds of Salvation.* By Frank Grenville Beardsley. American Tract society, New York. Pp. 218. \$1.25.
¶ Biographical sketches of 15 leading evangelists.
- I Married a Jew.* Anonymous. Dodd, Mead, New York. Pp. 43. \$1.00.
- The Miracle of Harworth: A Brontë Study.* Illustrated. By Bertram White. Dutton, New York. Pp. 374. \$3.50.
- Krishnamurti.* By Lodowic Réhault. Translated by Ina Harper. Frontispiece. Christopher publishing house, Boston. Pp. 268. \$2.00.
- George W. Truett: A Biography.* By P. W. James. Illustrated. Macmillan, New York. Pp. 281. \$2.50.

OTHER BOOKS

- The Macmillan Handbook of English.* By John M. Kierzek. Macmillan, New York. Pp. 430. \$1.25.
- On the Humorous Side.* Compiled by William M. Holub. Bruce, Milwaukee. Pp. 147. \$1.50.
- Paradise Planters: The Story of Brook Farm.* By Katherine Burton. Longmans, Green, New York. Pp. 336. \$2.50.
- The Privilege of Age: Essays Secular and Spiritual.* By Vida Scudder. Dutton, New York. Pp. 319. \$3.50.
- Pope Pius XI and American Public Opinion.* Edited by Robert J. Cuddihy and George N. Shuster. Funk & Wagnalls, New York. Pp. 224. \$1.50.

PAPER-BOUND PUBLICATIONS

- Early American: A one-act drama.* By Marion Wefer. Samuel French, New York. Pp. 33. 30 cts.
- The Inevitable Hour, A play in one act.* By Thomas E. Byrnes. Samuel French, New York. Pp. 29. 30 cts.
- Moccasin Tracks.* By H. Baxter Liebler. Illustrated. Blackshaw press, New York. Pp. 96. 50 cts.
- Simple Eucharistic Ceremonial: Alcuin Leaflets, No. 7.* Mowbray. Imported by Morehouse-Gorham, New York. Pp. 8. 2 pence.
- We Americans.* By various authors. Atlantic Monthly co., Boston. Pp. 129. 25 cts.

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.

Exaggerating the Concordat

TO THE EDITOR: It is with profound regret that I find the proposed concordat with the Presbyterians assuming a position of such exaggerated importance in our discussions on Church unity. It has been underscored and headlined to such a degree that an average person might consider it to be the absorbing passion of our Commission on Approaches to Unity. From the time the concordat was first proposed several members of our commission not only questioned its content but also questioned the advisability of launching a limited scheme in a field where the prospects of success were perilously dubious. To meet these objections the concordat has been expanded, amended, and revised until its present condition is difficult of diagnosis. Now a syllabus built around the concordat is about to be issued which implies that it is the sum and substance of what the two commissions have to offer.

It is an unfortunate situation. We have reached helpful and friendly relations with the Presbyterians (and with others also) which no one of us would like to see jeopardized. But we are rocking out of balance for the sake of an experimental adventure which is only one of a number of projects before the commission. If there were real unanimity about it within the commission, the case might be different. But there isn't.

(Rt. Rev.) FRANK E. WILSON,
Bishop of Eau Claire.

Eau Claire, Wis.

"Or. P. D."

TO THE EDITOR: The article in the June 28th issue of THE LIVING CHURCH, about the Morehouse Memorial Library suggests the thought that a short account of a library in the Pacific Northwest may be of interest.

The caption means "Diocesan; Portland,

Oregon," a library of nearly 8,000 volumes.

It was begun by Bishop Scott in 1854 (he brought with him a small collection) by gift and purchase. This was increased by further accessions, all of which he left for future use of the Church, when he returned to the East in 1867.

After the coming of Bishop Morris there were several small accessions from various sources. The largest was the purchase in 1900, of some 1,800 volumes belonging to a deceased friend, Dr. J. K. Murphy, Germantown, Pa.

Several times Bishop Morris stated most clearly the need of a fireproof building for the protection of the library, which had been greatly enriched by gifts from Prof. R. H. Thornton, first dean of the Oregon law school. He had collected the volumes on various visits to Europe. But Bishop Morris, "the Builder," did not live to see the accomplishment of his desire.

In 1911 the present building, the gift of Miss Percival in memory of her brother, Dr. H. R. Percival, was secured by Bishop Scadding. It was intended to be the official center of the Church in Oregon. It was not adequate even then for the collection of books, and is even less so now; it is inconvenient, and by no means fireproof; though it ought to be for the safety of a collection of volumes which could never be replaced. . . .

Our present need is an adequate building, conveniently located, and fireproof; and a librarian to take charge of the library, and the small bequest left by Dr. Thornton.

(Rev.) E. H. CLARK, Registrar.
Portland, Ore.

Alcohol and the Priest

TO THE EDITOR: About three years ago, when the effects of repeal were becoming manifest in a rising tide of drunkenness and road crashes, I wrote to these columns, suggesting that the clergy by their lives set the example of self-denial and total abstinence rather than that of even moderate indulgence in liquor—an example and practice which is a pitfall for many.

Now that the following figures have been made public, I wish to renew this plea. The Federal Bureau of Investigation, an impartial organization, has placed on record the following comparisons. In 1927, arrests for drunkenness per 100,000 of population were 837.1; in 1937, 1,665.5 per 100,000. In other words, drunkenness in the nation, as reflected by arrests alone, has just about doubled. Moreover, the death rate from alcoholism has increased 85%. And the bureau reveals that the bootlegger is still on the job for in 1937 (fiscal year) the government seized 16,000 illicit stills. One of the late Mayo brothers declared that out of every ten persons who begin with moderate drinking, three will eventually become drunkards.

The Archbishop of Melbourne has recently written that in recalling his days as a parish priest in London, he found drink to be the greatest hindrance to leading a Christian life on the part of his parishioners. He strongly urges the clergy to stop using alcohol themselves and to cease having it in their homes. Feeling the need to enlist public opinion on the side of those who wish to enjoy themselves without the risk of being expected to drink, the Archbishop advocates

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The Living Church

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The Church and the Crisis

IN July there met in Geneva an important group of 35 Christian leaders, both clerical and lay, from 11 countries of Europe, eastern Asia, and America. The group was a "board of strategy" convened by the Provisional Committee of the World Council of Churches, to consider what contribution the Churches can make to justice, order, and peace in the present grave international crisis.

The Findings of the group, now transmitted officially to the affiliated Churches, including our own, were gathered in a foreword and three sections: Presuppositions, The International Order, and Some Tasks of the Churches and Individual Christians. The complete Findings may be obtained from the Federal Council of Churches, 297 Fourth avenue, New York, at 10 cts. a copy or 15 for \$1.00. We publish herewith the concluding part of the last section, under the subheading The Immediate Task.

THE Christian Church, which seeks to promote international justice and to eliminate wars, has in the present crisis a very definite task.

The Church is not a political organization. It is not in a position to be accurately informed as to the precise diplomatic position. But we are of course aware of the fact that grave international differences exist, which need to be settled; and that grave mistrusts exist, which need to be allayed. We are equally aware of the fact that war may, at any day, be resorted to as a means of solution.

Upon this situation we must pronounce certain moral judgments:

War is an evil and non-Christian method. As the world is now organized it may to some seem an inevitable procedure. But this is so only if no alternative possibilities of settlement exist.

We believe that no decision secured by force of arms will be just and that, out of the evil forces thereby set in motion, more evil is bound to come. We believe that decision by negotiation, conference and methods of conciliation should always be an available alternative method. We believe that such procedures should be adopted, free of the menace of force; in a spirit of humility for past mistakes which all States have committed; with a recog-

nition that the existing status has no inherent sanctity, since the world is a living and therefore a changing organism; but that change should and can be consistent with the preservation of basic human rights. We believe that these views are in harmony with the fundamental moral principles which we have contended to be derived from the Christian religion. We earnestly commend them to the consideration of Church and political leaders.

We add a reference to two distinctive modes of Christian activity, each of which is directly related to the urgent and instant situation of the present time.

The first is that the Churches and all Christian people should strive to make concrete our Lord's injunction "Love your enemies." The true Christian spirit of forgiveness does not arise from a condoning of evil but from the knowledge that we ourselves have been forgiven. To cultivate goodwill towards all, not only to those within but also to those without the Christian fellowship; to spread the spirit of forgiveness and trust; to increase the habit of charitable judgment; to widen knowledge and understanding of the causes of conflict—these things help to remove the psychological roots of war and are characteristic fruits of the spirit of Christ.

The second is the call to prayer. Prayer is the supreme energy of the Christian. That prayer must be for peace and justice among the nations. God's will is the most important factor in every problem. To seek to know that will and receive power to perform it, Christians must constantly turn to God in prayer.

* * *

For the Christian to accept a counsel of despair when difficulties increase and chaos threatens is to deny faith. We believe that God presides over the destinies of nations as well as of individuals. When men in the grip of fear tend to rely upon their own unaided strength and wisdom, the Churches must proclaim boldly and clearly, "The Lord thy God reigneth." They must proclaim that fact as a judgment, as a warning, and also as the basis of their faith and hope. The event is with God; and he that doeth the will of God shall stand in the power of His might.

that all Christian men and women, acting as hosts, shall not serve alcohol. "For the ordinary man and woman of today, the great need is to substitute the ideal of service for that of selfishness. The best way to do this is, I believe, to rule out even a moderate use of alcohol." He thinks alcohol is an unnecessary temptation to put before young people today.

Certainly a terrible responsibility rests upon the priest who drinks.

H. J. MAINWARING.

Wollaston, Mass.

Church of Advent, San Francisco

TO THE EDITOR: May we of the Church of the Advent, San Francisco, bring to the attention of your readers the special effort we are making to pay off the mortgage on our beloved church.

In connection with the recent 80th anniversary of the founding of the parish, our clergy and lay people have united loyally and enthusiastically in this worthy plan. Many of those who worship here are giving

regularly and with great self-sacrifice toward this object.

In writing to you, we have in mind a very considerable succession of devoted Church people from all over the United States, and from a number of other countries as well, who always seek out the Church of the Advent when in San Francisco. We know that these many friends of the parish are always interested in our life and work.

The present amount of the mortgage on the Church is about \$2,500.

We ask the prayers of the Church for this proposed plan, and we shall be grateful for any opportunities of answering questions, and of offering further information.

(Rev.) CHARLES POMEROY OTIS, SSJE.

San Francisco.

In Defense of Japan

TO THE EDITOR: In the August 23d issue of THE LIVING CHURCH there is an editorial to the effect that if we were to treat Japan and China with strict impartiality in the matter of exports from this coun-

try, we would be acting as Japan's ally and that, in so doing, this country would be playing the "part of Judas in the betrayal of the Chinese people."

This seems unreal. Impartial dealing with all friendly foreign countries is neither alliance with, nor betrayal of, any one of them. Even if the Chinese people were united in hostility against Japan, our relation to them would not be that of a disciple to his divine master, thus putting them on a par, as your attempted analogy does, with Christ, whom Judas betrayed. They would still be only one of many peoples, toward all of whom we should show fairness and impartiality.

Judas is said to have acted as he did in return for 30 pieces of silver. Our present administration also puts too high a price upon silver, but it is Chinese silver and not Japanese that has figured in these transactions.

Finally, may I suggest that even Judas has a better chance of final redemption than has the False Accuser?

(Rev.) JOHN COLE MCKIM.
Peekskill, N. Y.



VOL. CI

NEW YORK AND MILWAUKEE, SEPTEMBER 6, 1939

No. 10

EDITORIALS AND COMMENTS

If War Comes to Europe

EVENTS in Europe are moving too rapidly these days for adequate comment by a weekly periodical. As these words are written, armies are poised and ready for conflict while Hitler is preparing a reply to the note of the British cabinet. Before they appear in print that answer will doubtless have been given, either in words or by force, and the die may be cast for war or peace.

In the event of war, European Christians have before them the gravest of considerations. We do not venture to point out to them what their duty may be. We can only sympathize with them in this hour of crisis and remember them in our prayers and in the Holy Communion.

But what is the duty of American Christians in this serious hour? Are we not also called upon to make serious choices for good or evil? What implications does our Christian faith hold for us at this time when the whole world is poised on the brink of war?

We cannot presume to speak with authority. No one can say that such and such a course is the only Christian one to pursue at this time. Christian ethics as regards modern warfare is not a sufficiently exact science to enable one to make definite pronouncements. But some things are clear, and in this editorial we shall outline what in our opinion are the main implications of our joint status as Christians and as citizens of the United States of America.

(1) First and foremost, we believe that American Christians should do everything possible to keep America out of war. Our participation in a European conflict is not inevitable, and those Americans who speak as if it were are making it the more difficult for our country to remain neutral. The European nations are engaged in a dangerous game of power politics. Some of them do so because they hope to gain strength and power by a change in national boundaries, or a re-distribution of natural resources; others because they will gain more by the maintenance of the status quo. Whether they will or not, European powers must play that dangerous game; but America need not be drawn into it and should not.

If war comes to Europe, neither side can really win. The only victor, as M. Daladier pointed out in his letter last week to Herr Hitler, will be destruction. Fear and chaos were the

results of the last world war; increased fear and far greater chaos would result from a new world war.

If it be said that we cannot stand by and see the democracies of Europe overcome by the totalitarian states, we reply, first, that there is no such clear-cut issue, and second, that our higher duty to humanity may be to preserve peace in this western hemisphere as a basis for future world peace. The old battle cry of making the world safe for democracy no longer rings true. Poland is not a democracy, and it is the preservation of her integrity that is the immediate point at issue. Moreover, as many able observers have pointed out, democracy is the first victim when modern war begins. Already both the French and the British have given their cabinets power to rule by decree—the very antithesis of democracy. Will it be possible to revoke that power after a disastrous and devastating war?

If we would act from humanitarian motives, would it not be far better to remain out of the conflict and conserve our resources for the alleviating of war suffering and the binding up of wounds after the war is over? The Good Samaritan did not fly at the throats of the thieves who had attacked the stranger on the Jericho road; he bound up his wounds and helped him get back on his feet. Had he become a party to the conflict he would have only added to the general disorder and would not have been able to act the good neighbor to the victim.

(2) We must beware of propaganda—and not only the propaganda of the countries we do not like, but also of those whom we regard as our friends. The story of the part played by propaganda in the last war has been told so many times that it must be familiar to all of us. What we do not sufficiently realize is that propaganda will be an even greater force in the next war, and that indeed this destructive force is already bombarding our shores. Former President Hoover, in an article in last month's *American Magazine*, reprinted in the September *Reader's Digest*, calls attention to the fact that "certain types of propaganda are today fertilizing our soil for our entry into war." He points out as an example the train of thought that is so often suggested to us, that a great war in Europe is inevitable, that we must join in that war or

democracy will disappear from the earth, and that if the European democracies fall we shall be the next victim. The premise on which this line of argument is based is at best a half truth; the conclusion is by no means inevitable.

It is already difficult for Americans to see the situation clearly and not be governed by the propaganda that is constantly dinned into us by the press, the radio, and the other powerful instruments of modern publicity. How much greater the danger will be if war actually breaks on the other side of the Atlantic, when we shall be the victims of every trick of propaganda that either side is able to bring to bear upon us!

(3) We must firmly resolve not to turn the fortunes of war to our own profit. It is a shamefully unChristian thing to gain wealth at the expense of suffering humanity. Moreover, such a course inevitably involves us in the issues of the war itself, and could easily become the determining factor in involving our nation. A wave of idealism carried us into the war in 1917; but beneath that idealism was an ugly current of greed and profiteering. From 1914 to 1917 our bankers and industrialists had done everything they could to make money out of the needs of the belligerents. Because the Allies were able to buy from us and the Germans were not, our dollars bound us with a chain of gold to the Allied side, and played a very important part in drawing America into the conflict. Our present neutrality law is designed to make that impossible next time, but will it actually do so? Or will it be "modified" in a partisan manner as soon as war breaks out? Far more important than any neutrality law is a right disposition on the part of our Christian people.

(4) If war comes, American Christians will want to do everything possible to relieve suffering. It may be necessary for us to mobilize our American Red Cross, or to send commissions to supervise the feeding and care of conquered populations, as in the case of Belgium during the early part of the last war. Such humanitarian interventions are acts of Christian charity, not of partisanship.

(5) American Christians in the event of war should maintain close and brotherly contact with the Christians of other nations on both sides of the conflict so far as the exigencies of war may permit. Here is a specific task for the Church itself and for all of its members. The Oxford Conference on Life and Work in 1937 called attention to the imperative need of a greater sense community on the part of Christians the world over. The very essence of Christianity is the belief of the fellowship of all humanity as sons of a common Father. God does not regard our nationality nor our political status. He looks upon us all as a loving Father does upon his children. It follows that we who call ourselves Christians must look upon our fellow-Christians and indeed all of our fellow-men as brothers. This is a statement so obvious that the most nominal Christian would agree to it in theory; but in practice all of us deny it to a greater or less extent by our unbrotherly actions.

(6) American Christians must pray in season and out for peace. Some of us are in positions of influence where our words or our actions can be directly effective in the cause of peace. Others have only the power of prayer—but what a power that is! Ours is an age of skepticism and we have largely lost our faith in the power of prayer. Yet our Lord Himself has told us that faith expressing itself in prayer is the greatest power that we have at our disposal. It may be that the prayers of millions of Christians which are today literally bombarding the throne of heaven may prove a more effective instrument of peace than all the pacts and leagues and alliances devised by European statesmen. If war is averted at this eleventh hour, historians may allocate the credit where they will, but Chris-

tians will be confident that their prayers have played a larger part in it than anyone can know.

(7) Whether the inevitable peace conference comes before or after war, American Christians should insist that the peace ultimately agreed upon shall be a just and merciful one. The seeds of the present "war of nerves" which may become an actual war even before these words are in print, were sown twenty years ago when the victorious Allied nations forced upon the conquered countries terms of such severity and humiliation that they led first to the threat of Communism and later to the actuality of godless and militant Naziism.

EUROPE and the world cannot have enduring peace until the foundations of justice and mercy are laid. The time must come when the nations will voluntarily renounce some measure of the absolute sovereignty that they now so jealously guard, and become states in a commonwealth of nations in which each member state has its fair share. The League of Nations was a step in the right direction, but because it had its roots in an unjust and unmerciful war settlement and in an unChristian economic order it could not function in the atmosphere of mutual confidence and coöperation that is essential. Not a new League of Nations with every country trying to secure advantages for itself, but a genuine United States of Europe is the goal that now seems so hopelessly remote, but that alone promises a lasting peace for the nations of that unhappy continent.

In July there was held in Geneva a small but important conference under the auspices of the Provisional Committee of the World Council of Churches. It was a group of thirty-five men drawn from eleven countries "to consider what action is open to Churches and individual Christians, with a view to checking the drift towards war and to leading us nearer to the establishment of an effective international order." The very fact that this group of Christians, some from warring nations, others from countries imminently threatened by war, could meet in constructive conference is significant. Statesmen have not been able to arrange such a conference, but Christian leaders could.

Even more important were the findings of this distinguished international group. Among them were noted laymen who have been officially connected with the Paris peace conference, the Hague peace conferences, the Reparations Commission, the Mandates Commission, the Lima Conference, and similar important diplomatic agencies, as well as bishops and other clergymen who are leaders of the ecumenical movements and of various national Churches. Our own Church was represented by Bishop Oldham of Albany, who reported its sessions in our issue of August 23d. The important Findings of the group are now being released in this country by the Federal Council's Department of International Justice and Goodwill, and they should be studied by every thoughtful American Christian.* The concluding part of their message to the Churches is published on page 4 of this issue.

Here is a courageous effort on the part of Christian leaders to implement the general statements of the Oxford Conference on Life and Work and to provide a practical program for Christians, faced no longer with the theory but with the imminent actuality of war. This is one of the most hopeful rays of light in a world surrounding by the encircling gloom of impending disaster.

Finally, we would summarize the duty of American Christians in this hour of crisis in three brief precepts—let us keep

* Findings obtainable from Department of International Justice and Goodwill, Federal Council of Churches of Christ in America, 297 Fourth avenue, New York City, at 10 cts. per copy, or 15 for \$1.00.

our heads clear, our hearts open, and our knees dusty. We are the children of God; He will not forsake us in this hour of our need.

Ministering to Students

HAVE you a boy or girl going away to school or college this month? If you are a rector, are there sons or daughters of your parishioners who are on their way to college or boarding school?

We hear constant complaints of the irreligious and even anti-religious influences to which our young people are subjected in secular colleges and universities. It is true that many a promising boy or girl who has been duly baptized and confirmed, and brought up in a Church atmosphere, is lost to the Church when he goes away to college. This is a double tragedy; tragic for the Church because it weakens her leadership in the next generation, tragic for the individual because it means loss of faith and a less abundant life.

There are two possible remedies for this situation. One is to send Church boys and girls to Church schools and colleges. Many of the best private schools are operated under the auspices of the Episcopal Church, and most of these make a sincere effort to present the Christian faith as the foundation of learning and of life. Our Church colleges are pitifully few in number, but strong in the building of Christian character. They deserve the support of Church people.

But if the young Churchman attends a school, college, or university not under the auspices of the Church, there is still no reason why he should be left without the resources of his Church membership. There are few schools that do not have an Episcopal church near by, and in the leading colleges and universities student chaplains are actively at work. In recent years the college campus has been recognized by our Church as one of the most important pastoral and missionary fields. The Department of Christian Education and the Church Society for College Work are collaborating in a sincere and highly successful effort to place well trained and well equipped student chaplains on or near the campus of as many of the larger colleges and universities as possible.

If you are a young person going away to school or college, make it a point to look up the Episcopal student chaplain or the rector of the nearest Episcopal church as soon as possible. If you are a rector, a parent, or anyone interested in a young person going away to school or college, be sure that his name and school address are sent promptly to the student chaplain. On another page we publish advertisements of most of the more active chapels and parishes near campuses, classifying them under the name of the college or university. These notices containing the hours of services might well be sent directly to students concerned. In the case of institutions not listed therein, the name of the proper student chaplain may be obtained from the *Living Church Annual*, or by writing to the secretary of the Church Society for College Work, 3805 Locust street, Philadelphia. Do it now!

Rice for the Bowls of China

APRACTICAL way to help relieve the untold sufferings of millions of Chinese non-combatants in their present distress is the method proposed by the United Council for Civilian Relief in China. This organization has announced through its chairman, Col. Theodore Roosevelt, Jr., that next month it will launch its second annual appeal, and will again stage "bowl of rice" parties in some two thousand communities throughout the United States. The drive is to provide funds for food and medical care for the Chinese women and children

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Thankfulness

14TH SUNDAY AFTER TRINITY

SEPTEMBER 10TH

"LET us give thanks unto our Lord God." "It is meet and right so to do," "at all times and in all places," especially, therefore, in our central act of worship (and the name "Eucharist" means "Thanksgiving"); giving thanks for "our creation and preservation, and all the blessings of this life; but, above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory." The story in today's *Gospel*, how only one out of ten lepers returned to give thanks to our Lord for healing, may serve as a reminder how ready we all are to neglect our duty of thanksgiving.

St. Paul in the *Epistle* illustrates further what we have to be thankful for, by sketching out the Two Ways: the Way of Death, in his list of the "works of the flesh" (the sins of fallen human nature), from which we have been delivered; and the Way of Life, the life in the Holy Spirit, with its "fruits" of love, joy, peace, and the rest.

And what is the secret of it? Simply the "faith, hope, and charity" of which the *Collect* speaks; and faith, hope, and charity are the attitude of a Christian looking away from himself and toward God, and thus find their natural expression in thanksgiving. We are reminded further that the condition of "obtaining what God has promised" is to "love what He commands."

refugees suffering not only from the horrors of war, but from ravages of famine and flood.

The appeal is a timely one, and it should come with special urgency to Churchmen because of their interest in our missionary work in China. Our own General Convention's appeal for a \$300,000 China Emergency Fund has not yet reached its full quota, though nearly two years have elapsed since the appeal was issued. We ask our readers not to forget, in their concern over European developments, the very urgent need in China for the very essentials of life, and we commend to them anew both the appeal of our own Church and that of the United Council for Civilian Relief in China.

Through the Editor's Window

SCHOOLBOY "howlers" are a perennial source of amusement. With the reopening of schools this month, these gems, old and new, from a collection gathered by the *New South Wales Police News* may bring a smile or two to crisis-frozen lips:

"Julius Caesar was renowned for his great strength. He threw a bridge across the Rhine."

"The Minister of War is the clergyman who preaches to the soldiers in the barracks."

"An abstract noun is the name of something which has no existence—such as goodness."

"A contralto is a low kind of music that only women sing."

"King Solomon was very fond of animals. The Bible says he kept three hundred porcupines."

LIVY, the Office Cat, observing the rapid interchange of letters between Europe's chiefs, rises to ask: "Wouldn't it be appropriate hereafter to refer to the newly allied Nazi and Communist leaders as 'Comrade Hitler' and 'Fuehrer Stalin'?"

The Ministry of the Word

By the Rev. William G. Peck, S.T.D.

WHAT HAS HAPPENED to the preachers? What has become of preaching? These questions are constantly asked nowadays, and there seems to be a consensus of opinion that great preaching is a thing of the past.

There is an art of preaching, worthy of serious study and practice, and the great preachers were genuine artists. Some of them possessed special personal gifts, or were assisted by accidents of personal appearance or unconscious style; but the essence of their power lay in three things. They had a grasp of eternal truth. They were masters of preaching technique—that is to say, their utterances had some sort of homiletic distinction and elocutionary power. And, in the third place, they knew the minds of the people to whom they were preaching, knew their assumptions and habits of thought; and they knew their basic spiritual needs.

I suppose American Churchmen will immediately think of Phillips Brooks, a great preacher and a great exponent of the art. When I was a student in a Methodist college, his *Lectures on Preaching* were recommended to us as the best available treatment of the subject, and no theological student can afford to neglect them even now. I do not know enough of Phillips Brooks to say whether he possessed any adventitious attraction of appearance or manner. But I know either through abundant testimony or from my own observation a good deal about the great English preachers of the past 50 years. Liddon was scholarly and lucid. Scott Holland was powerful and prophetic. But the Church of England, considering its advantages, made a relatively poor figure at the close of the 19th century, as far as the pulpit was concerned. The growing Catholic movement numbered among its adherents crowds of young clergy who thought, in spite of the labors of Fr. Stanton, that preaching was a Protestant error, and this imbecile assumption crippled the prophetic power of the Anglican school which had the greatest message to deliver. But it was true, of course, that preaching was the great occupation of the Free Churches, and they produced a notable preaching tradition.

Some of the great Nonconformist preachers did possess accidental gifts which fascinated people; but they possessed much more. Spurgeon had a miraculous voice, but he used it for the purpose of saying definite things. Dr. Parker had a mane of black hair and a thunderous aspect, and a certain grotesque violence, but he preached sermons that entered into men's minds and stayed there. But Sylvester Horne had the appearance and style of any managing director in a city office. J. H. Jowett looked like a rather tired schoolmaster. The final products of that tradition were R. J. Campbell and Dr. Orchard. I am old enough to remember both in the earlier parts of their careers.

R. J. Campbell, of all preachers, had the most extraordinary adventitious assets. He was quite young and his figure was slim and frail; but his wealth of waving white hair crowned a face which would have been interesting in any company, with its ascetic contour, its aggressive chin and delicate mouth, and eyes that sometimes dreamed and brooded and sometimes flashed fire. Yet people went not merely to look at him. Dr. Orchard has said that in those days much of Campbell's preaching seemed to have the quality of direct inspiration. As for Dr. Orchard himself, he had none of this magic of personal appearance—though one could not help looking at him. He looked a scholar—and a fighter. But when he stood up to preach, he was the authentic prophet, searching

the hearts of men and arraigning a nation before the throne of God. After Campbell and Orchard had passed out of English Nonconformity, there were no more great Free Church preachers in the land. Orchard has gone to Rome, and he has been very ill, and he does not preach now. Campbell is getting into years, and the pulpit no longer claims his greatest powers. And the Church of England, since the passing of the burning, solitary star that was Studdert Kennedy, has no great preacher in the proper sense.

WHAT is the reason? Why has the tradition of preaching so apparently failed? It is not because there are no longer any men having a grasp of eternal truth; for we have such men, and they write books which scholars appreciate. Nor, I think, is the average preacher a poorer homilist or elocutionist than his predecessor. I believe that we must look to the third of the necessary qualifications, if we are to understand the position at this time.

We have said that the mighty preachers of other days "knew the minds of the people to whom they were preaching, knew their assumptions and habits of thought; and they knew their basic spiritual needs." But I wish to make it perfectly plain that I do not imply any gross negligence upon the part of modern preachers. Something has happened in the world, which has made this third qualification immensely more difficult to attain. Let me try to explain this.

Fifty years ago, even 30 years ago, the secularism of the post-renaissance centuries had not reached its final phase. It had not permeated our Western civilization as it does now. Its power was not understood, for in spite of many contradictions there was still abroad in England and America the assumption that any decent man was more or less Christian at heart. Christian standards were still professedly respected by the generality of people; and it was those people whom the preacher had to understand. But the case is seriously altered. Life is now lived upon a background of admitted secularism. The contemporary order suggests to men that they are gadgets in an impersonal process. The contemporary man has it borne in upon him by his contact with the world that he is only the child of circumstance and the instrument of a mechanism he cannot understand.

Thus the preacher has now the terrible task of comprehending the scope and assumptions of minds from which the raw material of religion has been driven away into the depths of the unconscious; and I do not know that the great preachers of past generations would be any more successful than we are in solving the problem of "getting the gospel across" today. Obviously what preachers now need is the power to expound and to explode the secular assumptions which the modern man makes about himself. This is a task more difficult than preaching to heathen who already have some sort of religion. We are to preach to those whom T. S. Eliot calls "our decent godless people"—knowing that a godless decency cannot last very long. And that is why sociology is becoming a study of immense importance for preachers. We have to understand the forces, economic, political, and cultural, which are producing godlessness, before we can relate the message to the modern mind. We must cultivate an Evangelical comprehension of the social structure in which men are being shaped, in order that we may come to their deliverance. We have to proclaim the relevance of the faith to the whole organic life of man.

The Evansville Associate Mission

A Story of Accomplishment

by the Rev. George Ralph Madson

Priest in Charge of St. Peter's Church, Paris, Ky.

ONE of the perennial problems facing the Church, especially in times of retrenchment, is how to minister to small, dependent congregations. Not even our largest and oldest dioceses are without congregations served by non-resident clergymen who minister to two or more churches. Where towns are several miles apart the problem is more serious. Only too often the work under this arrangement remains static, and those responsible bewail the lack of money to place resident clergymen in all towns.

The associate mission plan is not new—it has been used in various sections, and is being used today. Very often an associate mission is set up to develop new work over a wide area. As a solution for the problem of old, non-self-supporting parishes, it can be satisfactory, too, as indicated by the Evansville associate mission.

This is an account of a work which has been done, for the Evansville associate mission is no more. It is possible, therefore, to appraise the results in the southwestern corner of Indiana, in the diocese of Indianapolis.

When the Rev. Joseph G. Moore became rector of St. Paul's church, Evansville, Ind., in 1932, there was no other priest within 50 miles in the diocese. St. Paul's was founded in 1836, in the days of Bishop Jackson Kemper. As Evansville grew, the parish grew, and in time there were two missions within the city, the Good Shepherd and Holy Innocents. Parishes were organized in the smaller towns nearby—St. Stephen's, New Harmony; St. John's, Mount Vernon; St. Luke's, Cannelton; St. Andrew's, Princeton. In the 1880's there were three priests in Evansville and three others in the outlying towns. But as the 20th century wore on the whole field suffered, as did many others. In 1932 the new rector of St. Paul's found himself quite alone. Years before the two missions within the city had disbanded and the property had been sold. The other towns were practically without regular ministrations.

Fr. Moore is keenly interested in social surveys in their application to parish work, and he went to work investigating his immediate problem, and that of the whole field surrounding Evansville. Soon he had a group of laymen and women interested in the situation, especially in the lack of regular services in the neighboring towns, 20 to 50 miles away. He took members of the choir and others with him to New Harmony and Mount Vernon and conducted informal services in the closed churches, after having advertised the new venture well in those towns. He found latent interest, and built upon it. Among the lay people interested were men who volunteered for regular service as lay readers. During these six years three men have entered the ministry, studying for Holy Orders under the direction of the rector while carrying on their secular work. Other men are now in seminaries or are preparing to enter.

With this growing staff, regular services were arranged and maintained in New Harmony and Mount Vernon, and later in Cannelton and Princeton. At first the work was financed out of gifts from members of St. Paul's. Very soon, pence cans were procured and distributed throughout the field, and the income from this source made the growth of the work possible. Rally days and picnics in the several towns stirred

up the interest, and members of St. Paul's assisted at all times to make these affairs successful.

In 1934 the diocese of Indianapolis officially recognized the associate mission as a unit. It consisted in the four congregations in New Harmony, Mount Vernon, Cannelton, and Princeton. None of this was new work, but the revival of old work.

To further the work, St. Paul's provided an assistant to the rector, and purchased two apartment houses, close to the church, which were repaired and turned into clergy houses. There the clergy and lay readers on the staff were housed. When the associate mission was in full swing there were usually two ordained men and two or three lay readers in addition to the rector, who was director of the mission.

HAVING opened up old churches, the Evansville people were not satisfied. After a survey of depressed areas in the city, in June, 1935, a frame building near the heart of the area of greatest juvenile delinquency was rented, and the Good Shepherd neighborhood house was inaugurated. This was a new work, using the name of one of the defunct missions. Work on a small scale was started, and was carried on by volunteers among the lay people. Gradually the classes and other activities have increased, and informal religious services are held there. There is enough work there for at least one full-time worker, but the income is not yet available.

When the property of Holy Innocents mission had been sold, the proceeds became a special fund. In 1934 that money was used to purchase a corner lot in the center of the newest and fastest-growing residential section of the city—a section then poorly provided for religiously. In Epiphanytide, 1937, Epiphany mission was opened. The first unit, part of the proposed parish house, was dedicated, in which regular services and organizational meetings are conducted.

Behind all these details of work done is the very important matter of how that work was accomplished. During the four years of official existence, the Evansville associate mission developed a fine spirit of coöperation. This was largely due to the method of "government" of the whole. A mission board met quarterly to discuss the affairs of the mission. Each congregation was represented by two laymen. A treasurer handled the operating funds of the mission, contributed to by each congregation as it was able. Out of this fund the expenses of the mission were paid. A small grant from the diocese helped to support the work. In 1937 most of the congregations made pledges to the general Church's program, too.

The *esprit de corps* was demonstrated in various joint activities. A central teacher training institute was conducted each year for the whole Mission, and it was well attended. The social activities of the individual congregations were well attended by members of the other congregations. Each year one great bazaar or other affair was held jointly for the benefit of all.

Where the Church was very weak seven years ago there is new life. It has been chiefly the result of carefully planned work and real coöperation on the part of the laity. Fr. Moore believes that without the "backlog" of support in St. Paul's church the program could not have

been carried out. The chief difficulties in ministering to small, non-self-supporting parishes are of personnel and finance. Fr. Moore has had a corps of lay readers to help him all along. And there have been men, in business or professions, who have heard the call to the ordained ministry and have answered it, working on the mission staff while studying, and keeping their secular work to provide their living. Salaries have been small, but quarters were provided in the clergy houses. And the clergy houses contributed in another way to the success of the associate mission. The fellowship with fellow clergy, so sorely lacking for men in widely separated towns, was provided, to the benefit of all concerned. In a weekly staff meeting plans were discussed and difficulties ironed out. The corporate spiritual life was ministered to in a daily celebration of the Eucharist in the chapel of St. Paul's, and in daily Evening Prayer at six. Members of the staff lived in Evansville until 1937 when one man moved to New Harmony. He returned each week for the staff meeting, however. Each man had his schedule of Sunday and other services, of his pastoral calling and organization meetings. Most nights the whole staff was at home. The director visited each unit of the mission regularly.

On December 31, 1937, the Evansville associate mission ceased to exist. New Harmony and Mount Vernon were being served by the priest in the former town, and that work became independent. Cannelton, the most distant of the towns, was transferred to the oversight of the rector of Bedford. The work in Princeton was discontinued—the lone failure of the associate mission. The associate mission had served its purpose. The missions had become stronger through their association together. St. Paul's benefited greatly, proving that to help others is beneficial to the helper. The new work in Evansville—the Good Shepherd neighborhood house and Epiphany mission—are under the care of St. Paul's, and together are operated on the "greater parish" plan, served by the rector and his assistant and two lay readers. The neighborhood house had 158 enrolled in September, 1938, and the work is done entirely by volunteers from the parish. Epiphany mission is growing, and has a choir and a Sunday school.

The Evansville associate mission—any associate mission—cannot be a permanent arrangement. Either the work of the Church grows or it dies. This mission overcame the isolation of the smaller towns and let three of the missions grow strong, missions which had been presumed to be dead. One could not be revived. And new work at the center came into being. The association of the workers under the direction of one man, and the coöperation of the lay people in Evansville and in the other towns, were essential to the mission. Given these elements of unified direction and coöperation it is possible that a good deal of small-place work which is non-self-supporting might be developed and brought to self-support.

ACKNOWLEDGMENTS

CHINA EMERGENCY FUND

Rev. William B. H.	\$ 2.50
S. C. B.	2.50
Robert J. Hewett	2.00
Mrs. M. J. Knight	2.00
Anonymous	1.00

\$10.00

DORNAKAL QUININE FUND

Woman's Auxiliary of St. Cyprian's Church, Detroit, Mich.	\$ 2.00
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GERMAN REFUGEES

Anonymous	\$50.00
Kentucky	2.60

\$52.60

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

Anonymous	\$25.00
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CHURCH MUSIC

Rev. John W. Norris, Editor

English Recordings

COPIES of the new recordings issued by the School of English Church Music this summer have been received in this country. It is now possible for us to obtain two very important helps for our Church Music. The complete Merbecke Communion Service has been published on a single record. A complete recording of Evening Service, minus the sermon, is obtainable on three discs. The services are sung by the chapel choir of St. Nicolas college, Chislehurst, England.

There has long been a need for just such records as these. While it is true there are available many records of service music, of various types and kinds, there are no sets of records giving a complete service, with priest's part, psalter, canticles, etc. This is partly due to the fact that our American recording firms are hesitant about putting out such a service, fearing that the wide divergency of opinions about such matters would hinder the sale of the records, and perhaps draw censure upon themselves for having issued such discs.

But it would be possible to obtain such recordings if there were any body in the Church that could give an imprimatur which would be acceptable to all groups. General Convention is the only body that could actually do this. Yet it does seem that our Joint Commission on Church Music might make some efforts along this line and perhaps obtain the approval, at least, of General Convention. It is our firm belief that records bearing the approval of the Joint Commission would be gratefully received by those who are striving to improve the music in their parishes.

Evensong, as recorded by the Choir of St. Nicolas is an actual service which was broadcast on January 29, 1939, from the chapel. The *Magnificat* and *Nunc Dimittis* are plainsong with faux-bourdon. They are settings developed by Dr. Healy Willan, of Toronto. The Apostles' Creed, in accordance with the teaching of the S.E.C.M., is said, rather than sung or monotoned. It is held that this creed should always be said in the Divine Offices, rather than be sung.

It is a real joy to have such a splendid rendition of the Merbecke service before us. Churches and choirmasters who use, or who plan to use, this setting are urged to obtain this record and pattern their own rendition along these lines.

Two duets for boys' voices are recorded on a single disc. The first is Handel's "O lovely peace" from "Judas Macca-beus," and the second is "Brother James' Air." This is a lovely record, one of the most noticeable features being the diction of the boys. This record could well be played for many of our own choirs to impress upon them the necessity for, and possibility of, getting the words across.

The S.E.C.M. also has, in process of preparation, the recording of 24 hymns, which records are designed to serve in leading gatherings of people where there is no organ or other musical instrument available. Although the two of these records have been announced they have not yet been issued.

The price of these records is nominal. The English price is four shillings, plus postage and packing, which makes the American price about \$1 per record. They may be ordered through the secretary of the S.E.C.M., at the SPCK House, Northumberland avenue, London, W.C. 2. A detailed list of the records issued also may be obtained from this same address.

Those Who Are Strong

By Mabel G. Shelton

SHE lay on a narrow hospital bed, this very dear friend, crushed and broken in one of those all too frequent automobile accidents, and I could not help thinking as I looked at her, "What will have happened to that radiant Christian faith of hers? Will she be able to withstand this bitter trial with her usual sweet fortitude?" I almost dreaded to see her for fear that she might be embittered. Hesitantly I inquired how she was feeling. With a smile as sweet as ever she gave my hand a reassuring pressure. "The pain is not too great for me to bear," she whispered, "since I don't bear it alone."

A wave of emotion that was partly relief and partly grief swept over me and I could scarcely keep back the tears. No. She had not lost her faith in the supreme rightness of things, and there was no hint of rebellion in her tones. I sat down in the chair by her bed feeling, as always, that she was still the stronger of the two of us. She might have been thinking the same thing when she said gently, "You know I have always felt that those who are strong are asked to bear the greatest burdens."

"But you are not strong," I cried. "You're delicate, delicate and weak—and now this! How will you ever bear it?"

She smiled and patted my hand. "When my suffering is too great I pray, and oh, what a peaceful calm falls over me. I can forget the pains of the flesh, for I know there is some purpose back of all this. I am but a part of God's great plan and He is working through me for some purpose, and if I can further any plan of His, then the trials of the flesh are as nothing."

"I can't believe it," I cried rebelliously. "Surely God was not willing for this to happen to you. It's just another tragedy of the reckless age of speed. No, Mary. God may hear your prayers and comfort you in your suffering, but this is not a part of His plan."

"We shall see," she said gently, as the white-clad nurse motioned to me that my time was up. I turned in the doorway for what I thought was a last look and received that sweet smile of patience and fortitude. Tears I did not try to check blinded me as I groped my way along the hall and down the stairs, which seemed to echo to the grief and sorrow they daily witnessed.

I WAS too restless to think of going home and decided to talk to the surgeon who had performed the delicate operations on my friend's fractured and crushed ankles. As I sat waiting until he was free to talk to me, I kept going over in my mind the things she had said to me. Was it possible that there was a purpose back of this? I remembered that not a sparrow fell that He was not mindful of. But should her faith be tried so sorely, I wondered. Her Christian influence had been so far-reaching, her work in the church so indispensable, why should that work be interrupted like this? Did everything really happen for the best?

The calm, gray-haired man who was her physician could not tell me the answers to these questions, when I finally sat before his desk.

"But I will say she is one of the most remarkable characters it has ever been my pleasure to come in contact with," he said of my friend. "If all my patients had her faith and her

fortitude—well, the practice of surgery would be a more inspiring thing."

He intimated that she might never walk again. It was too terrible to contemplate. "Is there nothing that can be done for her?" I implored.

"Well, it is too early to tell about that," he replied cautiously. "We must wait and see."

THAT evening her son came to me, a fine-looking young man who had been called from his work in a distant city. "I must talk to someone," he greeted me, "and you are mother's dearest and closest friend."

I waited in dread for him to ask me what the doctor had told me, but he had something else on his mind.

"You know how I was raised," he began, "how mother watched over me and guarded me from all contact with evil, as far as it lay in her power. How she took me to Sunday school and church every Sunday and how we always had family



prayers in the evening and asked divine blessing on every meal we ate. Well, I found when I got out into the world that it was not the common upbringing of the young men with whom I came in contact. Most of them drank with varying degrees of moderation, they cared little about the Church. I soon became conscious that they thought I was a queer one, a wet blanket.

"I know it was weak of me, but I began to take up their mode of living and before long I was one of the fellows, a regular guy. To make a long story short, when the wire came telling about mother's accident I was sleeping off the effects of a big evening. I stumbled out of bed long enough to sign for the telegram, then pitched it unopened on my desk and went back to bed. When I finally remembered it, she had been in the hospital 12 hours or longer. I don't recall much about the trip home but I do remember this: I prayed as I hadn't prayed since I left home. And solemnly and before God I took a vow that if she was spared I would never take another drink. Call it bargaining with the Almighty if you like, but I made that vow and, as He is my witness, I mean to keep it. I wanted to tell someone, not to make it more binding on me, but just to relieve my mind."

Long before he had finished, my thoughts had flown to my conversation with his mother only that morning. A part of God's divine plan, she had said. Could this be a part of it, also? I wanted time to think about it.

So, after the young man had gone, I went to my room

to read again the 11th chapter of Hebrews, that wonderful testament of faith beginning, "Now faith is the substance of things hoped for, the evidence of things not seen." And there I found these words, "And what shall I more say? For the time would fail me to tell of (all those) who through faith subdued kingdoms . . . out of weakness were made strong."

"Out of weakness were made strong," was this what I was searching for? Something told me it was. I could hardly wait until morning when I could see my friend again. I wanted to tell her that she was right, that God *was* working through her and her marvelous faith.

LATER, her special nurse said to me. "I have never seen anything like it. Hers is the faith that moves mountains. And she is making a wonderful recovery. But the thing at which I marvel most is how she fairly radiates strength. The

people who come to see her seem stronger when they go away. I can sense that they are seeking something when they come, especially for the first time, and some of them seem a bit fearful that they may not find it, but after a few moments spent in her radiant presence they seem like different people. She is a most remarkable woman."

The surgeon who operated on her feet said to me as she was leaving the hospital for good, "You know, we surgeons are prone to attribute all recoveries to the skill and wisdom of the man who has held the scalpel when the patient lay on the operating table, but I am frank in saying that no human power could have saved that woman if her own attitude had been different. And don't let anyone tell you that the day of miracles is past. On the day that she walks again (and she will walk) another miracle will have been performed, and I had a very small part in it."

Books of the Day

Elizabeth McCracken, Editor

Answer to the Present

WHAT USE IS RELIGION? By Elmore McNeill McKee. Scribners. Pp. 256. \$2.00.

THIS book, written by the rector of St. George's church, New York, has impressed the reviewer as a thorough-going modern approach to the problem of religion in a skeptical generation. The chapters have been wrought out of experience with skeptics, in thrilling encounters which the author has found exhilarating. They deal with the problems which have arisen in group discussions. The author's style is clear, and in parts beautiful and impressive. This book might be read by all, for it is not technical but is instinct with life and energy.

Mr. McKee does not beg the question as he takes up each situation confronting the modern man. He meets the skepticism of the present day and honestly and courageously faces the results of his investigations.

He tells in his preface that during six years in Buffalo he had discussions with skeptics and critics of the Church and spent long evenings around some congenial firesides where the pages of this book were wrought out. Again, they were a part of work with many friends on the college campus. The book has not been written for scholars, but the findings of modern scholarship are presented in simple language for the thoughtful man.

The author deals with such questions as, Is Sin Real? Does Jesus Save? Is the Cross Relevant? Does Prayer Work? His chapter on, Is The Bible Relevant? if carefully read, would bring us back to a more careful and earnest study of the Bible.

What Use Is Religion? is so interesting that it can be read straight through at one sitting. It closes with several pages of suggested reading. The book might serve as a starting point for a further study of helpful books herein suggested.

ALBERT E. GREANOFF.

Indictment of Modern Merchandising

HIGH PRESSURE: WHAT IT IS DOING TO MY TOWN AND NEIGHBORS. By Jesse Rainsford Sprague. Doubleday, Doran. \$2.50.

THIS is a stirring indictment in fictional form of modern merchandising. Installment selling and high pressure salesmanship come in for vigorous criticism. It is the story of a small town of 60,000 (apparently in New York) which grows from 60,000 to over 200,000 and from a community where business was practically owned by local people to a city where chain-stores and outside "big business" control the situation. In some respects the most interesting parts of the book are those that deal with the "go-getter" ministers who join the chamber of commerce and the so-called service clubs and who parade the streets on the slightest provocation to enable the boys to suppress lewd publications or to present Bibles to a leading hotel as an advertising stunt.

The mayor of the town, however, was wiser than the Rotarians

and their clerical or, as they preferred to call themselves, spiritual advisers. As to one particular publication, in which the aid of the Boy Scouts, who marched with the Rotarians to the City Hall, was enlisted, he said: "If this publication is as putrid as you say it is, it's nothing for children to be mixed up in. It's a job for grown men. When you can come without the small boys I'll be in my office." The Rotarians never did anything more with *Naughty Narratives*.

The chapter on The Chamber of Commerce goes Religious furnishes food for thought for the clergy and laity alike, as in fact does the whole book. Mr. Sprague insists that the beginning of the high pressure movement was in 1907 when a panic was caused by the mass production of the preceding years that had created a great surplus of mass-produced goods. High pressure salesmanship was definitely adopted to force the consumption of these goods.

In our author's view, business has an "excess of freedom" in America. Instead of less government regulation he believes that we should have more. "We can't have the old sense of security until something is done to curb the American practice of high-powered salesmanship." And as "two or three things that might be worth trying," he suggests that installment selling be curbed after some such method as that of the Code Napoleon; that college education rid itself of "instruction in salesmanship and similar getting-on-in-the-world humbuggeries"; and that "religion be divorced from business," not from its really spiritual and ethical aspects, but from back slapping, undue familiarity, and the lending of the Church's imprimatur to shady transactions, because they are efficient.

CLINTON ROGERS WOODRUFF.

The Richards Lectures for 1938

REASON AND REVELATION IN THE MIDDLE AGES. By Etienne Gilson. Scribners. Pp. 110. \$1.50.

THE distinguished French medievalist here presents the Richards lectures at the University of Virginia. His purpose is to show the way in which the great scholastic philosophers took a middle road between the irrationalism of those who would deny any philosophical basis for Christian faith, and the sheer rationalism of those who would make Christianity simply "natural religion" philosophized. He succeeds admirably in his effort to make clear that faith and revelation, on the one hand, and reason and sustained thought, on the other, were not in contradiction for St. Thomas Aquinas and the other scholastics; and he suggests that if we "learn from the medieval theologians what is faith in an objective truth and what is an objective philosophical knowledge, we shall find ourselves possessed of both a revelation and a reason." He goes on to say that "there will then be something to harmonize, and anyone attempting to do it will end at last in meeting the real problem." Even if the precise scholastic solution is not satisfactory today, the problem is set and neither side is denied.

W. NORMAN PITTINGER.

NEWS OF THE CHURCH

World Conference Urged by Alliance

Resolution Passed in Geneva Asks
All Nations to Confer on Peace
Meeting in Coöperative Spirit

GENEVA, SWITZERLAND—The World Alliance for International Friendship Through the Churches, meeting in Geneva on August 16th, passed a resolution pleading again for a world conference to solve the present world chaos. The resolution follows:

"In view of the chaotic conditions throughout the world today, the increasing breakdown of international morality, the staggering burden of mounting armaments, the dislocation of international economic life, and the threat of war and revolution, the World Alliance for International Friendship Through the Churches reaffirms its conviction, as stated in former resolutions, that the only way out of the present impasse is for all nations to meet and confer on their essential problems and difficulties in a spirit of conciliation and coöperation.

"We recognize that the increase of international anarchy, conflict, and hate, makes any appeal for a new world conference seem Utopian. On the other hand, we are convinced that unless some far-reaching international agreements can be speedily reached, it is utterly fallacious to suppose that the present drift can end in anything but general war and chaos.

"The international chamber of commerce, representing business men from 41 nations, meeting in Copenhagen in July, passed a strong resolution calling for a world conference. Their resolution cited the disastrous consequences of war and said: 'No enduring peace has been accomplished. With the development of modern instruments of destruction, the possibilities of future wars are appalling. . . . One of the most discouraging aspects of the world today, perhaps of this whole epoch indeed, is that it should be necessary to recall time and again these most elementary truths.'

SUGGESTION TO GOVERNMENTS

"We heartily concur in the sentiments expressed by this business group and shared by the popular majority in all countries. Concretely, we propose that the governments take advantage of the precedent created by the Hague conferences, and under the provisions voted at the second conference held in 1907, call the third Hague conference to convene at as early a date as is consistent with adequate preparation.

"If such a conference is to deal effectively with the underlying moral and spiritual political and economic causes of conflict, at least one or two years of intensive preparation are necessary.

"We confidently believe that if the States become actively engaged in preparing for such a conference, as the work proceeds international faith will be gradually restored and peace with justice can be established. Therefore we propose that international preparatory commissions be set up immedi-



WAITING FOR HER LESSON

The postman comes around far too infrequently for this tiny miss who is waiting for her next week's Sunday school lesson. She is one of more than 300 children who are enrolled in the town and country council correspondence school of the diocese of Chicago, which brings the Church's program to residents in the more isolated farm areas of the diocese. The scene is typical of a similar program which is being undertaken by the national Church in many sections of the country.

Report of Seamen's Church Institute Shows Volume of Service Rendered Sailors

NEW YORK—The first six months of 1939 showed that the Seamen's Church Institute of New York provided a large volume of services to merchant seamen of all races, ratings, and creeds in its 13-story building at 25 South street here. The report, which was made public by Leslie C. Westerman, business manager, revealed that a total of 141,398 lodgings, including relief beds, were provided, and that 355,817 meals were served at the luncheonette, cafeteria, and restaurant.

The number of social service interviews with seamen totaled 22,505, and 2,438 individual seamen received relief through the institute's credit bureau. A total of 5,375 relief loans were made to seamen unemployed and temporarily in need of funds.

The report also showed that the institute provided 121 entertainments, moving pictures, athletic events, concerts, and lectures, attended by 55,002 seamen.

A grant from the Charles Hayden Foundation (created especially, through the will of Mr. Charles Hayden, to assist American youth) made possible the enlargement of the school quarters on the 13th floor.

ately to deal with such questions as colonies, economic and financial relations, access to raw materials, political and racial problems, international order and governments, disarmament and such other questions as may be deemed advisable."

Begin Marking 150th Year of Prayer Book

Present Drama Showing Historical
Background of Prayer Book at
Evergreen, Colo.

EVERGREEN, COLO.—A nationwide celebration of the 150th anniversary of the American Book of Common Prayer was begun here on August 18th with the premiere of a drama depicting the historical background of the book.

The actual anniversary of the adoption of the Prayer Book, considered a masterpiece of English, occurs October 16th, but between now and then the 5,000 Episcopal churches in the country will have various affairs commemorating the occasion. By decree of the Most Rev. Henry St. George Tucker, Presiding Bishop, October 15th has been set for the official observance.

At the request of the Presiding Bishop, the historical play, *The Great Book*, was written by the Rev. Dr. Phillips E. Osgood of Boston. The Rt. Rev. Ernest M. Stires, Bishop of Long Island, New York, is chairman of the national anniversary committee created by the House of Bishops.

Presenting the play, which is termed a "symbolic office," were members of the Evergreen national conference of the Episcopal Church, in coöperation with members of the Church of the Transfiguration, Evergreen. The Rev. Canon Winfred Douglas of Evergreen and St. John's cathedral, Denver, directed the play. It was staged here for the first time anywhere at the special request of Bishop Tucker.

DEPICTS PART OF NATIONALITIES

The play depicts the part which Hebrews, Greeks, Latins, Englishmen, and Americans played in the fashioning of the Book of Common Prayer.

The American Prayer Book was adopted by the third General Convention of the Episcopal Church in the United States, meeting in Philadelphia on October 16, 1789, after several weeks' deliberation. Its adoption followed closely on the heels of historical events which marked the separation of the American colonies from Great Britain and the inauguration of President Washington. Less than 50 delegates, including only two bishops, participated in the convention which arranged and adopted the American Prayer Book.

This first edition of 1789 was destined to serve the Episcopal Church for more than 100 years. In 1892, the second edition was adopted, the late J. P. Morgan, New York banker, providing for the printing of the Standard (master) Book. The present J. P. Morgan provided for the printing of the third edition, adopted in 1928.



MRS. ARNOLD TALBOT
The wife of the originator of modern Church weaving is shown here embroidering a chalice veil. (Phila. Evening Bulletin Photo.)



ST. AMBROSE'S, PHILADELPHIA
The dossal and riddels shown here were made by the Talbot family.



WILLIAM TALBOT
The son of Arnold Talbot is shown here designing a set of vestments. (Phila. Evening Bulletin Photo.)

Father Buys Antique Loom as Curio; Family Develops Weaving into Ecclesiastical Art it Was Centuries Ago

BY ROBERT C. HUBBS

PHILADELPHIA—Thirty years ago when Arnold G. Talbot, then living in Providence, R. I., bought a 1725 loom and had it sent home, there began an industry that is unique in the United States today. Mr. and Mrs. Talbot decided to work out a weaving technique on the loom they had just acquired.

And just a few years ago, at the suggestion of a Philadelphia architect, Frank R. Watson, their rediscovered technique was offered to the Church, that in Her art and decoration She might resume the prominence that was Hers in past centuries.

From such a modest beginning, the purchase of a single loom as a mere curio, in a brief 30 years there has grown a business which today uses a score of 18th century handlooms and, until August 4th, occupied the attentions of four members of the Talbot family. Arnold Talbot died on that date.

Besides the looms, the business has brought together a tremendous library, not only on the subject of weaving and weavers, but on ecclesiastical art and architecture, and—not the least of all—upon the subject of textiles and dying.

When the interests of the Talbots became centered upon the Church's need, their aim became the production of precisely correct appointments. Today it is still their aim to show that these can be had at no greater cost than makeshift adaptations from modern mass production industries.

The Talbots use no commercial braids, fringes, or cords. Everything used is made to particular specifications for the article desired.

The Talbots recognize the fact that a

Church, wanting things that are correct, is tied down by many considerations as to size, design, and color. On their looms a plan is executed correct in size and pattern, woven of thread, whether of silk or of linen, that has been dyed for the purpose according to samples of the Talbots' own. No muddy shades will suffice, the color must be exact.

The silks are not weighted and no rayon may be used. The tin that is usually used in silks and eventually cuts is absent, and the material must be pure. From Ireland pure linen is imported in its natural color, it is dyed in Philadelphia where the Talbots may govern the shade.

The symbolism used in the Talbot productions is also the result of much study. It represents a return to the early traditional symbolism of the faith. An effort is made to avoid symbols that are much involved, and resort is made to those which are readable and therefore have meaning for the congregation.

The embroidery is never applied but must always be done by hand directly upon the silks. As a result of much study of Church embroidery a 13th century technique is used. Faces are never painted. Instead they are sewn by starting two circles, one at the cheek, another at the Adam's apple, and continuing in ever-widening circles from these two spots. The result is something beautiful and permanent.

From their studies, the Talbots have deduced the fact that the banners and tapestries used in many of the medieval churches and cathedrals had a useful as well as a decorative purpose. In many instances they served to improve faulty acoustics, a device which might well be imitated in many present day edifices.

Although the advent of the Talbots into

the field has been comparatively recent their work has been widely acclaimed by modern authorities. They have worked with Ralph Adams Cram at Trinity church, Princeton, N. J. They were commissioned to make galloons to match a piece of 15th century Spanish velvet for the dossal in the Bishop Satterlee chapel at Washington cathedral.

With Mr. Frank R. Watson they made the dossal for the Cathedral Church of Christ of the diocese of Pennsylvania. And very recently they have installed a dossal in Holy Trinity church, Philadelphia, and dossal and riddels in St. Ambrose's church in the same city.

At Holy Trinity church they have fashioned super-frontals to harmonize with the dossal, as well as burses and veils, all in the liturgical colors. Their rich creations in Eucharistic vestments are gaining ever wider and wider acclaim. William Talbot, the son of Arnold Talbot, originator of the business, has been made an associate member of the Philadelphia chapter of the American Institute of Architects, in recognition of his contribution to the knowledge of ecclesiastical art. A daughter, Miss Frances Talbot, is the fourth member of the family to be associated with the industry.

Dr. R. Meadowcroft to Talk Over NBC Network

NEW YORK—The Rev. Ralph S. Meadowcroft, rector of All Angels' church, New York, will make his debut over NBC networks in two addresses, entitled Christianity Can Solve Your Problems, on September 18th and 25th.

The programs will be broadcast from 12:30 to 12:45 P.M., EDST, over the red network of the National broadcasting company under the auspices of the Federal Council of the Churches of Christ in America.

Refugee Committee Aids Old Catholics

Bishop Jones Tells of Parishes' Agreeing to Assist Non-Aryan Victims of Nazi Terror

YELLOW SPRINGS, OHIO—The Southern Ohio Committee for German Refugees, with Bishop Jones, retired, as chairman, has been able to extend help to a number of non-Aryan Old Catholics, the victims of Nazi persecution, Bishop Jones wrote recently in a letter to the editor of *THE LIVING CHURCH*.

Bishop Jones outlined the situation briefly and then noted a number of instances where parishes had promised to aid refugees in coming to this country. The letter follows:

"Bishop Adolf Kury of the Old Catholic Church, Berne, Switzerland, saw in *THE LIVING CHURCH* the notice of the appointment of a refugee committee in the diocese of Southern Ohio, and wrote to me as chairman of that committee, asking if we could do something to help some of his people who, as non-Aryans in Austria, were under persecution.

"I believe your readers will be interested in knowing the difficult situations faced by some of the people of this Church; for the Old Catholics, being in communion with the American Episcopal Church, are the only group in Germany with whom there is a full sharing of our Church life.

"A number of cases have already been referred to us by Bishop Kury, who wrote, March 28th, asking for help for some of his people in Austria who were non-Aryans. These cases are being taken care of by the refugee committee of the diocese of Southern Ohio.

"A young woman, who has her doctor's degree from the University of Vienna, wrote from Switzerland that she had been trying for a year to get an affidavit from an American citizen guaranteeing that she would not become a public charge, so that she could get a visa to come to this country, and that if she did not get one she would be sent back to Austria. St. Paul's parish, Chillicothe, Ohio, volunteered to provide the affidavit and a welcome, and she will probably arrive this month.

HELP FROM MADISON, WIS.

"A pitiable case is that of a former lawyer of Vienna. Although he is part Jewish in race, his wife is Aryan, and both of them and their children are Old Catholics. Losing his home and position in Vienna, he and his family emigrated to Prague in August, 1938, hoping to find freedom there; then Hitler's coming made it impossible to get work or even to exist there, except on charity. Their two little girls are being cared for in England, and St. Andrew's Parish, Madison, Wis., has asked for the privilege of providing an affidavit to bring the parents and an older son over.

"The priest of the Old Catholic Church in Solothurn, Switzerland, writes that a member of his parish has Jewish relations in Germany, a mother-in-law and a sister-in-law. The Swiss authorities will allow the older woman to come and live with her daughter-in-law, but not the other one; and the mother-in-law is unwilling to leave her own daughter unless the latter can go to England or America, where she will be safe.



ST. PETER'S CHURCH,
WEST ALLIS, WIS.

This picture of the altar in St. Peter's church shows the new baldachino, given by St. Mary's guild; the new missal stand and seven-branch candlesticks, gifts of parishioners; and the lace altar frontal, the gift of the Girls' Friendly Society at St. Peter's. Vicar at St. Peter's is the Rev. Theodore E. A. LeVan.

It is probable that Calvary parish, Ashland, Ky., will arrange an affidavit so that the young woman can come, leaving her mother to go happily to her daughter-in-law in Switzerland.

FLED OVER MOUNTAINS

"A still more poignant case is that of a young skilled leather worker, non-Aryan, who was happily married to an Aryan woman. She and their two young children are Old Catholics. She was forced to divorce him because he is non-Aryan; and he and a companion fled on skis last January over the mountains into Switzerland. He, of course, can only be there temporarily and is not allowed to work; so he wants to come to America, get established here, and then send for his former wife and children so that they can be reunited.

"These are the cases that have been sent us by Bishop Kury, and others will be coming along. Speaking for the Episcopal Committee for German Refugees set up by the National Council, may I say that our great need is for more parishes which will volunteer to be responsible for one of such families—see that an affidavit is provided so that they can come, and then help them to become established in the community.

"I will be very glad to hear from any individuals, clergy or laymen, who will be willing to get their parish to take on one of such families."

The Rt. Rev. Paul Jones, chairman of the Episcopal Committee for German Refugees, may be addressed at 509 Xenia avenue, Yellow Springs, Ohio.

Peace Prayers Urged

NEW YORK—Bishop Manning of New York on August 25th requested all clergymen of the diocese to offer special prayers at all services for peace with righteousness and justice.

Armistice Day to be Observed by Prayer

Woman's Auxiliary Announces Its Plans for Annual Meditation on Peace Among Nations

NEW YORK—Armistice day, November 11th, will be observed again as a Quiet Day for Prayer throughout the Church, with continuous intercessions for world peace. Sponsored by the Woman's Auxiliary, this annual observance has grown year after year, until in most parish churches groups of both men and women are to be found kneeling, all through the day, using the prayers suggested in the leaflet issued from the Church Missions House in New York, or other intercessory prayers, pleading for peace among the nations of the world.

In the announcement of the observance, Church people are asked to remember three things: first, that each intercessor is "one of a great number in churches throughout the world who are today praying for peace"; secondly, "that prayer changes things. It changes ourselves, helping us to think of God's point of view and not our own. It changes the world, as it does individuals. It is one of God's appointed means of our cooperating with Him in the achievement of His purposes"; and thirdly, "that God's purposes are not unknown to us. He has revealed both Himself and His will in Jesus Christ. And His will is more than the salvation of individual men and women, it is the gathering together of all the peoples of the earth into one family in Himself."

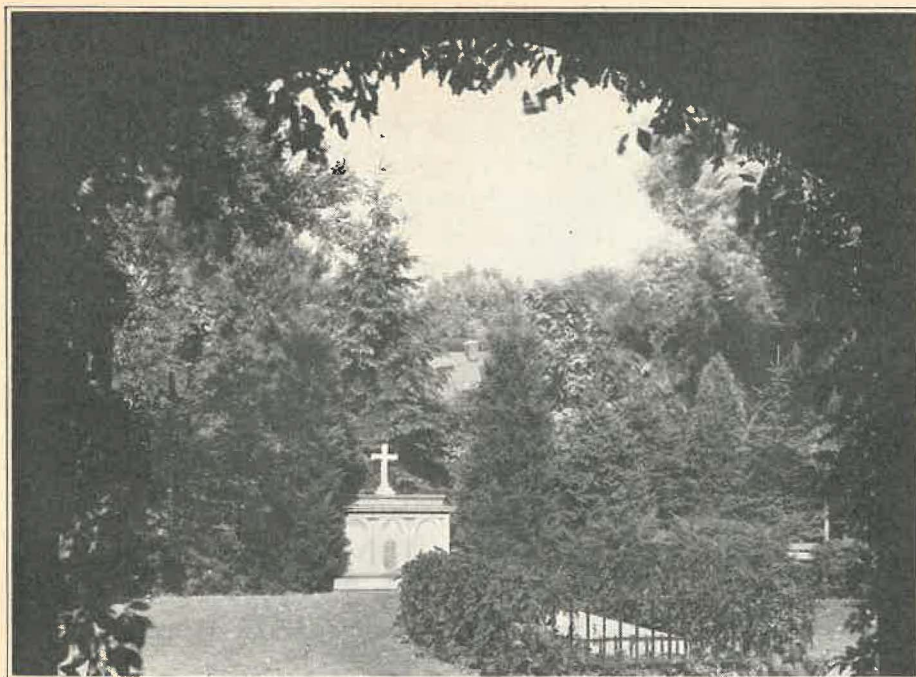
Suggesting both meditation and prayer, the announcement points out that "the intention behind our prayer should be that we lay hold on God's purpose afresh, assist by our prayers in its achievement, and dedicate ourselves to whatever personal sacrifice may be involved in our loyalty to it."

Connecticut Valley Conference

HARTFORD, CONN.—The 22d annual pastors' conference for clergymen of all denominations in the Connecticut valley, including Western Massachusetts, will be held under the auspices of the Pastoral Union of Connecticut and the Hartford seminary foundation on September 19th and 20th, at Hartford theological seminary here. The leader will be the Rev. Dr. Walter M. Horton, professor of theology at the Oberlin Graduate School of Theology, Oberlin, Ohio.

Given Genealogy Certificate

LOS ANGELES—In recognition of his remarkable research work, the council of the Institute of American Genealogy has awarded a merit certificate to the Rev. Isaac Holgate, retired. Mr. Holgate has made genealogy a hobby, and his chief work has been the collection and organization of data relating to the presidents of the USA.



THE GRAVE OF EUGENE FIELD

Looking through the cloister at the Church of the Holy Comforter, Kenilworth, the visitor sees the grave of Eugene Field, the famous author of *Little Boy Blue* and other well-known children's poems. (Bowman Photo.)

Bishop Stevens Preaches on Pacific Church of Air

LOS ANGELES—Bishop Stevens of Los Angeles conducted the service and preached the sermon on the West coast Church of the Air, broadcast throughout the Pacific coast states over the Columbia broadcasting system from station KNX of this city, on Sunday morning, August 27th. The choir of St. Paul's cathedral, under the leadership of Dudley Warner Fitch, provided the musical service.

"Parental Responsibility in the Field of Religion" was the subject of Bishop Stevens' sermon. The young people of today live under new and extremely difficult conditions, the Bishop said, and without religious guidance they become confused and baffled. "It is the duty of parents to inculcate the spirit of religion by example and by precept. Children are largely creatures of habit, and the habits of religious observance should be diligently cultivated."

The West coast Church of the Air is featuring the representatives of the various Churches including the Roman Catholic, Jewish, Christian Science, and Episcopal Churches.

THE GUILD OF ALL SOULS

OBJECTS— 1. Intercessory Prayer: I. for the dying; II. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. To provide furniture for burials according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

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Bishop Has Money to Live on Because Secretary Had Foresight to Save for Him

LONDON—Dr. A. F. Winnington Ingram, Bishop of London, when he retires this autumn after 38 years, will have enough money to live on because of the foresight of his secretary, Miss Catton, who put aside regularly each week during the years small sums from his annual salary of \$50,000.

Recently the Bishop acknowledged in public his debt of gratitude to his secretary. "She told me nothing about this," the Bishop said, "and when I asked her why, she said, 'You'd have spent it.' Which I would. With that money she has been putting aside I can now have peace and ease."

Dr. Winnington Ingram had a further surprise coming to him, for a check of 5,056 pounds was presented at the public gathering. The Bishop said he would use most of it in three missionary tours.

Addition at Alaska Mission to be Used for High School Class

NENANA, ALASKA—Work is going forward this summer on an addition to St. Mark's mission school, Nenana. The new addition will be used for high school purposes. St. Mark's mission was founded more than 30 years ago and since that time has maintained a grade school for the native Indian children.

The time seems opportune for adding a regular high school course to the curriculum. Deaconess A. Kathleen Thompson is the teacher of the grade school. The school recently was informed by the Bureau of Indian Affairs at Juneau, that it had first class rating and that the graduates of the school attained a record above the normal average.

Church for Children Planned in Chicago

To be Next Step in Development of Shrine for Eugene Field at Holy Comforter, Kenilworth

CHICAGO—Plans to incorporate a miniature church for children in the Church of the Holy Comforter, Kenilworth, were disclosed recently by the Rev. Leland Danforth, rector, as the next step in the development of a Eugene Field shrine at the suburban parish. The celebrated children's poet is buried in the churchyard.

The church would have small pews, altar, and reed organ, where the youngsters of the kindergarten and primary grades could have their own choir and conduct services under a teacher's supervision.

The children's chapel, according to Fr. Danforth, would occupy a room in the proposed new parish house. It would have a small roof and perhaps its own belfry. On either side would be stained glass windows, depicting childhood incidents from the Old and New Testaments. The children would act as ushers, take up the offering and conduct their services in the accustomed manner of their elders.

Development of the many interesting features found on the church grounds started several years ago and these are constantly being added to by the rector with offerings given by the thousands of persons who visit the church annually.

MANY HISTORICAL SOUVENIRS

Among the historical souvenirs which have been assembled over a period of years are a bell from the first Ohio schoolhouse, a Revolutionary war mortar, timbers from Fort Dearborn, an English baptismal font dating from the time of the Reformation, and two iron kettles used to feed the soldiers at St. Phillip's fort during the Vicksburg siege.

The church, which attempts to preserve the atmosphere of an English country parish, also has a set of automatic chimes and vibraharp in the tower. Every evening at 5:45 o'clock they are played for 10 minutes for the benefit of commuters returning home, and on Easter and Christmas carols are broadcast.

The chimes can be broadcast from the tower, garden, or within the church. During weddings they play outdoors before the ceremonies. The music is switched to the organ during the service and later broadcast from the organ outside as the procession leaves the church. Mr. Danforth also plans to have the chimes play in the future whenever a child is born in the community.

Miss Stokes Engaged

WASHINGTON—Canon and Mrs. Anson Phelps Stokes on August 24th announced the engagement of their daughter, Miss Olivia Egleston Phelps Stokes, to John Davis Hatch Jr., son of Mr. and Mrs. John Davis Hatch of Berkeley, Calif.

Three Notes Basic to Amsterdam Findings

Penitence, Desire for Unity, and Faith in Christ Dominate Reports of Group Leaders

BY PETER DAY

AMSTERDAM—Impressions of discussion group leaders reported to the final session of the World Conference of Christian Youth were all dominated, as I stated in last week's report, by three things: A sense of shame and penitence for personal and corporate sins of the past; a keen desire for unity and united attack upon the evils of the present day; and a confident faith that Christ, through His Church, will supply the principles and the dynamic for carrying out God's will in the world.

"Christus Victor," the conference motto, was reaffirmed again and again in these preliminary reports, which will be coordinated and expanded in the final report of the conference, to be published later this month. The motto, it was evident, was not merely a catchword, but a living reality to those who had joined in worship, study, and fellowship at Amsterdam under the guidance of the Holy Spirit.

Last week's issue contained the impressions of the groups on the World of Nations, and on the Nation and the State. Impressions of the other four groups follow:

YOUTH AND EDUCATION

Christian Youth and Education: Isabelle Schlemmer of France reported that the child must be placed in the hands of the educator, although he must retain the right to develop his own personality. The educator's task is to prepare the child for his divine calling. This is to be done by ethical teaching, by acquainting him with the Bible, by personal witness, and by worship. All agreed that education includes much besides mere instruction.

Christian Youth and Race: T. Tucker of Angola reported that it was the group's opinion that racial conflict was due to social, rather than biological causes. For the Christian, the basic unity of all mankind as children of God is much more important than any differences of race. This unity must be fully expressed in the Christian community. Some of the group thought that intermarriage was an important step toward solution of race problems. Penitence at the Church's failure to

Churches Called an Aid in Decline of Lynching

BIRMINGHAM, ALA.—Progress toward a new racial order in the South through the educational campaigns of the Churches was hailed at a meeting of the association of Southern Women for the prevention of lynching. The association released figures for the first six months of 1939 showing but three lynchings in the entire South.

maintain clear witness on this subject in the past and present was expressed, with the determination to seek to bring the Church's practice more into line with the spirit of the Gospel.

Christian Marriage and Family Life: A. L. Fransz of the Dutch East Indies reported the group agreed that marriage was not an affair of individuals, but involved the entire Christian community. Christ Himself should be at the center of every Christian family. Christian education in the home was seen as a basically important duty of the family.

FUNCTION OF THE CHURCH

The Church—Her Nature and Function: Sheffield Cheng of China reported that the crucial importance of this subject was shown by the fact that a disproportionately large number of the delegates had selected it as their first choice. Nearly 400 of a total of 1750 delegates (this was the final figure) took part in this discussion group. "Whether 'Christus victor' becomes a fact or remains a mere slogan depends upon whether the Church, the Body of Christ, fulfills her function in our world." The group was unable to come to a conclusion about many complex theological questions which had been left unsolved by previous ecumenical conferences. It did come, however, to the positive assertion that belief in Jesus Christ constituted the basic fact on which all were at one. It was felt, also, that the solution for differences lay, not in special emphasis upon each Church's theological position and tradition, but in humble acceptance of the living Spirit of God. This approach lent a special cogency to Mr. Cheng's quoting the now famous prayer of the Chinese Christians: "Lord, revive Thy Church, beginning with me."

OTHER ACHIEVEMENTS

Such agreement as these eight reports indicate is perhaps not as important as other achievements of the conference which are more difficult to put down on paper. Continental Christians, inclined to despair of redeeming the secular order, learned from the British and American delegates that the Christian must be actively concerned with the world in which he lives. The British and American delegates, on the other hand, learned to view the problems of the Church in the world as the workings of much more terrible forces than most of us had supposed. We learned from the Continentals that an attitude of utter dependence on God is a *sine qua non* of any effective social program.

In our common penitence and common search for God's will, we learned a great deal. But besides the ideas and attitudes we imbibed, we came to *know each other*. Not as exponents of particular views, but as fellow-children of God, members of the great Christian family which transcends all man-made divisions of race or denomination or State. For a few days we had a taste of the glory and richness of the true Christian community. It is this glimpse of what the Church ought to be and some day will be that it will be our task to bring to our various nations and Churches upon our return.

This Week's Sermonette

to you gets right down to cases. What are you thinking of in connection with your Church THIS WEEK, be you priest or layman? Is it some improvement, some memorial, some gift (consecration, ordination, confirmation, or award), some books, new teaching material, aye, some different music, perhaps? (We know good music. We sang seriously for many years.)

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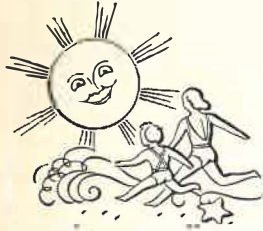
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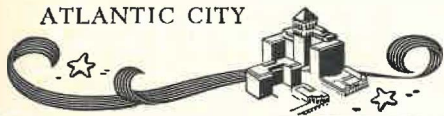
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Ill Acolyte Leaves During Service; Another Catches Fire—Too Much for Rector

RACINE, WIS.—When one acolyte becomes ill during the service and another walks into the sacristy, his surplice ablaze, that is really too much for the Rev. Edward Leonard, rector of the Church of the Holy Innocents here. This happened just a few Sundays ago, and he felt compelled to ask that added acolyte attractions in the future be offered either before or after, never during, the sermon.

Nobody had ever whispered that services at Holy Innocents' are dull, but this was probably the first time an acolyte had to leave in the middle of one. He'd been to a picnic the day before. The other acolyte left the sanctuary to see that his companion was all right. A candle in the sacristy set fire to his surplice. He returned to the sanctuary all ablaze.

The surplice was destroyed, and the back hair of the acolyte was singed. However, no serious damage resulted.

Sisters Honored After 45 Years at Indian Reserve

ONEIDA, WIS.—Between 400 and 500 people, clergy, representatives of various religious orders, Indians, and other people from different parts of the country, were gathered together on the Feast of the Assumption, August 15th, at the Oneida Indian Mission here, to honor the order of Sisters of the Holy Nativity. The celebration was the 45th anniversary of their arrival at Oneida. It was the first instance of a religious community's sending consecrated women to the Redmen.

In 1894 at the suggestion of Bishop Grafton, their Father Founder and second Bishop of Fond du Lac, the Sisters took over work in the hospital, founded by the Rev. S. S. Burleson for the Oneida tribe. In 1898 a modest cottage was built by the order, to which an addition this past spring was added to be used as a storeroom. Here will be kept both old and new clothing, which is dispensed to needy families.

The largest amount of social service work in the diocese of Fond du Lac is done through the missionary and Sisters at Oneida. Besides this type of work and their prayer-life, the Sisters' duties consist of visiting the sick and shut-ins, helping to prepare classes for Confirmation, giving religious instruction in the parochial school, conducting classes in handicraft, dispensing medicine for the sick, and a dozen other worthwhile things. The Sisters are also UTO workers.

The festivities consisted of a Solemn High Mass, procession of the Blessed Sacrament to an outdoor altar where Benediction of the Blessed Sacrament was sung by the famous Oneida Indian choir, assisted by the entire congregation. The celebrant of the Mass was the missionary, the Rev. William F. Christian, with the Rev. William Elwell, rector of Grace church, Sheboygan, Wis., as deacon. The guest preacher was Fr. Paul Severance, associated with the Order of St. Benedict.

Defeat Difficulties, Keep Schools Open

American Women Fight Adversity in Trying to Provide Education for War Torn China

NEW YORK—Thieves, bouts of malaria, trachoma, sunburn, and blistered heels, extra expenses, with illness and death among their traveling companions—these are some of the circumstances involved for the American women who have accompanied the Hankow diocesan schools—from 200 to 400 boys and girls—in their successful attempt to keep open. War is not to interrupt the education of these young future leaders of China if the missionaries have their way.

First the schools (St. Lois' and St. Hilda's for girls, Boone middle school and the Cathedral school for boys) left Wuchang and Hankow, in the autumn of 1937 before the Japanese military entered that area, and went off to a place called Chuen Hsien in a neighboring province; this was inaccessible for supplies and only too accessible for bombing planes, so they all packed up and moved further west to Ch'in Lung San, Green Dragon Hill.

This in turn has proved untenable and the patient crowd, students, Chinese teachers and their families, and the Americans, have been moving farther west and south into the province of Yunnan where the new school year will open at Tsen Nan (or Chennan) near Kunming, on the road to Mandalay but probably not on any map.

BEAUTIFUL SCENERY

The most beautiful scenery in all China is said to be in the province of Yunnan, with incredible mountains like those in old Chinese paintings. At the safe distance of several thousand miles it sounds romantic. The romance wears a little thin when it involves three or four days' walking in the dust and heat, or riding in trucks piled up first with boxes, then with bedding rolls, then with 20 or 30 people on top of all.

Just before they started the last journey a baby was born to one of the Chinese women and died soon after; the mother nearly died.

The American women who have gone along and helped to guide the fortunes of the schools are the Misses Hazel Gosline of Baltimore, Martha Sherman of Cincinnati, and Venetia Cox of Winterville, N. C. Miss Cox is now in the United States on furlough and the other two are having a brief holiday in China.

To Aid Roman Catholic Bishop

LOS ANGELES—Bishop Stevens of Los Angeles, along with several other religious leaders of this city, has pledged his support to the humanitarian drive of the young Chinese Roman Catholic prelate Bishop Paul Yu-Pin. Bishop Yu-Pin is endeavoring to aid 30,000,000 Chinese threatened with starvation this winter.

Young Anglicans of Five Churches Meet

Delegates From Canada, Australia, United States, England, Scotland Join in Edinburgh Camp

EDINBURGH, SCOTLAND—Representatives of five major divisions of the Anglican communion met at Pinkie House, Musselburgh, near Edinburgh, just after the Amsterdam conference, for a week's fellowship and conference on the development of young people's work in the Anglican communion.

Half a dozen members of the Canadian Church, two American Episcopalians, one young Australian priest, and sizable groups of Scottish and English Churchmen took part in the camp, which was sponsored by the All Britain Council of the Anglican Young People's association.

Called a "camp," the meeting was very different from what American young people are likely to associate with the term. Lady Mary Hope, well-known laywoman of the Scottish Episcopal Church, housed the delegates in her beautiful 12th century manor and fed them five meals a day. Camp activities consisted chiefly of excursions to various spots of historic and scenic interest, followed by two or three brief addresses in the evening on subjects of interest to the young people. The visitors from beyond the seas described the development of young people's work in their respective lands, and several of those who had been delegates to the World Conference of Christian Youth at Amsterdam gave their impressions of that conference.

Each day opened with a celebration of the Scottish Liturgy, perhaps the most beautiful and complete of all Anglican liturgies, and closed with the service of Compline.

AYPA DESCRIBED

The Anglican Young People's association, the delegates were told by the Rev. Arthur Caulfeild of Ottawa in one of the evening addresses, was begun in Canada early in the present century. Though suffering a temporary setback because of the World war, it soon advanced to a position of real importance in the life of the Canadian Church, and since the 1920's it has spread to several other parts of the Anglican communion. There are active branches of the association in Japan, China, England, Scotland, and other Anglican national churches. Like the comparable Young Churchmen's movement in the American Church, the AYPA seeks to unite all the young people of the parish, diocese, or province, on the basis of a simple rule of life and common objectives in study, worship, work, and fellowship.

The Rev. Cedric Cockerell of New South Wales was admitted to membership in the AYPA just before the conclusion of the camp, as the first member of the Church in Australia to enter the association.

On the day before the camp ended an

Michigan Field Department to Open Autumn Work With Three Leadership Meetings

DETROIT—The fall program of the field department of the diocese of Michigan will begin with three leadership conferences during the week of Labor Day, to be held at the Woman's Benefit Association camp, north of Port Huron, Mich. The conferences will be held in 24-hour periods on September 5th and 6th, 7th and 8th, and 9th and 10th, for Churchwomen, clergy, and laymen respectively. The chief leader will be the Rt. Rev. Dr. Frederick B. Bartlett, executive secretary of the Department of Domestic Missions of the National Council.

The program and leaders for the clergy and laymen's conference are identical. In the early afternoon of each opening day a brief welcoming address will be made by the Rt. Rev. Dr. Frank W. Creighton, Bishop Coadjutor of Michigan. The main theme of all three conferences, Christian Leadership, will then be taken up.

At the afternoon session, Leadership in the Parish will be discussed by the Rev. Seward H. Bean, the Rev. Edward Platts, and Bishop Bartlett.

In the evening, a similar treatment of Leadership in the Diocese will be given by the Rev. Charles C. Jatho and the Ven. Leonard P. Hagger, again with a concluding address by Bishop Bartlett, whose topic in each case is Leadership in Support.

On the morning of the second day, the budget will be discussed by Mr. Charles O. Ford, executive secretary of the diocese, and a period will be given for the discussion of the present trends in Christian Unity, this led by Mr. John C. Spaulding, chancellor. The concluding section of the main theme, Leadership in the World, will then be discussed by Dr. Gordon W. Hill and the Rev. William R. Wood, chairman of the field department, with the final word coming from Bishop Bartlett.

all-day conference was held on the two-fold theme of Youth's Job in the Church and Youth's Job in the Parish. Exceedingly practical findings were reached by the young people in small discussion groups and presented by them to the general sessions of the conference. A stirring summary was made at the end by the Rev. Cecil Gordon Thompson, stressing the immediacy and urgency of Christ's call to the Church's young people to bring in His kingdom on the earth.

The camp was under the leadership of the Rev. John Shand, priest in charge of St. Salvador's church, Edinburgh. Invited by the Rev. Ernest Southcott, formerly of Canada but now serving in the diocese of York, the two American delegates were the Rev. Kenneth Heim of Ferguson, Mo., and Peter Day, managing editor of THE LIVING CHURCH. The two Americans declared that on their return to the United States they would try to carry forward the cooperation and fellowship among the young people of various parts of the Anglican communion which the conference had initiated.

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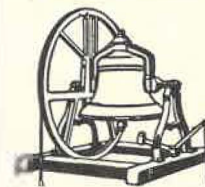
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Federal Writers' Project Guide Indicates New York Truly is City of Churches

NEW YORK—A glance at the index of the *New York City Guide*, the most recent addition to the American guide series by the Federal Writers' Project, proves that New York is a religious city—indeed, a city of churches. One hundred seventeen of them—churches, synagogues, and meeting houses—are described, a number of them Episcopal Churches containing valuable art treasures.

A few, like the famous Little Church Around the Corner, are already enshrined in the hearts of people who have never been

within hundreds of miles of the city; the outward aspects of others, like St. Paul's and Trinity, are probably known in all parts of the world.

There is the Church of the Ascension on Fifth avenue at 10th street, for example. It contains what is considered the finest work of John La Farge—The Ascension.

And there is a less well-known church with a history suggestive of old English times—St. Luke's chapel, on Hudson street, at the foot of Grove, which, the guide relates, was opened in 1822 on land that was part of Trinity church farm. Under the approach to the font is a wooden figure of St. Christopher, brought from South America in colonial times.

Religious Topics Consume Less Than 2% of European Radio Time, Survey Shows

LONDON (RNS)—An average of only 1.79% of radio broadcasting time in the 20 leading European countries was devoted to religious topics during the last quarter of 1938, according to statistics released by the International broadcasting union office in Geneva.

At the top of the list, with regard to amount of time given to religion, stands the Roman Catholic broadcasting station KRO in Holland, with 10.1%. Next comes Finland with 9.2% and then Estonia with 6.9%.



C L A S S I F I E D



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CAUTION is urged in dealing with a young man who, using many different names, pretends to be working toward a theological scholarship at the University of the South, Sewanee, Tenn., by selling subscriptions to various secular magazines. No such scholarship has ever been offered by the school of theology of the university. Anyone coming in contact with him should report the matter to the police, and to the Rev. Bayard H. Jones, Dean, The School of Theology, Sewanee.

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

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

ANNUAL RETREAT for College Clergy, school-masters, and others interested, under the auspices of the Church Society for College Work, at St. Mark's school, Southborough, Mass., September 12 to 14, 1939. Conductor: Rev. Theodore O. Wedel, College of Preachers. Leaders of conference which follows retreat: Rev. Alden D. Kelley, National Council; Prof. John D. Wild, Harvard; Rev. H. M. P. Davidson, St. George's school; Rev. Frederic B. Kellogg, Harvard. Cost \$5. For further information write Rev. FREDERIC KELLOGG, Christ church, Cambridge, Mass.

FR. TIEDEMAN, OHC, will conduct the yearly retreat for priests and candidates at Holy Cross, West Park, N. Y., beginning Monday evening, September 18th and continuing until Friday morning, September 22d. Address the GUESTMASTER, OHC.

Seventh Annual Laymen's Meeting in Mass. Planned

BOSTON, MASS.—Laymen of Massachusetts, two delegates to each parish, will meet for their seventh annual conference in St. Mark's school, Southborough, Mass., September 16th and 17th. This conference which has trained hundreds of men for better participation in parish affairs, is held under the auspices of the diocesan field department of which the Rev. Harry Hamlin Hall is chairman and Philip H. Stafford the executive secretary.

The Rev. Dr. Charles W. Sheerin, vice-president of the National Council, will open the conference sessions after the men have had an afternoon of friendly competition in golf and tennis.

Bishop Sherrill of Massachusetts will preach on Sunday morning, September 17th, in the course of a program beginning with a service of Holy Communion at

11 A.M. The Every Member Canvass, whose promotion is the chief aim of the conference, will be the subject of two discussion periods led by parish canvass chairmen.

Dr. F. B. Reazor to be Honored by St. Mark's, West Orange, N. J.

WEST ORANGE, N. J.—An altar of carved American oak is to be installed in St. Mark's church here in memory of the late Rev. Dr. Frank Burroughs Reazor, for 33 years rector of the church and rector emeritus until his death. The altar is being designed and built by Leslie K. Nobbs of New York.

Dr. Reazor reduced the mortgage on St. Mark's church by \$20,000, and made a strong impression on the community by his devoted services. The altar will be installed in the west transept of the church, where it will be used for weekday services and small weddings.

J. S. Burleson of Society for Visual Education is in Alaska

ANCHORAGE, ALASKA—John S. Burleson of the Society for Visual Religious Education stopped in Anchorage to take motion pictures of All Saints' mission and of a confirmation service when Bishop Rowe recently visited this mission. Mr. Burleson is taking pictures of the work of the Church in Alaska in its various mission stations.

He stopped at St. Mark's mission, Nenana, and took pictures of the work there, and then went to Fort Yukon, taking scenes of the Hudson Stuck memorial hospital.

Three Hundred Yet to be Raised

VIRGINIA BEACH, VA.—Only \$300 now remains to be raised in the campaign of Galilee church, the Bishop Tucker memorial here.

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FRANK ALBUS, PRIEST

EASTON, PA.—The Rev. Frank Albus, reported missing from his home in East Orange, N. J., since August 7th, was found dead August 19th in the kitchen of Trinity church here. Mr. Albus was 60 years old.

Mr. Albus is survived by his wife and five children.

ALBERT NEW, PRIEST

WAYNESVILLE, N. C.—The Rev. Dr. Albert New, for 23 years rector of Grace church here, died August 17th at his home

in Clearwater, Fla. Since last year he had been rector of the Church of the Ascension in Clearwater.

A native of England, Dr. New came to North Carolina as a teacher in the hospital for the blind at Raleigh. This was 30 years ago. For four years he served as rector of the Weldon church. He was a 32d degree Mason and for some years chaplain of the grand lodge.

Dr. New is survived by two sons, William and Albert, Jr., and a daughter, Mary New. Interment was in Waynesville.

New Building for St. Elizabeth's

SIoux FALLS, S. DAK.—Plans have been completed recently for a new building for Saint Elizabeth's school on the Standing Rock reservation. The old building was totally destroyed by fire last winter. Mrs. Julia Mengel has been appointed to assist Mrs. MacKibbin at the school.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CAMPBELL, REV. WILBUR C., formerly rector of St. Luke's Church, Sea Cliff, L. I., N. Y.; to be rector of All Saints' Church, Brooklyn, N. Y., effective October 1st, and chaplain of the 106th regiment, New York National Guard, the old 23d regiment. Address, 463 7th St., Brooklyn, N. Y.

COMO, REV. JOHN F., formerly rector of St. Mark's Church, Anaconda, Mont.; to be rector of St. Andrew's Church, Port Angeles, Wash. (Ol.), effective October 1st. Address, 206 Peabody St.

McMULLIN, REV. G. WHARTON, is temporarily in charge of St. Andrew's Church, Queens Village, L. I., N. Y.

PETERSON, REV. JOHN C. R., is assistant on the staff of Grace and St. Peter's Church, Baltimore, Md., and in charge of the Church of the Advent. Address, 707 Park Ave.

WILLIAMS, REV. ERNEST H., formerly locum tenens at Ascension Church, Twin Falls, Idaho; is in charge of St. Paul's Church, Blackfoot, St. John's, Idaho Falls, and of St. James' Church, St. Anthony, with address at Blackfoot, Idaho.

NEW ADDRESSES

EWING, REV. QUINCY, formerly Ocean Springs, Miss.; 1429 Henry Clay Ave., New Orleans, La.

GRINT, REV. ALFRED P., formerly 255 Hope St., Providence, R. I.; 57 Clinton Ave., Ridgewood, N. J.

ORDINATIONS

PRIESTS

ALASKA—The Rev. WILFRED C. FILES was ordained to the priesthood by Bishop Bentley, Suffragan of Alaska, at St. Mark's Mission, Nenana, August 13th. He was presented by the Rev. Warren R. Fenn, and is in charge of the Mission of Our Saviour, Tanana, Alaska. Bishop Bentley preached the sermon.

ATLANTA—The Rev. OLIN GORDON BEALL was advanced to the priesthood by Bishop Mikell of Atlanta in St. James' Church, Cedartown, Ga., July 30th. He was presented by the Rev. George Myers and the sermon was preached by the Rev. Charles E. Wood.

DEACON

WASHINGTON—WILLIAM F. WEBER, JR., was ordained to the diaconate by Bishop Freeman of Washington in the Cathedral of SS. Peter and Paul, Washington, D. C., June 4th, and is in charge of Calvary Church, Montgomery, and of the Church of the Redeemer, Ansted, W. Va. Address, 308 4th Ave., Montgomery, W. Va.

DEGREES CONFERRED

VIRGINIA THEOLOGICAL SEMINARY—The degree of Doctor in Divinity was conferred on the Rev. W. H. K. Pendleton, rector of the Church of the Advent, Spartanburg, S. C., on June 8th by Virginia theological seminary, Alexandria.

CHURCH CALENDAR

SEPTEMBER

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

COMING EVENTS

SEPTEMBER

- 8-12. Brooks institute, North Andover, Mass.
- 19-21. Annual convocation of South Dakota, Mitchell.
- 24-25. Convocation of Idaho, Boise.
29. Consecration of Rev. Dr. Edwin J. Randall as Suffragan Bishop of Chicago.

CHURCH SERVICES

NEW YORK

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Amsterdam avenue and 112th street
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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

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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

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Weekday Masses, 7 and 8 A.M.
Confessions: Saturdays, 2:30, 5, and 8 P.M.

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Fifth avenue and 53d street
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Weekdays: 8, 12 (except Saturdays), 3 P.M.

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

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

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Weekday Mass: 7 A.M.

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

Evensong: 5:30 daily.

CHURCH SERVICES NEAR COLLEGES

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REV. C. LESLIE GLENN, Rector

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11:15 A.M. 5:30 and 8:00 P.M.
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7:30; Saints' Days, 7:30 and 10:10 A.M.

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