

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

All Saints, All Souls

Editorial

Page 12

The Indian Christian's Decision

Bishop Azariah

Page 9

The Solitary Witness

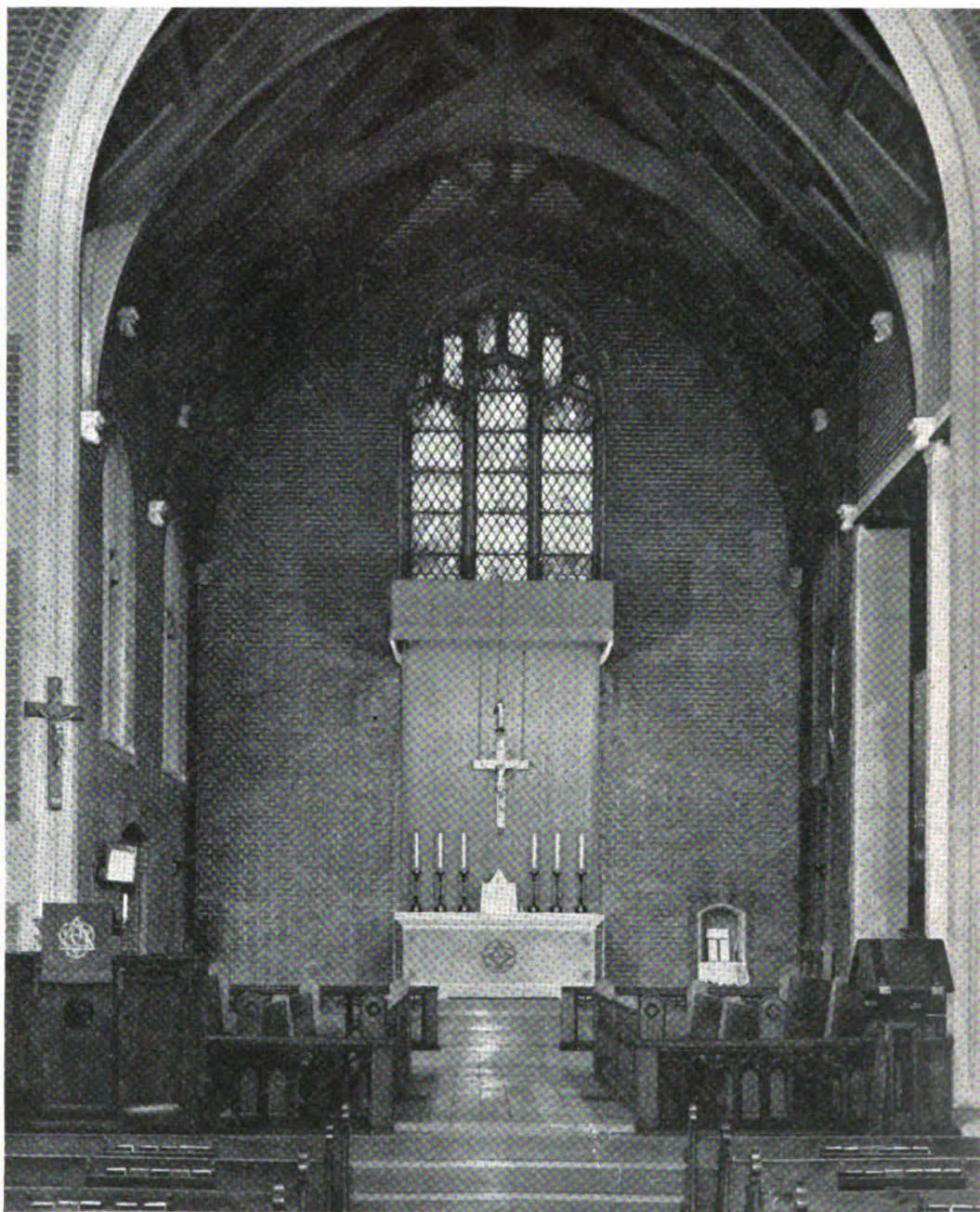
William G. Peck

Page 10

Evangelism in a World at War

C. P. Deems

Page 11



CHURCH OF THE ADVENT, BALTIMORE, MD.

The sound liturgical principles of the Advent's sanctuary help to make the altar central in the lives of the shipyard and railroad workers who form the majority of the congregation. The Rev. John B. Midworth is priest in charge.

STATE HISTORICAL SOCIETY
116 STATE STREET
MADISON WISCONSIN

F LC2 A

Use Defense Bonds to Help Your Church!

You're buying Defense Bonds, of course! Then why not help your nation, your **LIVING CHURCH**, and your national Church at one and the same time, with one and the same contribution?

Contribute to the **CHURCH LITERATURE FOUNDATION** in the form of Defense Savings Bonds, Series F*.

issue price	maturity value
\$ 18.50 will increase in 12 years to \$	25.00
74.00 will increase in 12 years to	100.00
370.00 will increase in 12 years to	500.00
740.00 will increase in 12 years to	1,000.00

These bonds should be registered in the name of the **CHURCH LITERATURE FOUNDATION**, a non-profit corporation. Gifts to the corporation are deductible on income tax reports.

The **FOUNDATION** is organized for the purpose of amassing and administering an endowment fund, the proceeds of which shall be used to finance the publication and distribution of Episcopal Church literature. The income may be used, by vote of the trustees, to defray in any year a part of any deficit in the publication of **THE LIVING CHURCH**.

The **FOUNDATION** needs your assistance. So do your nation and your Church.

You aid all three when you give to the **CHURCH LITERATURE FOUNDATION** in the form of Defense Savings Bonds, Series F*. The original investment aids your government. The contribution aids the **FOUNDATION**. This in turn aids **THE LIVING CHURCH**, the purpose of which is to promote the welfare of the Episcopal Church.

Write today for more information about this patriotic plan whereby you may make a small contribution do an enormous amount of good in your Church.

*or Series G, a current income type of bond, issued in denominations of \$100, \$500, and \$1,000.

The Church Literature Foundation
744 North Fourth Street, Suite 341
Milwaukee, Wisconsin

LETTERS

Reunion With Presbyterians

TO THE EDITOR: In your issue of October 11th you published a letter from Bishop Parsons replying to my recent sermon in regard to the proposal to unite the Episcopal Church with the Presbyterian Church. In his reply Bishop Parsons gives the impression definitely, though I am sure unintentionally, that the main point, if not the only point, in my sermon is that this proposal will bring grave disunity and division in our own Church. The proposal will certainly do this, and is doing this, as I can testify from its effects in the diocese of New York, but I feel it necessary to say that this is not the main point in my sermon.

The facts stressed in the sermon are: First, that the Episcopal Church holds the great essentials of the Faith and Life of the Holy Catholic Church, the Apostolic Faith, the Apostolic Sacraments, and the Apostolic Ministry, in common with all the Churches of the Anglican communion and all the Catholic Churches of the world. If the Episcopal Church should repudiate or compromise its great heritage of Catholic Faith and Order this would not be a step towards, but a most tragic step away from, true world-wide Christian unity.

The second point stressed in the sermon is that there can be no true Christianity without unity of faith and unity of spirit, and that this cannot be created by artificial and external measures or by majority votes of conventions.

The third point is that in simple fact none of the Churches, including the Episcopal Church, are yet spiritually ready, or even nearly ready, for reunion. We need more Faith, more prayer, more of the Spirit of God, in all the Churches before we can be ready for the blessings and responsibilities of a reunited Church.

Fourth: It should be kept in mind that this movement proposes to unite the Episcopal Church with only one of the several different and separate Presbyterian Churches in the United States. This fact itself shows that we are none of us yet spiritually ready for unity. Why should the Episcopal Church be disrupted to form a union with only one of the several Presbyterian Churches? Surely the right step and the real advance towards Unity would be for the separated Presbyterian Churches first to unite with each other. Those who have read Bishop Parsons' reply to my sermon should, I think, read the sermon itself which has been published by the Morehouse-Gorham Company.

The chairman of our Commission, Bishop Parsons, says that this Proposal does not involve a departure from the Faith, the Sacraments, and the Ministry as these have come to us "from the Apostles' time." But the Head of the Presbyterian Commission, the Rev. Dr. McInnes, has stated publicly that if the proposed Basic Principles are adopted the "new Church" thus formed "will be essentially Presbyterian." Dr. McInnes states the exact truth. If this amazing proposal were adopted it would draw the Episcopal Church away from the great Historic Catholic Churches of the world in order to unite it with only one among the many divided Protestant Churches.

This proposal to change the Episcopal Church and unite it with the Presbyterian Church does not represent a broad and world-wide view of Christian Unity, it represents a narrow, and one-sided, and solely Protestant view. The Catholic Churches of the world, Eastern, Roman, and Anglican, today include three-fourths of all the Christians in the world and the historic Catholic heritage of the Episcopal Church, as given

to us in our Prayer Book, gives the Episcopal Church a unique and God-given opportunity to be a mediating influence between Protestantism and Catholicism.

At this great moment of history, as we face the new world that is coming, our hope for Christian reunion and our vision of it, should be a broad and world-wide one. Certainly this proposal to draw the Episcopal Church away from the Catholic Churches of the world and to unite it with one among the several different Presbyterian Churches in the United States does not represent a broad and world-wide vision.

(Rt. Rev.) WILLIAM T. MANNING,
New York. Bishop of New York.

Ralph Adams Cram

TO THE EDITOR: Your notice of the death of Ralph Adams Cram is excellent as far as it goes. He was indeed a master architect and an authority on Gothic. (He also built some very beautiful Byzantine Churches, like Christ Methodist Church in New York City; and some of his Georgian buildings are masterpieces). But as one of his most intimate friends has just written me. "It is unfortunate that his professional reputation has obscured his merits as a philosopher in whom mystical intuition and rational charity meet."

Among my treasures will always be my years of friendship with him, our hours of long and searching talk about spirit and matter and their interrelationship, and the fact that in the last few years he turned to me for spiritual counsel.

Like Eric Gill—only Cram had the greater mind—he was in his own esteem an artist only because he was God's servant. From the day of his conversion, at the tomb of St. Francis in Assisi, to the day of his death, he so looked on himself. As a servant of God he hated the modern world, with its dependence on greed and force and its governance by vulgarity. He foresaw the present collapse of modern civilization, wrote of it with startlingly prophetic accuracy, knew that it must die because it patronized God and subjected both beauty and truth to profit, and treated man as though he were an instrument. Man's sin was to him so dreadful that it filled him with a grieving sorrow hardly to be borne. Nor did he find any comfort in the Church. The Church, and particularly the Episcopal Church, he felt to be apostate. Indeed, for the last few years of his life he found it almost impossible to receive Communion. Princes and prelates alike had failed him—and failed God.

But little as he looked for anything in society except a new Dark Ages, and little as he had respect for "the common man" who, except for God's grace, he deemed a sub-human creature, and little as he felt any confidence whatever in the Church on earth, there rarely has been a man who had such confidence and joy in God, such glad humility before God's face.

He had a message of great moment for his fellow Churchmen; but they paid no attention. "They let me build their buildings, which they misuse once I've built them; but when the Lord God bids me prophesy, they close their ears." So he said not long before he died.

Of the intimate secrets of this great man's heart it is not permitted me to speak; but I wish at least to say that to some of us his architecture was an incidental thing. He deemed it so himself. God rest his soul, and may he pray for us who find the world an emptier place because he is gone home.

(Rev.) BERNARD IDDINGS BELL,
Providence, R. I.

ALL SAINTS' DAY, TWENTY-SECOND SUNDAY AFTER TRINITY

GENERAL

UNITY

Comment From England

The plan for supplemental ordination, one of the proposals put forward by the Commission on Approaches to Unity in its negotiations with the Presbyterian Church in the USA, has incurred the wrath of the London *Church Times*.

In its issue of October 23d, the *Church Times* says that supplemental ordination is "in itself a glaring illustration of the uncouthly untheological character of the scheme. Additional authority to minister is indeed required, but if a man is already a priest he is altogether a priest and no further 'grace of orders' remains to be bestowed upon him."

EPISCOPATE

Bishop Page Consecrated

The consecration of the Rev. Herman Riddle Page as Bishop of Northern Michigan was carried out with all the usual dignity and beauty of the Prayer Book ceremony, but contained a wartime note, struck by the fact that Bishop Page beneath his episcopal vestments wore the uniform of a lieutenant colonel of the Army Chaplain Corps. Because his official release from the Army had not arrived by the date set for the consecration, October 23d, it was necessary that he continue to wear his Army uniform.

Representing the Chaplains' Corps at the ceremony in St. Paul's, Oakwood, Dayton, Ohio, were two of Bishop Page's associates at the Army Chaplain School at



Dayton Herald-Journal.

CONSECRATION OF BISHOP PAGE: *The Army Chaplains' Corps* was represented by Roman Catholic Col. Cleary (left) and Jewish Capt. Braude, who are shown with Dr. Page just before the service.

Harvard University, of which he had been secretary—Chaplain William D. Cleary, Roman Catholic priest and Commandant of the School, and Chaplain Max A. Braude, Jewish rabbi.

The consecrator was the Most Rev. Henry St. George Tucker, Presiding Bishop. The co-consecrators were Bishops Creighton of Michigan and Bishop Whittemore of Western Michigan. Bishop Hobson of Southern Ohio preached the sermon. Presenting bishops were Bishops Kirchoffer of Indianapolis and Sturtevant of Fond du Lac. The attending presbyters were the Rev. Henry Lewis of Ann Arbor, Mich., and Chaplain James E. Clarke of Fort Knox, Ky.

The litany was read by the Rev. O. M. Langley of Crystal Falls, Mich.; the registrar was the Rev. John H. Fitzgerald of Brooklyn, N. Y., with the Rev. John J. Weaver of Troy, Ohio, serving as deputy registrar. The Rev. Dr. Phil Porter of Dayton, Ohio, served as master of ceremonies, with the certificates of election being presented by the Rev. C. G. Ziegler of Ishpeming, Mich., president of

the standing committee of Northern Michigan. The certificate of ordination was presented by the Rev. George C. Weiser of Iron Mountain, Mich., and the consents of the standing committee by the Rev. H. Roger Sherman jr. Consents of

The Living Church

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

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

CLIFFORD P. MOREHOUSE.....Editor
PETER DAY.....Managing Editor
JEAN DRYSDALE.....Assistant Managing Editor
ELIZABETH MCCracken.....Literary Editor
LEON McCAULEY.....Business Manager
R. E. MACINTYRE...New York Representative

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.

Departments

CHANGES .. 22	GENERAL .. 3
DEATHS ... 21	LETTERS ... 2
DIOCESAN .. 14	RELIGION
EDITORIAL .. 12	AND LIFE. 13
EDUCATIONAL 20	THE WAR.. 8
FOREIGN	7

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

Member of the Associated Church Press.

the bishops were presented by the Rev. E. R. A. Green. Bishop Creighton of Michigan acted as epistoler and Bishop Hobson of Southern Ohio as gospeler. Nine bishops participated in the Laying on of Hands—Bishops Tucker, Creighton, Whittemore, Hobson, Sturtevant, Kirchoffer, Gray, Rhea, and Clingman.

Many clergy of the diocese of Southern Ohio and neighboring dioceses helped form the procession together with many ministers of other communions, the vestry of St. Paul's Church, and the choir of that church.

REMEMBERED AT MASS

After the consecration a luncheon was served by the vestry of St. Paul's at the Dayton Country Club with Mr. Robert K. Landis, senior warden, as toastmaster. Speakers at the luncheon were Bishop Hobson, Bishop Whittemore, the Rev. Dr. Phil Porter, the Rev. C. G. Ziegler, and Col. Cleary. Bishop Page was presented with a token of esteem signed by over 800 men women and children, members of St. Paul's parish. The token was bound in leather and included with it was a check for Bishop Page's use. In his remarks Col. Cleary paid high tribute to Bishop Page as "a man of prayer" and said that the new bishop and his work would be remembered by him as he offered the Sacrifice of the Mass.

Bishop Page has been rector of St. Paul's, Oakwood, Dayton, since 1927 and was the first full time rector of the church, it previously having been a chapel of Christ Church, Dayton. He was born in Coeur d'Alene, Idaho, May 2, 1892, attended Harvard University and the Episcopal Theological School at Cambridge. He served under his father in the missionary district of Spokane and at St. Paul's Cathedral, Boston, previous to coming to Dayton.

TRIBUTE

He was very active in civic affairs in Dayton, so much so that the Dayton *Herald* in its editorial columns said, "With the consecration of the Rev. Herman R. Page as a Bishop in the Episcopal Church . . . St. Paul's, Oakwood, loses . . . an inspired minister, the army loses an ideal chaplain, and Dayton loses one of its most useful citizens.

"During his years of service to the local church and this community, Bishop Page preached and practised an everyday sort of religion people could understand. . . . His is a positive belief which teaches that the ideals of the Sermon on the Mount can be adapted to day-by-day living. As he walked and talked with his parishoners and many other citizens of Dayton he inspired them not only to be better but also to do better. . . .

"But . . . Bishop Page is first of all a soldier of the Cross. When the call came to him to accept the Northern Michigan bishopric, where his father had served before him, he accepted it as a call to his chief duty. . . . As he goes to a post of greater responsibility, he carries with him the best wishes of all those who know that wherever Bishop Page serves his fel-

lowman, he will prove a good soldier and keep the faith."

Bishop Page succeeds his father, the late Rt. Rev. Herman Page, who in 1940 became Provisional Bishop of Northern Michigan. Under his inspired leadership the stricken diocese re-habilitated its funds and restored itself to a strength almost the greatest in its history.

CONFRATERNITY

C.B.S. to Hold Festal Mass

The American Branch of the Confraternity of the Blessed Sacrament was instituted in historic St. Paul's Chapel, Trinity Parish, New York, September 11, 1867. The 75th anniversary is to be observed by the national organization on Armistice Day, Nov. 11th, with a Solemn Pontifical Mass, followed by procession and benediction of the Blessed Sacrament, in the Church of St. Mary the Virgin, New York. Bishop Ivins of Milwaukee, superior general of the Confraternity, will pontificate, and the Rev. Leicester C. Lewis, rector of the Church of St. Martin's-in-the-Fields, Chestnut Hill, Philadelphia, will deliver the sermon. Clergy in the metropolitan area will participate in the procession.

Following the Mass, at 1 P.M., an anniversary luncheon will be held in the grand ballroom of the Hotel Edison, Bishop Ivins will preside, and the speakers will be Bishop Manning of New York, the Rev. Robert D. Crawford, rector of St. Barnabas' Church, Omaha, Neb., and the Rev. William M. Mitcham, the beloved Secretary General of the Confraternity, will give an historical paper.

RELIGIOUS ORDERS

First Colored Sister

On October 18th the Rt. Rev. Irving P. Johnson, chaplain general of the community of the Transfiguration, received the profession of Miss Myrtle Deane of Key West, Fla.

Miss Deane is a graduate of Tuttle Training School and is believed to be the first Colored woman to be admitted into full fellowship by one of the established sisterhoods in the United States.

INTERCHURCH

Sword of Spirit Secretary Addresses Non-Roman Leaders

Miss Barbara Ward, joint secretary of Britain's Sword of the Spirit Movement was the guest at a dinner meeting in New York of the Federal Council of Churches and the Universal Christian Council. More than a score of prominent Non-Roman leaders attended the gathering.

Miss Ward, in an informal address, discussed the origin and development of the movement and told the group that she had noticed a definite trend toward increasing Protestant-Catholic coöperation in this country.

SYNODS

Education, War, College Work Discussed in Province II

By ELIZABETH MCCracken

The 25th meeting of the synod of the province of New York and New Jersey, at Rochester, N. Y., October 20th and 21st, was one of the largest and best in the history of this synod. Bishop Reinheimer of Rochester and the Rev. Donald H. Gratiot, rector of Christ Church, led the other members of the diocese of Rochester in friendly hospitality.

EDUCATION

The first session was a conference on The Church's Responsibility in Our Time. The first of the two speakers, Dr. W. H. Cowley, president of Hamilton College, spoke on The Plight of Education.

"The secularization of our education," Dr. Cowley said, "is a great and serious problem. The reason for this plight is that we accepted from foreign sources a diabolical system of education. At a time when scientific knowledge was needed in American life, science found no welcome in our colleges. England offered at that time no models. So American colleges looked to Germany. The Germans had fine scientific colleges, great universities. By these, Germany hoped to lead the world. Fichte's Sunday evening lectures had led to the establishment of the University of Berlin whence emerged a philosophy of education which has dominated American education. It had 12 concepts, of which I will cite three: Intellectualism, specialism, and impersonalism. . . .

"These and other German concepts have undermined American education. This has made us unequal to the coming task of reconstruction. . . .

"Religion is a system of values. No account is taken in our colleges of values. We are in danger of getting where Germany is today because of our absorption of the German educational system."

THE WAR

The second speaker Dr. Frank Kingdon, President of the Union for Democratic Action, spoke on The Test of Religious Faith in a War for Democracy.

"We are at war," said Dr. Kingdon, "because of the relation of its outcome to each. The dignity of each man as a child of God is threatened. He *must* fight for it, if he is religious. We stand for the Kingdom of God, the essential vision of which is a human family whose Good Father is God. This is threatened as never before. We are defending the kind of society in which our Faith can function. Christian companionship is a fellowship in the struggle between good and evil in man—in each man, in all men."

Dr. Kingdon was enthusiastically applauded as he finished his address.

Christ Church was crowded to the doors for the synod service on that evening. Bishop Oldham preached, taking for his text Esther 4:14, "Who knoweth whether thou art come to the kingdom for such a time as this?" He said in part:

"Today, when the world is threatened with ruin, we find in America an instrument prepared by God to avert the catastrophe. What else, do you think, mean the voyages of Columbus and Amerigo Vespucci, of Cabot and Henry Hudson, the Jamestown settlement and the Pilgrim Fathers, followed by the expansion across the continent, resulting in a nation of incomparably great material and moral power—except that an instrument is here being prepared to come to the aid of civilization when it is threatened with extinction, not only in the old countries of Europe but throughout the world? . . .

"God's chief and permanent instrument for opposing evil and preserving the good is the Church of His creation. In its earliest days it was the permeating leaven in the corrupt Roman Empire. Later when the barbarians sacked Rome and left it a heap of smoldering ruins, the Christian Church in the person of the Bishop of Rome walked in and on the ashes laid the foundations of the Middle Ages, one of the most glorious periods in Christian history. Again and again God has used His Church to oppose tyrants and combat evil when it became too strong. . . .

"The Church in essence and ideal cannot be destroyed, but, if everything Christianity has given to civilization goes; if justice and freedom and kindness and mercy and family life go, what have we left? The Church might continue as a flickering light, but for all practical purposes Lord Grey's lament that the lights of Europe were going out will apply to the world if Hitler wins.

But the Church is not interested primarily in itself. It is here to serve, and its greatest service—granting the winning of the war—will be to help construct a just and durable peace. For this it is fitted as no other institution. It has the guiding principles and the world-wide membership to equip it for its task, and lately there has grown up a recognition of its world unity that is of great significance. . . .

"The simple fact is that there are now in these various countries, Germany, Japan, Russia, China, and all the others, groups of Christians, colonies of heaven, united with one another in prayer and effort, thus constituting a true brotherhood over-lapping all boundaries of race and class and nation. Here is the nucleus and pattern of that world brotherhood for which we are all seeking. . . . As we view the scattered and competing portions of Christendom, as we view our steadily disintegrating civilization, we may perhaps say of our own beloved Church, with its historic ministry, its valid Sacraments, its tolerance, its contacts, with both Catholicism and Protestantism: 'Who knoweth whether thou art come to the kingdom for such a time as this?'"

COLLEGE WORK

The next morning, all the delegates and visitors assembled for the corporate Communion. After breakfast, the joint session of the synod was held. The routine reports were presented. There was a short but interesting discussion in connection with that part of the report of the commission on religious education dealing with college work, led by Professor H. N. Ogden of

Cornell University. The point was made by Dr. Ogden that the uncertainty as to the jurisdiction under which a college chaplain works hampers his effectualness. In some instances, the rector of the local parish insists that the Church people on the college campus are members of his parish, who must come to him for official acts, such as the Solemnization of Holy Matrimony, for example. It was suggested that the campus might be made a separate parish, under the canons. At Princeton University and at Columbia this already is the arrangement. The difficulties in the way are mainly financial: not all colleges can provide a special chapel for Church use, nor pay a sufficient salary.

Dr. Charles H. Ricker, chairman of the commission on religious education, gave an interesting account of the conference of college chaplains held last January at the General Theological Seminary, and announced the plans for another such con-



BISHOP OLDHAM: "God has used His Church to combat tyrants."

ference January 25-26, 1943. Funds were voted for this purpose.

Provincial officers were reelected, except that Austin S. Murray succeeds Harlow D. Savage as treasurer. Colonel Leigh K. Lydecker was reelected provincial member of the National Council. Although he has served already for six years, he is so necessary to the Presiding Bishop that his reelection was suggested by other Council members.

ENGLAND AT WAR

The hour following the final session was devoted to two speeches. The first of these was by Clifford P. Morehouse, Editor of THE LIVING CHURCH, on 'The Anglican Church Today. He said in part:

"Britain has seen bombs falling, and the British have become realists in the front line. They have seen their homes, their business, their schools, their churches destroyed. There is a sense of reality in the British Isles that we have not yet reached in America. They know what total war means. Christians *should* understand total war, because we are enlisted in a total war against evil. . . .

"We should all be proud of the Arch-

bishop of Canterbury. He is a big man in other ways than the physical, a radical in the literal meaning of that word—getting at the root of things. He has no jurisdiction here, but he is head of the Anglican communion and close to our problems. His voice is recognized in England as *the* voice of the Christian Church.

"There are air raids all the time. Over 3,000 churches have been damaged. While I was there, 2,000 civilian lives were lost in raids. Christian people are coming together in strange ways: Anglicans worshipping in Jewish synagogues, Presbyterians in Roman Catholic churches.

"More significant is the spiritual movement. It doesn't show itself in church-going, as it did in the last war. What is going on is healthier though less tangible."

Mr. Morehouse here described the Sword of the Spirit and Religion and Life, recently made vivid to Americans through Miss Barbara Ward [L. C. September 27th, p. 11], Honorary Secretary of the first. He told of attending one of the Religion and Life Weeks at Manchester, with its services and great joint meetings. Then he went on to say:

"We have got to have a *Christian* 'second front' in terms of the Church and the altar. The Church is the most relevant thing in the world. The Way of the Cross is the most important thing to bring to the attention of our young people. They are soon going away. What can they take with them? Their task is not a crusade but a Christian enterprise. The 'four freedoms' derive from the Christian religion. If we lose that, we lose all; if we gain that, we gain all."

THE CANAL ZONE

The second speech was made by the Very Rev. C. Alfred Voegeli, Dean of St. Luke's Cathedral, Ancon, Panama Canal Zone. He said in part:

"At the Cathedral, we limit our work to what the Church offers. We are trustees for thousands of soldiers. We are *not* entertaining them. They are part of our parish. We try to give each man pastoral care, and it is working well.

"It is a mistake to think that morale is entertainment. Men in service are not looking for entertainment, but for something deeper. There are plenty of opportunities for relaxation. When the men come to us, they want what they wanted from the Church at home: spiritual nurture."

Dean Voegeli brought messages from Bishop Beal. He also told the good news of the ordination of the first native, a graduate of Bishop Payne Divinity School, who is now ministering to his own people in the Canal Zone.

The synod luncheon was an enjoyable and inspiring occasion. The speaker was Bishop De Wolfe of Long Island, who gave a fine address on "Forward in Service." He discussed the nature of the movement, and made a moving appeal to those present to awaken their people to its vital necessity and to their own part in it.

WOMAN'S AUXILIARY

The Woman's Auxiliary had as many sessions as the two Houses. One of these was a forum, led by Miss Avis Harvey,

Associate Secretary for Education. The Auxiliary of the diocese of Rochester entertained the delegates to luncheon on Tuesday. On that same evening Mrs. Edwin A. Stebbins invited the delegates to a high tea at her house. These occasions were much enjoyed.

Mid-West Considers the Church In the Present Crisis

The general theme chosen for consideration by the synod of the province of the Mid-West, meeting in St. Joseph, Mich., October 20th to 22d, was The Church in the Present Crisis.

One hundred men and women, bishops, priests, and laymen and laywomen of the province met to carry out the program. A change in place of holding the synod had to be made at the last minute which necessitated a change in the personnel of the speakers. Those who attended felt that the Church's position was clearly defined—that she must forward and fulfill all obligations to the country in money, time, and work, and that everything must be conserved and directed toward the winning of victory and a just peace.

A WORTH WHILE SYNOD

At the first service, held at St. Paul's Church, Mrs. Frederick H. Linley of Milwaukee and Mr. Chester C. Wells of Muskegon set a high standard for the women and men of the Church to establish and maintain. Religious illiteracy must be conquered by those who have been set apart at baptism for doing certain things as witnesses to the eternal love of Christ. Patriotism to a country is not enough in these days. The family altar must be built up to give a sick world the security in the abiding presence of God. We have become conscious geographically and we must become conscious spiritually.

In consideration of the general subject on the second day of the Synod the Rev. R. E. Carr of Chicago presented a picture of missionary work being done in the utmost corners of the world, as well as that being done with the Oneida Indians of Wisconsin and the Hungarians in South Bend, Ind. Chaplain Brandon of Fort Custer, Mich., told of his work among the men in the service who come to see and be assured of the necessity of a cultivation of spiritual values.

The Rev. Stephen Kelker of Kent, Ohio, told of the work of the Church being done in the centers of war industry. Mr. H. S. Booth of Detroit gave a graphic picture of conditions in the world today and what the Church should be doing to mold them. The Rev. Clifford Samuelson of the Department of Domestic Missions of the National Council, presented a plea for intensifying the Church's ministry in rural areas. This should be of such quality and quantity that the lives of the rural people of the United States may be deepened spiritually, enriched socially, widened educationally, and stabilized economically. The rural community is of great importance and the rural mission should not be used merely as a practice station for young clergy nor for "a waiting-for-retirement pasturage" for the older clergy.

At the second evening service of the synod the Rev. Dr. Corwin Roach, dean of Bexley Hall, Gambier, Ohio, gave a fine paper on the subject Recruiting for the Ministry, showing the necessity of calling for the very best that we have in the flesh and blood and spirit of the nation to be the great spiritual leaders. The nation calls for a high type of men for the service in the country, why should we dare call for any second-bests in recruiting for the service in the heavenly Kingdom?

The synod has departments for the carrying on of Church activities. Reports of these were presented, showing a constant growth in religious education in all its phases, in parish life, college work, and work among young people. The department of Christian Social Relations is doing a very worthy work, while the Department of promotion or Field and missions is developing a closer affiliation with a like department of the General Church.

The treasurer of the province reported all diocesan apportionments paid in full, and the committee on budget presented a list of requirements for the next two years at the rate of \$3000 a year. It takes this amount to care for all the department expenses and those of administration. Provincial officers were reelected.

Southwest Views War and Peace

One of the most successful meetings in point of attendance and enthusiastic interest held in recent years, was that of the meeting of the 20th Synod of the province of the Southwest which convened at St. Philip's Church, Joplin, Mo., October 20th to 22d.

The Presiding Bishop was the principal speaker at the opening dinner. Bishop

Tucker emphasized the need of a greater exercise of self-control, sacrifice, and the wisdom of decision, "to build up the qualifications of the nation to enable us to become an agency for God's purpose in bringing to the world the freedom of Christianity with our victory in this war."

Speaking on "the contribution of the Church," Bishop Tucker said, "the Christian Church is a part of our civilization but it is not enough that we preserve the traditions of our religion as it comes to us from the past. Our religion, to make a vital contribution to the victory we hope to win, must meet the needs of human welfare. Other religions, he said, had ceased to be effective when they failed to make a contribution to human needs. Christianity must restore the confidence of people in the Church. In Christianity are the ideals of democracy. Christ taught the principles of justice, love, peace, and freedom. Freedom opens the door of opportunity."

AFFIRM CONFIDENCE IN GOVERNMENT

Bishop Spencer of West Missouri introduced a resolution which stated: "This synod earnestly reaffirms its confidence in our government and in its appointed authorities, and pledges its fullest devotion to the endeavor to establish a righteous, just, and enduring peace in the earth." The vote on the resolution was unanimous.

The attitude of the Church toward union with the Presbyterians and toward the remarriage of divorced persons by the Church was considered in panel discussions led by the Rev. John Hines of Houston, Tex., and the Rev. Raymond Maxwell of St. Louis, Mo., respectively.

At a joint mass meeting of the synod and woman's auxiliary, Dr. Arthur E. Morgan, nationally known educator, discussed The Church and the Community. The Rev. Matthew Warren, in charge of an educational project in St. Louis, spoke on What is New in the Teaching of Religion.

Reports on work among men in the armed services and in colleges, and appointment of a committee to study a proposal to establish a permanent provincial summer conference site for young people were some of the features of the business sessions of the synod.

A guest of the synod was the Rev. Dr. Alden D. Kelley of New York City. He described problems confronting the lives of college students during the war period.

A revised constitution and canons of the province presented by the committee on constitutions and canons under the chairmanship of Bishop Seaman of North Texas was adopted by the synod.

The Rev. Alfred L. du Domaine, rector of St. Philip's Church, Joplin, was reelected secretary and Mr. B. C. Howard of Kansas City treasurer. Bishop Quin, president of the synod, will continue in office until 1944. Bishop Moore of Dallas was elected the provincial representative on the National Council in place of the Very Rev. Dr. Claude W. Sprouse, the latter's term having expired.

The 21st synod will meet in the missionary district of North Texas in 1944 at some place to be later designated.



BISHOP SPENCER: *His resolution reaffirmed confidence in the government and devotion to "the effort to establish a righteous . . . peace."*

ENGLAND

Repercussions of the Archbishops' Albert Hall Meeting

By C. B. MORTLOCK

Few events of recent years in England have raised such a storm of comment—both enthusiastically approving and violently disapproving—as the Archbishops' Albert Hall meeting.

Every seat in the vast rotunda of London's largest place of public assembly could have been sold four times over. There were no seats left by mid-July, although the only public notice was an invitation to the parish clergy to inform their people. Newsreel and other camera men were much in evidence at this, the first big opportunity Churchpeople have had to show their realization of the tremendous issues with which the Church is involved in this end-of-the-age period.

Public life was represented at the meeting by a remarkable assembly. Mr. Winant, United States Ambassador, and Mr. Maisky, Soviet Ambassador, were prominent among the representatives of the United and neutral nations. High Commissioners of the British Dominions, and representatives of the colored races in the British colonial possessions were there with members of both Houses of Parliament. Cardinal Hinsley, Archbishop of Westminster and head of the Roman Catholic Sword of the Spirit movement, dignitaries of the Eastern Orthodox Churches and the continental Churches, and the leaders of the Free Churches were either present or represented. Principal Chaplain Blakeney of the United States army was with the head of the chaplaincy services of the three British fighting forces.

CHARGES OF "MEDDLING"

The impact of this notable assemblage was in part, no doubt, responsible for the deluge of protests against the Church's "meddling with matters which are not its concern" with which newspaper editors have been flooded since the meeting. Criticism of the speech particularly centered upon the Archbishop's comments upon the monetary system.

As the Archbishop has pointed out in a letter to the *Times* replying to his critics, a very large part of his speech, and, as he would believe, the most important part of it, was concerned with the disastrous effect of sin on the social life and the structure of society, with the impossibility of ordering society to the satisfaction of its members except by trust in the guidance and strength of God, and with direction of thought and intention in worship by which Christian people may put themselves in the way of deliverance from sin and its social consequences. None of the secular papers reported these parts of the speech, with the result that further color was given to the accusation that the Arch-

bishop is always talking about politics and not about religion.

Newspaper editorials and articles in the financial journals and in all the political weeklies have been devoted to the Archbishop's speech. In such resorts as the Carlton Club—the Conservative stronghold—it was the exception for days after not to find a knot of members discussing it.

QUESTIONS OF FACT

For years the Church has been criticized for not "giving a lead." The moment it does, it is told that its concern is only with personal morals and the saving and guiding of the souls of individuals. But there is another body of criticism which complains not that the Archbishop has no right to lead the Church into an active part in politics but that he is wrong in his facts. In particular it has been pointed out that there is very keen competition among bankers and that already they are limited in making loans to 45% of customers' deposits.

Meanwhile, weeks after the event, controversy rages, and the more left-wing opinion is rejoicing that the Church has been pledged to a social program from which it cannot retreat.

Swedish Bishop to Visit

Bishop Yngve Brilioth of Vaxjo, representing the Archbishop of Sweden, the Most Rev. Erling Eidem, is expected to visit Great Britain in November to repay the visit of the Bishop of Chichester to Sweden early last summer.

On his return to England the Bishop of Chichester said he hoped it could be arranged for a Swedish Bishop to come to England to further strengthen the contact between the two churches. The Archbishop of Canterbury later sent a formal invitation to the Archbishop of Sweden, and this invitation has now been accepted.

Bishop Brilioth's projected visit is warmly welcomed also by the Swedish parish in London, which has not been visited by a Swedish Bishop since the outbreak of the war.

NASSAU

Preliminaries of Enthronement

Leaving New York by plane October 26th, the Rt. Rev. Spence Burton, SSJE, S.T.D., Suffragan Bishop of Haiti, was scheduled to fly from Florida to Nassau, Bahama Islands, on the 29th, for the ceremonies marking his enthronement as Bishop of Nassau.

Bishop Ivins of Milwaukee, visitor of the Society of St. John the Evangelist, has already left with Mrs. Ivins to attend the service. Bishop Blankingship of Cuba is also expected to be present.

On Friday the 29th, Bishop Burton will take two oaths of office. The first will be a canonical oath before the Lord Chief

Justice of the Colony of the Bahamas, binding the Bishop to maintain the rights and privileges of the Church of England and all Churches in communion with her.

The second oath is taken before the same Chief Justice, but is a civil obligation, binding the Bishop to uphold the laws of the colony of the Bahamas as long as he remains a bishop there. Bishop Burton made it clear that this is not an oath of allegiance to the British crown, and that he will remain an American citizen.

The clergy of the diocese of Nassau will assemble at the Cathedral Saturday, October 31st, and Bishop Burton will celebrate the Holy Communion, his first official act in his new jurisdiction.

On November 1st, at 4:30 in the afternoon, the formal enthronement of the Bishop will take place in the Nassau Cathedral.

CHINA

Interpretation

Word from Arthur Allen, Kunming, China, has gotten through to the National Council, and says: "Laycock September 4; Craighill, Browns, Steward Shanghai; Taylor, Clark, Constance, Lanphear, W. Roberts, Walpott remaining posts. Brown treasurer other Americans expected early home."

The Department of Foreign Missions interprets this message to mean that Mr. Allen has received word from George Laycock on September 4th, that Bishop Craighill, Mr. and Mrs. F. C. Brown, and Miss Winifred Steward are now at Shanghai. Dr. H. B. Taylor, Miss Laura Clark, Sister Constance, and Mr. W. B. Lanphear are remaining at their posts in the Anking diocese. Bishop Roberts and Dr. Walter Pott are remaining in Shanghai. Mr. F. C. Brown will take over the duties as treasurer. All the other American members of our mission are expected to return home by the next repatriation ship.

NORWAY

Quisling Ousts 25 Clergy

Twenty-five Norwegian clergymen have been placed under police surveillance and ordered to leave their parishes, it was learned in Stockholm, according to a Religious News Service dispatch.*

Norwegian sources in New York describe the move as the "largest wholesale ousting" of clergymen so far undertaken by the Quisling government. The 1100 Norwegian pastors who resigned en masse early this year were deprived of their salaries but were permitted to remain at their posts, it was said.

*With this item, Religious News Service initiates cable service to members of THE LIVING CHURCH FAMILY direct from Stockholm, Sweden. THE LIVING CHURCH, holding exclusive rights in the Episcopal Church to RNS dispatches, now receives RNS cables from three major centers in Europe—London, Geneva, and Stockholm—as well as coverage by our own correspondents for Britain and the Continent.

ARMED FORCES

Marriage Rules

Rules governing marriages of persons serving with the Canadian and United States armed forces in England have been laid down by the diocesan chancellors of the Church of England. The code states that a member of the Canadian forces desiring to marry requires the written consent of his commanding officer, and that "no person serving with the United States Army or the United States Navy may marry without the approval in writing of the appropriate senior commanding officer, which will only be granted on certain very stringent conditions being satisfied. Marriage without the necessary consent involves liability to trial by Court Martial."

"A woman marrying a member of the U. S. Armed Forces will not be allowed to accompany him on his return to the United States; will not become a United States citizen by virtue of her marriage to him; but will be subject to the general laws as to immigration and naturalization."

The rules assert that "In over 20 states of the United States marriages between white and colored persons are illegal and prohibited."

The chancellors recommend that "in accordance with the Registrar General's instructions regarding the issue of civil licenses to marry, an ecclesiastical license for marriage with a person serving with the Canadian or United States Armed Forces shall in no case be issued unless the formal consent of the appropriate Commanding Officer be produced. Such formal consent should be forwarded to the diocesan registry for record. Where such formal consent is not forthcoming the application should be referred to the Chancellor for his instructions."

Sons of Church Officials Serve

Seventy men from Bethesda parish, Saratoga Springs, N. Y., have entered the armed forces. Represented in the number are two sons of the rector, the Rev. Irving G. Rouillard, a son of the organist, Albert Platt, and the son of the sexton, Richard J. Pearson.

25,000 Prayer Books

A gift of 25,000 copies of the Army and Navy Prayer Book by the Citizen's Aid Society of Minneapolis, Minn., is announced by Bishop Henry K. Sherrill, chairman of the Army and Navy Commission.

The money value of the gift is \$3,750, and it was made through the instrumentality of Mrs. George Henry Christian, widow of the founder of the Society.

The books bear the inscription, "Presented by The Citizen's Aid Society, Minneapolis, Minnesota. George Henry Christian, Founder; through St. Mark's Cathedral."

Dean C. P. Deems of the Cathedral Church of St. Mark, states that the

Citizen's Aid Society is a local organization, not affiliated with the Church, though a majority of its trustees are Church members.

Mrs. Christian became interested in the work of the Army and Navy Commission through Dean Deems, and later correspondence with Bishop Sherrill.

The Prayer Books are being distributed to men in the services, through the Army and Navy chaplains.

Atlanta Girls Serve

Three of the girls from the Cathedral of St. Philip, Atlanta, Ga., have entered the armed forces. Miss Florrie Sisson, whose family has been prominently associated with the Church both in the parish and diocese, has completed her training as a Wave and is stationed in Atlanta for recruiting service. Miss Constance Knowles is entering her training at Smith College for the Waves, and Miss Evelyn Bell of the Cathedral is now training for the Waacs. The Cathedral is also represented in the Chemical Warfare department by Miss Mary Louise Cordes, whose father is a past warden of the Cathedral.

HOME FRONT

War Plant Sunday Services Arranged By Priest

With the sound of factory operations ever present, four worship services are held each Sunday morning in the former game room of Colt Patent Firearms Company, Hartford, Conn. At 6:35 A.M. and at 7:05 A.M. the Roman Catholics hold Masses, and during the lunch hour two combined Episcopal-Protestant-Jewish services are held at 11:15 A.M. and 11:45 A.M.

These latter services are ten minutes in length and usually consist of two hymns, a psalm, relevant prayers, a brief talk and benediction.

The incentive for entire undertaking was given by the Rev. Charles R. Stinnette Jr., curate of Trinity Church, Hartford, who wrote to Mr. Dwight G. Phelps, Vice-President of the company inquiring as to the possibility of holding services for war workers who could not attend regular church services on Sunday. A conference was called by Mr. Phelps between certain of his colleagues, representatives of the labor union, the Rev. Mr. Stinnette, and the Rev. Cramer C. Cabaniss, rector of the Church of the Good Shepherd, Colt Park, Hartford. It was suggested that representatives of the Roman Catholic Church and of the Jewish faith be consulted. Several more conferences were held, out of which was evolved the present plan.

More than 300 people regularly attend the Roman Catholic Masses. The attendance at the other services has been much smaller. The ministers of the various non-Roman churches and rabbis who have conducted the services feel strongly that the value of the services cannot be mea-

sured completely by the numbers attending. The very fact that worship is taking place in the factory is a witness to the reality of God that must bear an influence even upon many who do not personally attend.

Plans for an early morning celebration of the Holy Communion in the nearby Church of the Good Shepherd for Episcopalians who work on the night shift and for those whose work-day begins at 7:00 A.M. on Sundays are in the process of formation at the present time.

This is but one of many significant programs which the Episcopal Church in the diocese of Connecticut is in the process of initiating on behalf of the great influx of defense workers in the state.

Rationing

In accordance with action by the National Council at its last meeting, the Rev. Dr. George A. Wieland, director of the Council's Home Department, has written to William M. Jeffers, new Government "Rubber Czar" asking consideration for the clergy in automobile supply rationing.

"The ability of any clergyman's service to his own people or to the community as a whole is largely dependent upon his ability to contact many people daily. This is equally true in the urban centers and in the more rural areas. Adequate transportation is a vital necessity in the Church's ministry to our people.

"Our petition is therefore, that so far as possible some recognition be given to this need in working out the details in automotive rationing. We do not ask that the clergy be exempted from the rationing process, but merely that they be given the kind of preferential rating which will make it possible for them to carry on their work effectively."

Camp Harvests Crops

One can hardly believe it, but Archdeacon Arthur O. Phinney of Lowell, Mass., director of Camp O-At-Ka, the Galahad camp for boys at East Sebago, Me., solemnly affirms that 156 boys and camp counselors picked—ten tons of beans! This was done last summer, in addition to putting in 1000 hours of back-breaking work in weeding and cultivating. The entire camp cooperated with the Government's war effort, and followed the latter's suggestions made through the Maine Camp Directors' association. Everybody worked harder—helping the farmers get in their hay crops, for instance, organizing a system of forest-fire fighters and air raid wardens, and going into training for directing groups of evacuees in the open; and everyone did without the extra "frills" of camp life which ordinarily consume gasoline and rubber. The result was that camp accomplishments far exceeded expectation, the spirit of the group was never higher, and the whole program was enriched and also aided in its objective: character development and training boys to live together on a higher Christian level.

The Indian Christian's Decision

A Letter to the Churchpeople of the Diocese of Dornakal

By the Rt. Rev. V. S. Azariah

Bishop of Dornakal

AUGUST has been a month of anxiety and serious heart searchings to all. The resolution of the Congress Working Committee at Wardha, its endorsement by the All-India Congress Committee in Bombay, the immediate action of government in placing the authors of the resolution in restraint and the subsequent disturbances in different parts of India—all this has been one series of events that has forced many hitherto silent observers to speak out and take sides on these important issues.

The Congress demands that Britain should immediately surrender the entire government into the hands of the peoples of India, and if that is not done it cannot cooperate with Britain in the war against Axis aggressors.

The Muslim league (representing millions of Muslims) also demands self-government, but stipulates that those provinces where Muslims are in a vast majority should be constituted after the war into a Muslim dominion or dominions, and that this should be definitely promised now.

Dr. Ambedkar and Rao Bahadur, Mr. M. C. Rajah (representing 60,000,000 Depressed Classes) violently object to the Congress demands in the interests of the Depressed Classes.

Mr. C. Rajahgopalachariar, the former Congress Prime Minister of Madras, advocates reconciliation with the Muslims and resumption of government by Indian leaders so that the aggressor nations may be opposed by the whole of India.

In this conflicting situation the Indian Christian is bewildered and puzzled and hardly knows what his attitude ought to be. Certain considerations emerge from the undoubted fact that he is both a follower of Christ and a citizen of India.

FREEDOM

1. With trembling conviction Indian Christians see that they must be on the side of India's freedom. (*Vide* Resolution of All-India Indian Christian Association). If China, Japan, Persia, and Turkey can hold their heads up as independent nations in the eyes of the world, their motherland should certainly have the same status. With millenniums of culture and civilization, with its hoary traditions of wealth and power, with its incorrigible God-consciousness, their dear India, they feel, deserves to be free India.

2. The Indian Christian, however, has vague fears that the freedom he desires for his country may spell deprivation of his own liberty and his fundamental religious rights. He has not forgotten the past. His forbears had sufferings from the religious intolerance of their countrymen. He still remembers that when life and light from Christ came to his forefathers, and they decided to obey the light,

their own caste kith and kin, their landlords, and their masters placed every obstacle imaginable on their path. They were often deprived of their homes, their property, yea sometimes their own lives were threatened. Eighty-five percent of the com-

¶ *India ought to be free; nevertheless, the world crisis should not be used as a club over Britain's head to gain that freedom. Bishop Azariah of Dornakal declares in this letter to his people, published in the Dornakal diocesan magazine. On the contrary, India should be coöperating fully with the United Nations against those who would destroy liberty throughout the world. Bishop Azariah's analysis of the Indian political situation and clear proclamation of the Christian response to it is worth the attention of all Churchpeople.*

munity came from Depressed Classes. Both in the North and in the South these Christians have still fresh in their memories the slavery and degradation from which they were delivered by Christ and the Christian missionary. Would India's freedom mean a return to the old caste tyranny? From recent experiences he is not at all sure it will not. The educated Christian in an academic sort of way desires complete freedom; but would the rural Christian be free when India's freedom comes, to practice his religion, to propagate it to his countrymen and to lift up his head as one made free in Christ and raised above the ignominy and disgrace that are attached even today to the word Harijan [untouchable]? These are his vague fears. Congress leaders have never given the slightest consideration to clearing these doubts.

ORDER

3. The Indian Christian's religion has taught him to "render unto Caesar the things that are Caesar's." Scriptures tell him that "He that resisteth the power withstandeth the ordinance of God." "The ruler is a minister of God: wherefore ye must needs be in subjection." "Render to all their dues: tribute to whom tribute is due, custom to whom custom; fear to whom fear; honour to whom honour." While therefore he asks for freedom, he cannot agree to bring it about by civil disobedience, by non-coöperation, and by rebellion. When therefore his countrymen wish to wrest *swaraj* by these methods, he feels his hands are tied by his religion.

4. In view of these conflicting loyalties, what is the Indian Christian's duty? In such a puzzling situation, he is hardly able to give expression to his real convictions. He cannot join the Congress

even though it be the major or the strongest party and even though a few leaders of the community urge him to do so. For he demands nothing for himself; he does not very much care for his community to have a separate electorate. A greater representation in the legislature, he knows, will not give him his political salvation. He would demand freedom; but within the freedom he would like to have his own freedom guaranteed and loyalty to his own religion secured. He cannot ally himself to this or that communal organization; for he does not ask for privileges for his own community; but only, with his Christian culture and Christian outlook, he asks for opportunities to serve his motherland. In these circumstances, he is blamed by the Congress, by the Depressed Classes, and by Muslims that he does not throw himself into this political struggle. The Indian Christian is however hand-tied, and lip-tied, with strong convictions and painful heart-yearnings for a free India.

WAR

5. And what about the war? War, he knows, is all evil. It is a negation of man's highest qualities and destiny. He would therefore have no war for any cause whatever. He realizes, however, that there are worse evils than war. Lawlessness and crime in individuals must be put down by force if society is to live in peace. Deprivation of liberty of other nations by one or two aggressive nations, and plunging the world into bloodshed and devastation must similarly be opposed by all right-minded nations if the world is to be left in peace. No one nation ought to have the material power to pollute the earth with blood and fire. If an aggressive nation cannot be curbed by reason, argument, and fair dealings, and if the language of force is the only language such nations understand, it is the duty of all other nations who care for justice and righteousness to stop the aggressor and, if need be, even perish in the attempt. In the present world war, there is no doubt whatever why the Allies are engaged in this dirty work: it is to make the aggressor nations realize that aggression and selfish ambition do not pay, that this world of ours is meant to be the place where nations can live in peace, where each race and country ought to have the opportunity to make its own peculiar contribution to the well-being of all others—that, not by domination but by service.

DUTY VS. BARGAINING

That being so, the Indian Christian feels that the war is a world war, where nations are ranging themselves on one or other of two sides. He will certainly vote on the side of righteousness, freedom, and liberty; and in consequence he is ready to throw himself into the war. To launch any campaign that will tell against India's

participation in the war, he feels to be a blunder. To bargain for this or that as a reward for participation, he feels is unseemly and unworthy of a nation with moral backbone. He therefore regrets that he is unable to see eye to eye with the Congress in this matter.

When Mr. C. Rajagopalachari parted company with the Congress and advocated understanding with Muslims and full participation in the war, the Andhra Christian Association passed a resolution of wholehearted support to him. That is the true Indian Christian opinion of the Christians of Andhra Desa.

6. Here then is the Christian's position. He is torn between two loyalties. He forbears taking sides. He can only pray that the British may understand his longings for his motherland, and that his countrymen may understand his loyalty to his religion.

7. That being so, with all the earnestness of his being he pleads with his coun-

trymen not to let themselves go in mad lawlessness. It does no one any good: it harms all. He pleads with the leaders of parties not to demand anything as the reward of their participation in this war. Moreover, he is convinced that all talk of a free India will be futile which does not face the problems of the Indian States, external defense, and the mutual mistrust of communities within. These are not unsolvable problems; where there is a will there is a way.

RECONCILIATION

He also pleads with equal earnestness with the government, not merely to trust to restoration of order by force, (which is certainly necessary), but to take steps as early as possible to implement their pledged word in regard to India's freedom, and even now to explore fresh possibilities of reconciliation of differing views and different political parties. The government can take steps by conciliation, consideration

and magnanimity to bring about a change of heart in the people and the leaders. This is the meaning of the appeal sent to the government of India and to India's political leaders by the Executive of the National Christian Council on the eve of the Bombay A. I. C. C. meeting. It was an appeal born of the unanimous conviction of the Indian and European leaders of the Christian movement in India. Should a conference be summoned, Indian Christians, (numbering 7,000,000) would desire that they should be represented on it, especially by one who could state the rural Christian's point of view. It may also be urged that the aboriginal tribes (numbering about 8,000,000) should also have a representative on it (Christian, or non-Christian), and their view also should be heard.

Whatever method may be followed, reconciliation and India's peaceful development is what Indian Christians desire. To this end every Indian should work and pray, and pray until he is heard.

The Solitary Witness

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

UPON a recent Sunday morning I was traveling on a bus in the city of Birmingham. It was early, Birmingham was rubbing the sleep from its eyes, and passengers were few. Meditating upon the sermon I was to preach when I reached my journey's end, I had not noticed that a man had occupied the seat immediately behind me, until he said in my ear, "A pleasant morning, sir!" I turned and examined him. An elderly working man, and he looked intelligent. I agreed that it was a very pleasant morning.

I know clergymen who are accustomed to disguise themselves in "soft collars" when traveling, because they believe that a clerical collar is a barrier to conversation. They declare that people are chary of talking to a parson. I always wear a clerical collar, except only when I am in a bed or a bath, and I can assert that as a defense against conversation I have found it a complete failure. I cannot stop people talking to me. They seem to mark me out as a poor, inoffensive person who may be talked to without risk of reprisals. This man on the Birmingham bus was resolved to talk to me, and the vague, fluctuating outline of my sermon, which I had hoped to fix, broke into small pieces and vanished.

He asked me if I was going to preach that morning, and told me that he was going to work. He was quite innocent, and implied no sarcastic comparison between preaching and working. Indeed, he seemed to be a distant admirer of the Church: one of those people who like to feel that the Church is there, and may actually be wanted some time. Our conversation pursued its discursive way. But suddenly he pulled himself together, looked at me with more concentration in his eyes, and announced that he was going to tell me something. I wondered, mildly, what was coming.

"My son," he said, "is in the army. Stationed in the south of England." I said that I hoped he would come safely home when the war was over; but the man did not

want to discuss his son's future. He plunged on.

"In his battalion, there is a Negro. You know, sir, a dinky. Just one Negro amongst all those English lads. Seems funny, doesn't it?"

I told him that I had come across Negroes in English regiments.

"Yes," he replied. "I suppose so. Seems odd, though. But this is the point. This Negro sleeps in the same hut as my lad. All English lads in that hut, except this one dinky."

"Do they object?" I asked, speculating as to what the precise "point" could be.

"No," he answered. "They don't object. He's a very decent sort. But this is the point. He's religious."

I asked him what, exactly, he meant by that.

"Why," he explained, "That's the point. He's religious. I mean he's the only one in that hut who kneels down at night and says his prayers. He's a Christian. Just fancy, sir! That Negro is the only one saying his prayers, and there's all the rest of them sitting round watching him."

The scene shaped itself in my mind. A hut full of English Tommies—probably from many walks in life, and some of them, no doubt, tough specimens. And every night, the stranger, the African, whose fathers a few generations ago were hunting and fighting in the forests, kneeling down alone to say his prayers: the solitary witness of the Faith that made Europe.

I turned to the man. He, too, seemed to be seeing that picture.

"Tell me," I said, "what do the other boys make of it? Do they throw their boots at his head?"

"Lord bless you, no sir," he exclaimed. "Nothing like that. They treat him decently. They even offered to turn off the radio while he was saying his prayers; but he said it didn't matter. The noise didn't bother him. But as a matter of fact, my

boy says that they do turn it down a bit, so that it is quieter for him."

We had reached his stopping place, and he wished me good morning. "That's a true story," he said. "You can use it if you like." I felt it was so significant a story that it needed very little comment; but I will try to emphasize its meaning.

A young Negro, descended from the peoples lost for centuries in the jungle and velds of the Dark Continent, the only professed and practising Christian among those khaki-clad boys. One of a race upon whom Hitler has poured insult and contempt, he alone was openly seeking the End which is the final ground and proof of manhood, communion with God. And the English, the heirs of Anselm and Thomas of Canterbury, Sir Thomas More, George Herbert, Wesley, and Newman, sat by and watched him doing a thing which none of them had dared, or perhaps even desired, to do: a thing which was of the essence of the religion which had made their nation. How deep and grievous a mark is here, signifying the chief source of England's sorrows! The English crowds have lost the Faith. The English soul is being uprooted.

Yet, you observe, these lads were not hostile. They did not scoff or indulge in horseplay. They were extremely polite and considerate. They offered to turn off the radio! And what was the meaning of the offer? Did it spring from a secret conviction that the Negro was doing something that they themselves ought to be doing? Was it the outcome of a vague respect for a sincere belief which they did not in the least share? Was it due to sheer admiration for the Negro's courage in doing a thing so unusual? Or, was it just evidence of "decency," of tolerance and a desire to be "helpful," those social virtues which a secular education has attempted to inculcate as the crown of humanism?

Probably the causes of the offer were mixed; but I imagine the last named was

(Continued on page 23)

Evangelism in a World at War

By the Very Rev. C. P. Deems

Dean, St. Mark's Cathedral, Minneapolis, Minn.

WHEN the Church undertakes to discharge its evangelistic responsibility, it faces a twofold task. Its goals have to be both social and individual. One cannot be reached without affecting the other. It is rarely possible, however, to give them both the same amount of emphasis at the same time.

The social objective is suggested by the familiar petition, "Thy Kingdom come on earth as it is in Heaven." Such an order has never yet existed. This is true because there have never been enough truly God-centered persons in the world, to produce a really God-centered order. Hence mankind has moved from era to era of successive orders which have broken down, one after another, under their own moral and spiritual inadequacy.

OUR FAILURE AND ITS CAUSE

At this very moment we are passing through one of those dreadful periods when the moral and spiritual inadequacy of our era has caused its collapse and humanity is enduring the travail involved in the birth of a new order. It is all particularly tragic because the "Western civilization" which dominated the 19th century order included so much that was to be desired. The tragedy is that the systems which it has devised to carry all this on have not been sufficiently righteous. The balance of their quality has not been in favor of that which we know is the will of God. Hence the old order is doomed. Everybody knows it—but everybody does not attribute the failure to its true cause.

That cause has been the Church's inability, or refusal, to persuade enough men and women to turn away their selfish, materialistic and earth-bound lives. When to this is added the imponderable force of millions outside the Church who have never been challenged by the Church to a new way of life, the point at which the guilt lies becomes shamefully evident. True, the Church has lifted its voice here and there with great earnestness. That voice has not been altogether without effect, but the lack of a preponderant constituency of men of God's will behind it has condemned it to the fate of a voice crying in the wilderness.

In short, the Church's failure in the past sufficiently to evangelize mankind lies at the root of the disintegration of the civilization which, in many ways, the Church itself brought into existence. It is the growing realization that this particular failure has brought such untold agony upon the world which has aroused us or should arouse us, to the fact that it must not happen again. The task of implementing the new order with a sufficient body of men and women whose God is the Lord, whose master is Jesus Christ, and

whose dynamic is the Holy Spirit *must* become the primary task of the Church. Otherwise, the new order *also* is doomed, for its systems will not be judged by God's laws but by some other measure in which lie the seeds of its ultimate failure.

Shame and desperation, therefore, make the situation urgent.

To that urgency there is added, at the present moment, another goad which pricks us to the quick. There is a positive and growing conviction that when at last this dreadful struggle is over what will emerge is some sort of planetary order—not only a world system, but a world way of life, an effective belief and ethic, and that that solution is the Christian religion. We have got to work and work fast if that system is to resemble remotely the Kingdom of God. And the work, at its best, is simply a matter of converting thousands upon thousands of human beings at home and abroad.

Two things are in our favor. On the one hand, the fundamental tenets of totalitarianism, in all its various manifestations, the ideologies which underlie the social philosophy of all our rivals, do not appeal to the instinctive sense of the dignity of man and the reality of the spiritual world which characterizes the human race. On the other hand, the world is now in flux. It is malleable. It will be more so before this trial time is over.

Against us is arrayed the apathy of our people toward all that this involves.

SIGNIFICANCE OF THE INDIVIDUAL

Jesus gave to the individual a distinctive significance which is one of the most unique contributions ever made to man's conception of his place in the universe. The fact that for Jesus the Kingdom was involved never obscured the fact that every living individual in His day and for all time to come was involved also. He lived, labored, taught, suffered, died, rose, and ascended for man as the first fruits of His Father's creation. Yet it may be affirmed with the same emphasis that He did all this for every man. As He saw all history in terms of the Kingdom and its coming, so He seemed equally to see the career of every single person involved in that great cosmic process as an independent entity whose destiny was of supreme importance to Him and to His Father. So it was He dealt with Peter, James, John, Thomas, Mary Magdalene, the rich young ruler, and a host of others.

So it is that Jesus Christ has set forth for us not only the great social issue which is at stake, in terms of the Kingdom, as era has followed era and order succeeded order, but also the great personal issue which is at stake as each individual soul has entered upon its existence. We have not cared enough whether men

have spiritual abundance or spiritual poverty, whether they have peace or conflict, joy or despair, eternal life or everlasting damnation.

We are beginning to realize the significance of the current tragedy. We find ourselves concerned over what this task of evangelism includes. Obviously the primary source of our knowledge is Jesus. He is the perfect evangelist. If we want to know how to save, it is to the Saviour we must turn. And when we do, the steps in the process of saving are not difficult to discover. First, He always began with repentance. Second, He required men to follow Him. Third, He taught them and they learned the meaning of following in terms of prayer and service, and worship. Fourth, He drew them into a fellowship of kindred minds and hearts. Finally, He commissioned them as witnesses to go forth and share with all men everywhere what had happened and was happening in their lives.

There is, however, another source of our knowledge of what evangelism includes: our own experience. We have turned, followed, learned, prayed, served, worshipped, witnessed, and we have also tasted the joys of fellowship. Moreover, we have known the satisfactions which all this brings to us here and the promise of what it will bring to us hereafter.

FOUR DANGERS

As I look into my own life and the lives of my fellow Christians, I seem to see four failures which we have been making.

First, we are prone to forget that it is *God* who has redeemed and is redeeming man. We tend to feel as though we were doing the saving. This is an easy mistake to make for we *are* His agents. We are the means through which the Spirit so often works. How easy it is to slip from that consciousness to a feeling that we are the saviours. We must learn the art of self-obliteration and practice it as much in the business of evangelism as in any other phase of our Christian life.

Second, we have suffered from the loss of our own spiritual and moral momentum. If we have ceased to repent, to learn, to follow, to pray and to worship, how can we call others to such things?

Third, we are not sufficiently thorough. We persuade someone to repent but we do not carry through. We do not stay with him until he begins to worship and to serve.

Fourth, we restrict consciously or unconsciously the scope of our conception regarding the breadth and depth of what God is seeking to accomplish through us. We deal with particular sins in men's lives rather than their whole lives. But God requires us to orient all life toward Him.

All Saints, All Souls

All Saints' Day, with its glorious message of triumph over death and its glimpse into the future life, has a special significance for all of us in wartime. On this first observance of the festival since the United States entered the Second World War, we have decided to republish, with minor changes, an editorial from THE LIVING CHURCH of November 2, 1918, which many found helpful in the closing days of the First World War.

WE HAVE entered into those somber days when nature herself suggests the thought of the dead. The garniture of the earth with the dead leaves, whose falling has stripped bare the trees that had seemed so beautifully alive, speaks of that other death that comes in God's own time, only to lead the way to a fuller resurrection life.

It may be only a coincidence, but the Church could not have fixed another time for All Saints' Day without losing very much of nature's fitting symbolism. All of us are in the mood for dwelling on that incident in life that we call death when the story of it in nature is so eloquently pictured.

All Saints' is preëminently the festival day of those who have passed middle age and those whose life is as the "sere and yellow leaf." These live more and more with men and women whose faces are chiseled into memory and whose voices are mute. It is one of the penalties of advancing age that one's friendships are chiefly memories; that the rising generation seems not to need them, is rather sufficient in itself. No one knows until those days come precisely what is the loneliness of old age. Its loneliness is frequently tempered by kindness and by love, but these do not take the place of the companionships which have passed into the grave. The children have Christmas as their festival, and the old folk are happy in their children's happiness; but for their very own day, in which none others can enter, the aging and the aged have All Saints'. The ghosts that once peopled the earth on Hallowe'en, as the festivities of the children still bear witness, are real to those who see and feel them; the dead are intensely real, and infinitely sweet, on the eve of the day and on the day itself. The mournful cadences of the autumn winds sing of them. The dead leaves speak of them. The smoke and haze almost reveal them. The heart calls them up in retrospect.

But it is only at the altar that one has communion with them. It is there that soul touches soul, as both touch the life-thrilled Person of Jesus Christ.

And thus one touches most intimately at the All Saints' Eucharist those whose lives have been most truly crowned with sanctity, or with service. The whole range of past centuries, with their endless procession of the redeemed of all lands, passes before us. These have come out of great tribulation. These have been martyrs who sealed their faith with their blood. These have been great prophets, great preachers, great bishops. These have been mothers who gave their lives willingly for a little child's sake. These have been on fire with love for their brethren and have given true service to men while on earth. These have been warriors for the right, have been kings who ruled as vicegerents of God, have builded democracies.

It is easy to sum up all of these, various though they are, as constituting the saints of the ages. It is easy to think of them

as perhaps already admitted, with apostles and with the holy Mother, into the very Presence Chamber of God—though one cannot be very dogmatic in treating of the things unseen. One loves the fellowship of All Saints. One realizes how much it has meant to the Church and to the world. One prays some day to be admitted into it. One does not try to know too much about in detail.

AND THEN Love brings from memory's recess some soul to whom it is difficult to apply the term *saint*.

Yes, one knows that saints had their failings and their sins. One knows that they were real, every-day men and women like us, who toiled and laughed and played and prayed and sinned and repented. One knows that we are all "called to be saints," and that sainthood, as God knows it, is not some exalted pinnacle of life which has been attained only by the very few. One knows that sainthood is really normal living. One realizes that here and now there are saints all about us—perhaps in our very households, our workshops, our clubs, our churches.

But—there was the boy who fell on the field of battle, or who went down with his torpedoed ship, or who died in some horrible accident—virile, intensely human, far from sinless, without—as far as one knows—a prayer on his lips, with very, very shadowy thoughts of God, and very, very real thoughts of the things of this life and this world, the boy snatched out of life with never a moment to prepare to meet his God. Is he—even after we have allowed for the change that God permits to come over the soul as it enters into the life beyond the grave—a *saint*?

One can compel his intellect to expand the meaning of the term to embrace them all. And certainly one can include them all in his thoughts and in his prayers and his love on All Saints' Day.

But the mind craves that old-time distinction between All Saints' Day and All Souls' Day, so that, in thinking of one's very own, one does not have to fit them into an environment of life that *seems* chiefly to apply to the exalted saints alone. Tradition says that the first observance of All Souls' Day was in the Benedictine monastery at Cluny, an early abbot of which shrank in humility from treating those in his order who had entered into rest as *saints*, and who directed that these should be commemorated on the day following All Saints' Day. It was after the deplorable breach in the Church between East and West, and therefore, though the festival quickly became a very popular one, it did not spread from its inception in France beyond the confines of the Latin communion, which then included the British Isles. Geographically, therefore, it is a Latin festival rather than one that is common to the whole Catholic Church, though substantially the same thought is embodied in Eastern festival days on the eve of Sexagesima or the eve of Pentecost. But to remember "All Souls" in the spring, and "All Saints" in the fall, is to separate them too completely; even as to distinguish the one from the other and keep the commemorations on successive days is to follow out the same natural sensitiveness that comes to all of us as did to the Benedictine abbot nearly a thousand years ago. We do not call ourselves saints; it is not easy to apply the term in all cases to those we have loved who have gone on

before. But the memory of them is among the dearest things of life.

There is absolutely no principle involved, therefore, in dividing the All Saints' festival into two successive days and separating the thoughts. If there was once superstition connected with the one, so was there with the other. All Souls' Day stands for the democracy of the whole spirit world, and in that democracy all of us have our loves, our household memories, our sacred associations.

THE WORLD is very sad as these memory days roll round to us this year. The golden stars are yet fresh on our service flags, and there will be many more before this war is over. The democracy of suffering may well be comforted by the democracy of prayer, as we offer it, for them all, on these sacred days, be they one, or two, or an octave. Mother hearts know how to pray and consecrate days sacred to their

loved ones, uncanonized though they be. There be mounds in foreign lands and mounds on our own shores that hold sacred treasures such as money cannot buy; but the real abiding-place of those we love is quite near to us; in that spirit world which touches us so nearly upon every hand. There they are safe. There they are at rest. There they are alive and serving God in worship and in service, we know not how—perhaps even in service for us.

Our minds are subdued, our hearts are full, as the days of memory come to us again.

God give them rest! God give them His blessing and His life! God grant them all the spiritual growth of which they are capable, no two alike, but all with some power of apprehension of the divine beauty.

And God give us, some day, a happy reuniting, a blessed unity, in those homes of many mansions, where there shall be no more suffering nor sorrow.

Religion and Life

XXII. What do Christ and the Church teach about marriage and divorce?

By the Rev. William H. Dunphy, Ph.D.

SOME years ago when a Papal Bull on Holy Matrimony was issued, a clever writer in the *New Yorker* pointed out that the Pope had omitted one of the best arguments for marriage, namely that it is a lot of fun. And certainly if it was Christian Marriage that he had in view, his point was a good one. For it is an act of great daring for a man and woman in lofty scorn of risk and circumstance to commit themselves to one another and to the grace of God for life, burning all bridges behind them, taking one another for better for worse, for richer for poorer, in sickness and in health, to love and to cherish (till death them do part), as co-workers in God's activity of creation. And this kind of daring does not go unrewarded—it is at the opposite pole from the superficial passing attachments, so popular in our age, as in every shallow age; for life yields its prizes not to those who snatch at it, but to those who grapple with it. But undergirding this daring, this fun, this achievement, is the Christian conception of Holy Matrimony, and under that lies the manifested will and purpose of eternal God and the unsearchable riches of the grace of Christ.

"So then, they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder." So teaches the Incarnate Wisdom of God. The Mosaic permission of divorce "for the hardness of men's hearts" no longer stands, where the grace of the Holy Spirit is given. Nor is our Lord merely inculcating an "ideal"—he is stating a fact. Christian marriage is from its very nature indissoluble, as indissoluble as the union of Christ and His Church, of which it is the symbol.

So Our Lord adds (and every principle of sound literary criticism, as this is understood by all scholars—except certain New Testament critics—attests the authenticity of His Words): "Whosoever putteth away his wife and marieth another, committeth adultery: and whosoever marieth her that is put away from her husband committeth adultery" (St. Luke 16:18). St. Mark (10:16) adds "And if a woman shall put away her husband, and be married to another, she committeth adultery." This last verse is evidently the Evangelist's extension of Christ's principle to Gentile communities where (unlike the Jewish communities) the wife had a legal right to put away her husband. St. Paul too gives it as our Lord's teaching that Christian marriage is indissoluble (I Corinthians 7:10, 11), although if an unbelieving partner depart, the Christian is not bound in such a case. The reason for this is, no doubt, that no indissoluble marriage of one with one, as Christianity understands it, was ever entered into. Or as Thorndike quaintly puts it: "It is not a divorce which St. Paul allows but a nullity which he pronounces, of those marriages, which stand not upon profession of that interest in one another's bodies which Christianity requires." No doubt many so called marriages of the present day, including even those of certain "Christians," are of the same character.

Unhappily in practice our Lord's teaching has been glossed over and diluted from the earliest days. Even the first Evangelist, after giving the Master's prohibition of divorce adds "except for the cause of fornication." And very early, especially in the Eastern Church, men began to avail themselves of this

loophole, which practically all modern scholars recognize as a gloss on our Lord's teaching, which is more faithfully reproduced by Mark, Luke, and Paul. Our own Church in this country (unlike the Mother Church of England) allows the alleged Scriptural exception and permits the "innocent party" to remarry, though not the guilty one. This would seem to imply that A is married to B, while B is no longer married to A. And then someone points out that there are other sins as bad as adultery; so if we allow divorce with remarriage for that, why not for these other reasons? And so it goes, until the whole character of the Church's witness is weakened and blunted.

Of course the Church has always allowed separation in extreme cases. But separation is not the same thing as absolute divorce with remarriage. As Chesterton put it, the Church in some instances approves of release, so long as it is not spelt with a hyphen. Hard cases there are, of course, which demand of us the utmost sympathy and tenderness, they do not demand the abandonment of our Lord's teaching that Christian marriage is indissoluble, and that therefore any entrance into a new union, while one's husband or wife is still living, is adultery, and that those who are guilty of this cannot continue to receive the most sacred privileges of Church membership, and especially the Blessed Sacrament of Christ's Body and Blood.

NEXT IN THE SERIES: *The Rev. Richard Greeley Preston answers the question: "Isn't the worldliness of Christians a strong argument for not taking the Christian religion seriously?"*

DO YOU KNOW . . .

*. . . We Specialize
in Flags for Churches?*

**For Complete Information
and Prices on . . .**

**SERVICE FLAGS
UNITED STATES FLAGS
EPISCOPAL CHURCH FLAGS
AND CHRISTIAN FLAGS**

*Send a Letter or Postcard
Addressed to the*

**MOREHOUSE-GORHAM CO.
14 East 41st Street
New York City**

**WICKS
fine
ORGANS**

*This above all
Musicians everywhere say: "A fine
instrument"—an inherent quality in all
Wicks Organs.*

**HIGHLAND
★ ILLINOIS ★
Dept. LC**

**VESTMENTS for
CLERGY and CHOIR**

**ALTAR LINENS
EMBROIDERIES, MATERIALS
BY THE YARD, TAILORINGS
Episcopal Church Flags**

Send for Catalogue

**J. M. Hall, INC. 417 Fifth Avenue
New York**

*American Distributors of Stained Glass Windows for
James Powell & Sons, Ltd., London, England.*

CHICAGO

Cathedral Shelter to Be Moved

Chicago's famous old Cathedral Shelter—haven of hope for uncounted thousands who have been temporarily down in their luck—is soon to pass from the Chicago scene.

Bishop Conkling made this known recently when he officially announced that the Rev. Canon David E. Gibson, director of the Shelter since its founding, had been appointed priest-in-charge of the Church of the Epiphany, 201 S. Ashland Avenue,



CANON GIBSON: Provides food, clothing, shelter, and the Church's blessing to thousands.

from where he will carry on the work of charity he established as a young priest.

The buildings of the Shelter, originally part of the Cathedral of St. Peter and St. Paul which was destroyed by fire in 1921, will be razed. The homeless hundreds who daily sought solace and help there will shuttle westward to the new site, where in greatly improved surroundings, the Canon will continue to do his chosen work of service to the needy.

Canon Gibson assumed charge of the Church of the Epiphany on October 15th. The last service at the old Shelter will be held November 20th. On November 28th, the congregations of the two churches will join in the first official service, with Bishop Conkling preaching the sermon. Sometime in between those dates, depending on the completion of the improvement program at the Church of the Epiphany, the administrative offices and furnishings of the Shelter will be moved to the new site.

Removal of the Shelter's work to the new location will fill a long-felt need for larger quarters for the agency. Overcrowding will be relieved. A large parish house will provide adequate space for the administrative offices. Seating space for church services will be about three times as great, solving the problem of overflowing congregations for Sunday services which has long faced Cathedral Shelter.

The work of the Shelter has been

particularly identified with Canon Gibson since it began. Under his direction it has become nationally famous. It started in an old store on Randolph Street, which Canon Gibson rented after giving up a prosperous photography business in the Loop to study for the ministry. After the destructive fire which destroyed the Cathedral of St. Peter and St. Paul in 1921, the Shelter work was moved to the remaining buildings at 117 N. Peoria Street.

There the kindly priest became friend and counsellor to millions in the two decades he served the west-side mission. The destitute and the down-and-outer found him always ready to help. His sympathetic approach to personal problems gave many new courage and a new start in life. Every man who came in was given a blessing before the altar in the chapel. The work of the Shelter staff multiplied during the depression. Among those whom Canon Gibson helped in those days were many men of formerly ample means who had once been benefactors of the agency.

Canon Gibson will be assisted in his work at the Epiphany, as he has been for several years past at the Shelter, by the Rev. Joseph F. Higgins, associate pastor. The Rev. Donald W. Blackwell, who has been serving as priest-in-charge of the Epiphany, has been transferred to the City Mission staff, where he will work under the supervision of Suffragan Bishop Randall.

STATISTICS

The scope of the Shelter's program is reflected in its activities last year. Records show that clothing was provided for 15,000 persons, employment was found for over 1,500 and over 45,000 free meals were furnished. Men without homes were given 10,000 night's lodging; free hospital care was arranged for 250 persons and the staff made 1,750 calls on persons ill in homes and hospitals. Over 500 services were held in the Shelter chapel last year, with an average attendance of over 300. There were 9,931 communions made and 465 private communions. There were 54 baptisms, 49 burials, and 21 marriages recorded. The Shelter staff also conducts services and ministers to inmates of the Chicago House of Correction and Cook County Jail.

NEW YORK

**Churches and Charitable
Institutions Benefit By Will**

Miss Gertrude R. Cushman left \$65,000 to Episcopal churches and charitable institutions, it was revealed upon probate of her will in the Surrogate Court.

The Church of the Holy Apostles, New York, receives \$10,000 outright and the remaining \$55,000 is to be distributed after the death of a friend named as life beneficiary of the residuary estate.

Miss Cushman, who was the granddaughter of Don Alonzo Cushman, holder of real estate in the Chelsea section of

U.S.A. only

WIPPELL'S WORLD-FAMED ALL-WEATHER-COATS



Made from Specially Woven Water-repellent Yarn in two shades of Gray (Medium and Dark), also Light and Dark Fawn

\$12.60 & \$16.80

Special Offer

**PURE ENGLISH SILK RABAT STOCKS,
Soft Band Bib, 10½×10 \$1.25**

When ordering state size of Collar worn

Duty, where chargeable, to be paid to the Authorities by the purchaser upon delivery

**J. WIPPELL & Co., Ltd.
55/56, HIGH STREET, EXETER
ENGLAND**

DIOCESAN

New York, was long a supporter of Episcopal charities. She died on September 29th. Of the \$55,000, the Cathedral of St. John the Divine is to receive \$15,000 and the Domestic and Foreign Missionary Society \$10,000. The will gave \$5,000 each to the Sheltering Arms, Seamen's Church Institute, General Theological Seminary, Girls' Friendly Society, and City Mission Society, and smaller amounts to other Church groups.

WESTERN MICHIGAN

Bishop Whittemore Chairman Of Investigation Group

When Governor Murray D. Van Wagoner of Michigan wanted a thorough study made of the State institution for delinquent boys, known as the Boys Vocational School, Lansing, he appointed Bishop Whittemore of Western Michigan chairman of the committee given charge of the investigation. With the Bishop on the committee were two Probate Court judges, two members of the State Hospital commission, the chairman and another member of the State Juvenile Institute commission.

TENNESSEE

Bishop Maxon's 20th Anniversary

Complying with Bishop Maxon's express wish that the 20th anniversary of his consecration to the Episcopate on St. Luke's Day be "observed" rather than "celebrated," the committee on arrangements headed by Bishop Dandridge, the Bishop Coadjutor, asked all congregations throughout the diocese to mark the day with a corporate Communion of its members as the principal service of the day.

The central diocesan observance was at the Cathedral in Memphis, with the early Eucharist as usual, a midday Eucharist with Bishop Maxon as celebrant and Bishop Dandridge as preacher, and a city-wide special service in the evening, with all the clergy of the city in the chancel, and addresses by the Rev. Dr. Prentice A. Pugh of Nashville, senior presbyter of the diocese and president of the standing committee, and by Mr. Edmund Orgill of Memphis, president of the diocesan laymen's league.

A feature of this service was the dedication of a stained glass window in the Cathedral in memory of Sergeant James M. Maxon jr., elder son of the Bishop, who died in line of duty with the Royal Canadian Air Force, in England, 13 months ago, one of the first memorials in glass in this country connected with World War II,* was given by the Woman's Auxiliary, the Laymen's League, the House of Young Churchmen,

*Another memorial window connected with the present war is that in St. Paul's Church, Oakland, Calif., commemorating veterans who served in the Philippines, 1898-1942. In the window is depicted a chaplain in the uniform of the present war, with an officer giving water to a wounded foe. (L. C. October 4th, page 26.)

DEFINITELY CATHOLIC THINGS FOR DEFINITELY CATHOLIC PEOPLE

Being definitely Catholic ourselves in this grand Episcopal Church of ours, it is only natural that our ware-rooms here should be just chock full of all those aids to devotion which earnest Catholic souls find so necessary and helpful. In addition to beautiful artistic and colorful symbols of our religion, we have probably the fullest variety in America of Catholic books of devotion, especially as, for instance:

- English Catholic Prayer Book, \$2.50 and \$4.50.
- Anglo-Catholic Prayer Books (unabridged) \$2.25 and \$3.00.
- St. Swithun's Prayer Book, 60 cts., \$1.25 and \$3.50.
- St. Swithun's Advent Manual, 50 cts.
- St. Swithun's Lent Manual, 50 cts.
- Shorter Anglican Missal, \$1.55.
- Practice of Religion, \$1.10.
- Pilgrim's Path, 35 cts. and 65 cts.
- Manual of Catholic Worship, 60 cts.
- Life Transfigured (A Mass Book outlined for personal meditations), 25 cts.

and many others,— all plus postage.

There is really no need for worship-hunger, if you are a part of the rapidly growing group of Catholic-minded people in The Church, for, as we have said before, WE are the Kitchen of The Church, where The Food can always be found.

Ammidon & Company

Horace L. Varian, President
31 S. Frederick Street
Baltimore, Maryland



VESTMENTS

For Clergy and Choir
Clerical Clothing—Church Hangings—Ornaments and Materials
Catalog Free.

**THE C. E. WARD CO.
NEW LONDON, OHIO**

CHURCH SCHOOL SUPPLIES

We carry a complete line of workbooks and other Church School and parish supplies, as well as religious books of all publishers, and we give you prompt service. Write us—your needs.

CHURCH BOOK SHOP

GRACE H. OSBORN
88 McAllister St., San Francisco, Cal.

You need THE LIVING CHURCH!



VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Skins—Alter Cloths—Embroideries
Priest Cloaks—Biblets—Collars

Custom Tailoring for Clergymen
Church Vestment Makers
1837 Over One Hundred Years 1942

COX SONS & VINING, INC.
131 EAST 7th STREET NEW YORK

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 Exchange Place New York

and hundreds of other friends in the diocese.

In the 20 years of Bishop Maxon's episcopate, 13 as coadjutor and seven as diocesan, the number of communicants has increased from 9,479 to 16,567; the clergy from 47 to 62; church school membership from 4,001 to 5,653. Property valuation of the parishes and missions has increased about three-quarters of a million dollars. The endowment funds of the diocese have been increased, mainly by receipt of one large bequest, from \$31,600 to over a million dollars. In addition to the completion of the Cathedral and its beautiful chapel, new churches have been built, or bought and remodeled, at the rate of practically one a year for the entire period, and new parish houses have been added at about the same rate.

Bishop Maxon has been profoundly influential in National Church affairs, especially as chairman of the Budget and Program Committee of General Convention.

MICHIGAN

Scrap Drive

The people of Detroit are not only making the implements of war; they are giving a very good account of themselves in the periodic scrap collections called "Buy-A-Tank" drives.

The question recently arose, however, as to whether the scrap dealers were making too much profit on these collections, and a special fact-finding committee of the Wayne County Council of Defense was appointed to find out.

The man in charge of the investigation was Warren E. Bow, a vestryman of All Saints' Church, Detroit, and superintendent of the Detroit schools. Mr. Bow proved to be the ideal person for the job. As a Christian layman he was interested in seeing fair play on both sides, and as a school-teacher he insisted on getting to the bottom of the matter.

So he got a blackboard and some chalk, and recorded the prices received by the dealers for the four types of scrap produced by the drive, the costs of handling and processing the scrap and the price the dealers paid the Wayne County Salvage Committee for the scrap.

Figures from one of the largest scrap iron and steel dealers in Detroit were used, and without going into the various breakdowns, the figures revealed that this dealer invested approximately \$12,250 in the 700 tons of "Buy-A-Tank" scrap brought into his yard alone, and that he will receive approximately \$10,590 for it, a loss of \$1,160. Other dealers corroborated these figures.

500 Pound Bell

Because the wind blew high and strong on Woodbridge Street, Detroit, the Wayne County Salvage committee is going to be richer by 500 pounds of bell metal, the Rev. Francis B. Creamer, rector of Christ Church parish, announced recently.

The bell, which hung in the small steeple of the Sidney Miller Memorial Church House, 964 Woodbridge Street East, sum-



Here's your parlor, bedroom,
bath... and OFFICE

Your hotel is much more than a home, a good night's rest, or a shower. It is your servant, cook, tailor—even your doctor. Your room serves you as an efficient office with the benefit of a good address, telephone, telegraph and quiet for real work.

AMERICAN HOTEL ASSOCIATION



Recognized hotels display this emblem



moned the children of Christ Church to Sunday School for several generations.

In recent years the bell was silenced and its existence was forgotten until heavy winds damaged the steeple and it was thought advisable to take it down.

Among the old timers of the parish who came to take a look at the old bell before it went on the scrap pile was Mrs. Harry B. Gillespie, secretary of the parish Woman's Auxiliary, who used to go to the Sunday School in the days the bell still rang.

WEST VIRGINIA

Forward in the Flood

By JOHN G. SHIRLEY

★ Two clergymen started—but only one got through.

The rain was pouring and the Potomac River, near Washington, was rising. Little did the Rev. Charles A. Higgins, returned missionary from China, realize that he was catching the last train out of the Capitol to meet a speaking engagement in Zion Church, Charles Town, W. Va.

A light drizzle was falling in Pittsburgh when the Rev. Dr. A. B. Kinsolving, II, boarded a train which would connect him with his speaking partner in Charles Town. Nor did he know that the Potomac had risen out of banks and the flood at Cumberland, Md., would stop him.

Fr. Higgins and Dr. Kinsolving composed the team sent out by the Presiding Bishop for a speaking tour in West Virginia. A dinner meeting was planned for all the parish leaders in the vicinity of Charles Town. During the dinner a telephone call from Dr. Kinsolving informed the rector, the Rev. C. C. Tarplee, that he had finally reached and was stuck in Hagerstown, Md., 28 miles distant. The dinner went on and Fr. Higgins had to pinch-hit for his partner.

By this time Charles Town was practically isolated; almost all the roads were closed, telephone connections to most points stopped, telegraph service cut off, and no trains going in or out. High waters prevented people from surrounding towns from attending the dinner. As Fr. Higgins spoke, whole houses and cottages were floating serenely down the river only two miles distant. And the rain continued.

Finally, it was learned that a road from Charles Town to Hagerstown was passable and a car left to bring Dr. Kinsolving, who arrived that night at approximately 2:00 A.M., only to be roused at 5:00 A.M. to set out by car for the next engagement at Christ Church, Clarksburg, safely out of the flooded areas and some 200 miles distant.

Scouting streams already out of banks, and driven "like Jehu" of Old Testament fame (at 35 miles an hour) by the Rev. Temple G. Wheeler, a priest serving in that section and thoroughly familiar with the roads, at five minutes of 1:00 o'clock, they walked into Christ Church parish house for a scheduled luncheon and speaking engagement at 1:00 o'clock.

Leaving Clarksburg in the late afternoon and entirely free from swollen rivers,

they set out by bus for Christ Church, Bluefield, where Dr. Kinsolving was to preach at the late service on Sunday morning, October 18th, and where both clergymen would address a massed group of people from southeastern West Virginia and nearby Virginia, in the afternoon.

LARGE CROWDS GREET THEM

Despite threatening snow, a full church greeted them at Bluefield. Fr. Higgins spoke first on The Church in the World, with particular emphasis on the great future for the Church in China. He stressed the fact that the work has not ended in the mission field, but rather that great opportunities, heretofore untouched, have opened in West China and are progressing under Chinese leadership.

He emphasized that when the war is over, China will be a world power of considerable importance. A country of over 400,000,000 people, China holds infinite possibilities for the work of the Church in the future. He unhesitatingly affirmed that the missionary work there is just beginning in its fullest sense.

NO MORE "GENTRY"

Dr. Kinsolving's subject dealt more with the conditions which the Church faces in America and the need for evangelism in the community. He opened his address in words of high praise and great personal esteem for the Presiding Bishop, who, he believed, is leading the Church out of its complacency into a realization for wide evangelization in America and in the world.

"Are you sold on your Church?" he asked. "Are you confident of its future?" No longer is the Church composed only of the "gentry," as in former days, but she is moving into new work constantly, he stated, meeting the need as the need arises.

Greater emphasis is being put on the work with the Indians, the Negroes, the interned Japanese; the armed forces demand more and more attention; industrial areas present real opportunities.

Outside of America no one could fail to realize the progress being made in Alaska under youthful Bishop Bentley, in India under the untiring Bishop Azariah, in Japan under native bishops and priests, in Liberia under Bishop Kroll, and in other places.

A QUIET ENDING

With Dr. Kinsolving's return to Pittsburgh, Fr. Higgins resumed the tour alone to Charleston, S. C., where he addressed a large group in St. Matthew's Church.

No more rain and no more floods. And the tour was complete.

PENNSYLVANIA

Resolution Commemorates 50th Anniversary

At a meeting of the vestry of St. Mark's Church, Philadelphia, on October 6th, a resolution commemorating the 50th anniversary of the Hon. George Wharton

Now is the time

- to replace your own worn copy
- to stock your church with sturdy pew copies
- to buy that copy you want your child to own

Prayer Books

At present we have available all our standard editions of the *Book of Common Prayer* and *Hymnal*, in all sizes. This situation may not last long—at least at present prices. Fine leathers and paper are becoming scarcer. Write today for our descriptive Prayer Book Catalog.

HARPER & BROTHERS

49 E. 33rd St., New York

THE CONFRATERNITY OF THE BLESSED SACRAMENT

Seventy-Fifth Anniversary

CHURCH OF ST. MARY the VIRGIN

145 West 46th Street, New York, N. Y.

Wed., Nov. 11th, Armistice Day

11:00 A.M.—SOLEMN PONTIFICAL MASS

Preacher: The Revd. Leicester C. Lewis, Ph.D., S.T.D.

1:00 P.M.—LUNCHEON—Hotel Edison

Presiding: The Right Revd. Benjamin F. P. Ivins, D.D., D.C.L.

Speakers: The Bishop of New York; The Revd. Robert D. Crawford, D.D.; The Revd. William M. Mit-
cham, D.D.

Public invited to both Mass and Luncheon. Applications for Luncheon Tickets with Remittances must be sent before Nov. 3 to the Revd. Grieg Taber, 145 West 46th St., New York, N. Y. The Price of Tickets, \$1.00.

OBSERVE ARMISTICE DAY at the ANNUAL CONFERENCE of the EPISCOPAL PACIFIST FELLOWSHIP

NOVEMBER 11th and 12th
RACE STREET MEETING HOUSE
Philadelphia, Pa.

Rt. Rev. Wm. Appleton Lawrence,
Presiding

All interested persons welcome!
Write for information and reservations

EPISCOPAL PACIFIST FELLOWSHIP

9 East 94th St. New York City

WHEN WRITING ADVERTISERS

PLEASE MENTION

THE LIVING CHURCH

Is Your Church's Canvass Going Over the Top?

These are some of the things canvassers and parishioners should know if the multitude of national, local, and personal demands upon income are not to swamp your parish's budget entirely in this year of crisis:

- I. Why the Church deserves support.
- II. What it spends the money for.
- III. How much each family should give.*

*The plan of proportionate giving has been tested in parishes of all types throughout the country. It works!

These three vital questions are answered concisely and convincingly in

HOW MUCH SHALL I GIVE?

an editorial in **The Living Church**, which has been reprinted as a single sheet suitable for inclusion in any sized envelope, for distribution at services and meetings, for presentation by canvassers to parishioners.

More than 50,000 copies have already been sold. Place your order immediately, as only a few thousand remain.

2 cents each—or only
\$1.00 a hundred

postage additional

The Living Church

744 North Fourth St., Milwaukee, Wis.

RELIGIOUS CHRISTMAS CARDS



- 12 Margaret Tarrant cards, \$1.10
- 12 Famous Madonnas by Old Masters, \$1.10
- 12 Famous Old Masters 60c

All beautifully colored religious designs and appropriate messages.

Please send cash with order.

PRAYER BOOKS, ALTAR BOOKS, BIBLES.

Send for folder LC.

Special terms to the clergy.

REDDING & CO. 200 Fifth Ave., New York

Pepper's service as vestryman of St. Mark's was placed upon the minutes:

"Mr. Pepper was first elected to the vestry of St. Mark's Church on April 18, 1892—fifty years ago. He has been a member of this body ever since that time, participating in the shaping of every policy and taking a leading part in every activity no matter how big or how small. During these 50 years he served 21 years (1894 to 1915) as Accounting Warden, and thus far 25 years (1917 to date) as Rector's Warden.

"Recitation of these bare facts is impressive but when considered in the light of the energy, wisdom, foresight and passionate devotion with which the duties of these offices were and are being performed, they constitute a memorable record for which words are wholly inadequate."

S. W. VIRGINIA

Potatoes Help to Build a Chapel

"The members of the congregation are meeting at the mission tomorrow to dig the potato crop which they planted for the fund for the new chapel. They have already found a market for the potatoes at Coeburn."

That's an interesting quotation from a letter written by Deaconess Anne Newman to Bishop Phillips of Southwestern Virginia.

Deaconess Newman is the missionary in charge at Grace House-on-the-Mountain in Wise County. And Grace House really is "on the mountain," on a plateau some 8 or 10 miles from the railroad and with a beautiful view for miles and miles. There is a nice community house with living quarters for the Deaconess and her assistant, Miss Octavia K. Ulmer, and an assembly room that is used for Sunday School and Church services. For a long time though the people have wanted a real chapel and plans are now being made for one to be built at a cost of approximately \$1,800.00. The material will almost all be obtained locally and a large part of the work will be contributed by members of the congregation.

The woman's auxiliary of the diocese at its annual meeting in the fall of 1941, after hearing Deaconess Newman discuss the need for the chapel, appointed Mrs. Gordon H. Baker of Roanoke a receiver of gifts, and the various auxiliary branches in the diocese have already contributed nearly \$1,500, and Mrs. Baker's books are still open. Just how much is realized from the potato crop remains to be seen.

MASSACHUSETTS

Consecrations

Consecration of St. John's Church, Arlington, Mass., by Bishop Sherrill on October 11th, marked the elimination of all debt on a building completed in the summer of 1934 and a very responsible suburban centre for an active Church life. Two former rectors present in addition to the present incumbent, the Rev. Robert McConnell Hatch, son of the Rev. W.

H. P. Hatch of the Cambridge Episcopal Theological School, were the Rev. Charles Morris Addison, father of the National Council's vice president in charge of Administration, and first rector in the Arlington parish just 60 years ago, and the Rev. Charles Taber Hall, young Mr. Hatch's predecessor.

Bishop Sherrill's consecration of All Saints' Church, Attleboro, Mass., on the first Sunday in October marked the culmination of a prodigious effort to be able to burn the mortgage, an accomplishment of last spring carried out with surprising verve and ingenuity. The Rev. E. Worman is rector of the parish.

LOS ANGELES

Modernized Church

Cares For Defense Workers

For half a century the Church of the Messiah, Santa Ana, Calif., stood in quiet dignity in the county seat of the orange belt. Now the parish teams with the military and aircraft workers in thousands. Funds from the estate of the late Rev. and Mrs. W. S. Dearing with added gifts totaling \$1150 have been employed to modernize the existing plant for heavy duty. The woman's auxiliary has purchased a \$1,000 War bond toward a future parish house of better dimensions. The church school has doubled and religious motion pictures are regularly shown. A shrine to Service Men has many daily visitors. Its lamp reflects on service flags of the two Wars and memorial tablet to those in France. The Rev. Wesley A. Havermale is rector. Army Chaplain John A. Bryant, formerly of St. Alban's, Westwood, and U.C.L.A. chaplain, is nearby and the two clergy collaborate.

SOUTHERN OHIO

St. Paul's, Chillicothe, Celebrates 125th Year

St. Paul's Church, Chillicothe, Ohio, celebrated the 125th anniversary of its founding on October 4th. As part of the celebration ceremony, at which Bishop Hobson of Southern Ohio was the preacher, the Church school read the petitions in the litany, and the congregation made the responses.

Rehabilitation of the fabric of the Church for the anniversary has consisted of installing a new heating plant, roofing the parish hall and rectory, rebuilding the organ, installing a new set of chimes, rebuilding the tower, reinforcing the steel columns of the Church, redecorating, installing a stained glass window.

DULUTH

Clergy Meet For Forward in Service

In an effort to break down the geographic isolation of the rural clergy in his diocese, Bishop Kemerer of Duluth has instituted a series of monthly Forward in Service clergy conferences at strategic

points in the diocese. The plan was greeted with such enthusiasm it immediately spread to other parts of the diocese. So well has the plan worked among the 14 active priests in this diocese of 52,000 square miles, that the Bishop is recommending it for other rural areas as an integral part of the Forward in Service program.

FLORIDA

Jacksonville Church Members

Serve in Armed Forces

All Saints' Church, Jacksonville, Florida, of which the Rev. Alan R. Chalmers is rector, reports that 54% of the male communicants between 19 and 40 are in the armed forces. Two women are serving in the WAAC. The former rector, Thomas D. Byrne, is serving as a chaplain in the Army.

VERMONT

Church School By Mail

The diocese of Vermont began its fifth year of sending out Church School material to children unable to get to any Church or Church School. Previously this material has been sent out from Burlington under the direction of the present Bishop Lewis of Nevada. The Church School by Mail material now is directed by the Rev. Harry H. Jones, Middlebury, Vt.

KENTUCKY

Diocesan School of Christian Education

Plans for the diocesan School of Christian Education held each autumn have been changed after an unbroken record of nearly 30 years, to join with the Louisville cooperative School of Religion. In preparation for this, a dinner conference was held in the Cathedral House, October 19th, by the Church School Division of the Department of Christian Education at which there was an excellent attendance of about 100 persons. Since about 90% of the diocese is in Louisville or its suburbs, a special effort had been made to secure the "outside" clergy and they with their superintendents, officers, and teachers from each school were invited as guests of the department with all travel expense paid.

The Christmas box assignments were given out, the Advent offering objective presented and explained, and new Church School courses on display with an opportunity given to discuss them. Another project decided on was the renting for diocesan use during Lent of religious motion pictures which bear directly on mission study this year. The principal speaker of the evening was Mr. Leonard Brecher, chairman of Religion Education of the Louisville Council of Churches. We outlined the plan of their Cooperative School of Religion which is to be held on Tuesday and Thursday evenings each week from

November 3rd to 19th at the Fourth Avenue Presbyterian Church.

Dr. Raymond A. Kent, president of the University of Louisville, is dean of the School. The chairman of the Department of Christian Education represents the Episcopal Church on the faculty. In order to get as many as possible to enroll from the Louisville parishes and missions, the diocesan department has offered to pay the registration fees. Courses and faculty are: Personal Religious Living, Dr. Roy H.

Short, St. Paul's Methodist Church; A Local Church Program of Leadership Education, the Rev. Paul E. Watson; The Child's Approach to Religion, Mrs. Janice Moore of the Presbyterian Seminary; Understanding Our Pupils, Dr. Noble H. Kelley, University of Louisville; The Old Testament; Its Contents and Values, Dr. J. Leo Green, Baptist Seminary; Guiding Youth's Approach to Religion, the Rev. J. Wilson Hunter, St. Andrew's Episcopal Church.

THE CHRISTIAN YEAR AND CHURCH KALENDAR

Edited By Rev. F. F. E. Blake, Th. M.



1943

- In it you will find . . .
- Morning and Evening Lectionary
 - Church Year Calendar
 - Church Dictionary and Encyclopedia
 - Suggestions for Services
 - Duties of Wardens and Vestrymen
 - Saints Days and Fast Days
 - Colors for the Altar and Vestments

Here is a Churchly guide throughout the year. There are answers to hundreds of questions in regard to church procedure and practice immediately available in this Church Kalendar, which will be ready late in October.

Price \$1.00

PUBLISHERS

H. M. JACOBS COMPANY

1724 CHESTNUT ST.

PHILADELPHIA, PA.

Get the Most Out of Your SOUND EQUIPMENT



Write today for our catalog of new religious and classical chime recordings. SPECIAL CHRISTMAS SELECTIONS.

CHIME RECORDINGS MADE BY MASTERS

Even the most critical judges of music will agree that our Steeple Chime and organ recordings reproduce faithfully the rich tones of the original instrument.

SUPERIOR TO ORDINARY PHONOGRAPH RECORDS

Made on specially designed sound equipment. Each note has a clear, deep tone with original fidelity. You'll appreciate the difference when you hear these Steeple Chime Recordings.

MORRISON RECORDING LABORATORIES, Aurora, Illinois



Starting RIGHT with
STANDARD'S TRUE-TO-THE-BIBLE LESSONS

Does the beginning of the new quarter find all your Sunday School departments enjoying the benefits of Standard's True-to-the-Bible lessons? If not, consider them for next quarter. Standard's Closely Graded or Uniform lessons are used in thousands of successful schools for pupils of all ages. Every lesson a Bible lesson, true to the Bible as God's revealed Word. Attractive colors used for children's helps. Prospectus of Closely Graded lessons, actual samples of Uniform lessons and big catalog are free. Please state which you want and mention department. Address Desk LC-11

THE STANDARD PUBLISHING COMPANY
Eighth and Cutter Streets Cincinnati, Ohio

SEMINARIES

Theological Education Sunday

Presiding Bishop Tucker has designated January 24, 1943 as the next Theological Education Sunday.

This announcement is in accordance with action of the General Convention of 1940 which legislated that one Sunday in each year shall be appointed by the Pre-

siding Bishop in consultation with the Committee on Theological Education, on which "it shall be the duty of every minister of this Church to present to his congregation the subject of Theological Education, the responsibility of the Laity for its adequate support, and a special offering shall be made which shall be sent to such seminary or school of Theological Education as the minister shall determine."

odicals and pamphlets on religion. It has inaugurated a monthly corporate Communion of all the members of the society. Finally, it plans to establish a permanent group that will always be on call in case any of the Hartford churches need acolytes or boys in any capacity to do church work.

Student interest has increased materially in the past year, and the society plans a great future.

RELIGIOUS COURSES

In the academic line, Trinity has introduced three courses all of the seminar pattern which deal in whole or in part with religions as they enter into world problems. Prof. William O. Aydelotte is offering a course in 18th and 19th Century Christianity as it met the problems of the Industrial Revolution. He will lay special stress on certain aspects of Anglo-Catholicism, which are of particular importance in the seminar.

Mr. Aydelotte feels that the historical approach to the role of religion in the solution of world problems has been sadly neglected. Much theoretical work has been done, but all such lack the concreteness of actual history.

The seminar is based on a study of the historical facts about the role religion has played during the development of modern industrial society. The central idea giving the course unity, however, is the philosophical question of the part that religion can and will play in modern society and in the solution of modern problems.

Dr. Edward D. Myers is offering a course on Comparative Religions. This is a study of the religions of the 21 civilizations in the world as each met and faced the social, economic, and political problems that confronted it. Dr. Myers plans during the first semester to get a factual historical background for a comparative study of religions, and in the second half year will study the religious experiences of individuals and attempt to show that individual religious experience becomes theological dogma.

Finally, there is an analysis of the contemporary situation in the modern world as it is similar to situations that arose previously in other civilizations. "We are making this study," he said, "with a view to making clear the fact that only a religious response to such a crisis as that in which we are now living can be successful."

Throughout all of Professor Hans W. Weigert's courses runs an undercurrent of religious causality. This strain is especially noticeable in his seminar on International Relations. Professor Weigert says, "The main objective in the approach to world politics is to make the student understand the impact of certain intangibles in the relations of nations. We are living in a time when many false prophets of power politics are trying to make us forget these intangibles under the weight of tangibles. To an approach to the solution of modern problems as we try it, it is natural to emphasize the role which religious factors will play in the battle to win the peace. Religion is an underlying principle in all International Relations."

S C H O O L S

FOR BOYS

CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

The PRECENTOR, Cathedral Choir School,
Cathedral Heights, New York City

DeVEAUX SCHOOL

NIAGARA FALLS, NEW YORK

An Episcopal boarding school for boys from the sixth grade until ready for college. Large and experienced staff. Ample grounds. Athletic program.

For Catalogue Address the Headmaster

FOR GIRLS

KEMPER HALL

KENOSHA, WIS.

A Church School with a modern plan of education. Preparatory to all colleges. Also general courses. Unusual opportunities in Art, Music, and Dramatics. Complete sports program. Accredited. Well organized Junior school. Catalog on request. Address Box LC. Under direction of the Sisters of St. Mary.

Saint Mary's School

Mount Saint Gabriel Peekskill, New York

Boarding School for Girls

College Preparatory and General Courses. Music. Art. Dramatics. Typewriting. Modified Kent Plan. Under the care of the Sisters of Saint Mary. For catalog address The Sister Superior.

COLLEGES

CARLETON COLLEGE

Donald J. Cowling, President

Carleton is a co-educational liberal arts college with a limited enrollment of about 850 students. It is recognized as the Church College of Minnesota.

Address: Assistant to the President

Carleton College

Northfield Minnesota

SEMINARIES

The Church Divinity School of the Pacific

BERKELEY, CALIFORNIA

Dean, Henry H. Shires, 2457 Ridge Road

BEXLEY HALL

The Divinity School of Kenyon College

Address the Dean Gambier, Ohio

Visiting Lecturer At Bexley Hall

The Rev. Harold J. Weaver, rector of St. John's Church, Sharon, Pa., was visiting lecturer in Parish Administration at Bexley Hall, Gambier, Ohio, during the week of October 4th.

Mr. Weaver pointed out the need of a well thought out parish program embracing the four fields of worship, work, fellowship, and study, recommended and outlined by Forward in Service, as one phase of his lectures.

COLLEGES

Trinity Opens Fall Term

Trinity College, Hartford, Conn., according to a report from the office of the alumni secretary, opened this fall streamlined to meet the demands of the Army, Navy, and the Marines who are seeking young men specifically trained in technical fields.

There is a growing realization on the part of students and faculty alike of the role that religion must play in the solution of our world problems. This feeling is evidenced in the increased interest in the chapel services especially those dedicated to the memory of soldiers, sailors, or marines lost in action, in the revivification of the Bishop Seabury Society among the students, and in the introduction of three seminar courses specifically dealing with religious problems.

VESPERS

Every Sunday afternoon at the Vespers Service, Dr. Remsen B. Ogilby leads the student body in a service dedicated to those lost during the war, particularly those from Trinity. The national anthem is played as the colors are carried in. Dr. Ogilby remembers individually and severally those lost in action, and the congregation spends three or four minutes in silent prayer. Prayers for peace are offered. The service was established last year as a memorial and since then has increased tremendously in popularity.

The Bishop Seabury Society is a club for all the Episcopalians on the campus. This year it affiliated itself with the associated Canterbury Clubs of America, an action designed to "enhance the society's value to the college community as well as to the membership itself." The Club has adopted a four point program for the coming year. It plans to sponsor semi-monthly lectures and discussion meetings open to all students interested. It has established a reference shelf in the college library and plans to maintain it with peri-

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Edward Henry Eckel, Priest

The Rev. Dr. Edward Henry Eckel, retired priest of the diocese of West Missouri and rector emeritus of St. Andrew's Church, Forth Worth, Tex., died at his home in Warrensburg, Mo., on October 17th after an illness of several months. The burial office was said at Christ Church, Warrensburg, on October 20th by Bishop Spencer of West Missouri, assisted by Bishop Moore of Dallas, Dean Sprouse of Kansas City, and the Rev. Richard L. Harbour, rector of Christ Church. A requiem Eucharist for the family was celebrated on October 21st.

Dr. Eckel was born in New Orleans, La., November 5, 1862, and was brought up in Wilmington, Del., where his father, Henry Eckel, edited and published the *Delaware Journal and Statesman*. Dr. Eckel graduated from Delaware College (now the University of Delaware) in 1886, and from the General Theological Seminary in 1889. He was ordained deacon and priest by Bishop Leighton Coleman, being Bishop Coleman's first ordinand. He was priest-in-charge of Newport and Stanton and founder of St. Barnabas', Marshallton, Del., in 1889-91; rector of Trinity Church, West Pittston, Pa., 1891-6; rector of Christ Church, Williamsport, Pa., 1896-1905; rector of Christ Church, St. Joseph, Mo., 1905-14; field secretary of the province of the Southwest, 1914-17; rector of St. Andrew's, Forth Worth, Tex., 1917-1930; and rector of Christ Church, Warrensburg, Mo., 1930-34. On May 1, 1934, he retired as rector emeritus of St. Andrew's, Fort Worth, Tex., and since that time has made his home in Warrensburg, Mo., officiating from time to time as locum tenens and as a special preacher and supply. He was a deputy to the General Conventions of 1907, 1910, 1919, 1925, and 1928.

Dr. Eckel received his S.T.B. from the General Theological Seminary in 1889, and an honorary D.D. from the University of the South in 1926. He was the author of *Chronicles of Christ Church, Williamsport, Pa.*, 1910; *Flowers and Incense* (poems), 1927; *A Little Bunch of Poems*, 1938; and many articles and poems in THE LIVING CHURCH. Sixty years ago he was appointed the first LIVING CHURCH correspondent in the state of Delaware.

Survivors are his widow, Anna Reynolds Eckel, whom he married in Wilmington, Del., June 27, 1889; a daughter, Miss Elizabeth Eckel, who resides at the home address and is an active Church worker and diocesan officer of the woman's auxiliary of the diocese of West Missouri; and a son, the Rev. Edward Henry Eckel, jr., rector of Trinity Church, Tulsa, Okla.

Stephen E. McGinley, Priest

The Very Rev. Stephen E. McGinley, dean of Trinity Cathedral, Omaha, Nebr., went to the hospital on August 18th with what appeared to be a muscular cold and lumbago. It soon developed that his condition was more serious and many trans-

fusions failed to rally his strength. He died on October 19th.

He held his last service on Sunday morning, August 2d. Because of his painful condition he found himself obliged at the last moment to change his second service on that day to one of Morning Prayer instead of Holy Communion. Following this he baptized Joan Broad Smith, grand daughter of his vestryman and lay reader, F. Ernest Broad.

1942 marks the 21st year of Dean McGinley's charge at Trinity Cathedral. He has done a noteworthy work both materially and spiritually during his years there. He leaves the Cathedral in splendid condition, practically free of debt. This is an accomplishment when a compilation of the financial cost of projects of improvement to the Cathedral property during Dean McGinley's regime there, total more than \$50,000.

When he came in 1922, the Cathedral had been without a dean for nearly a year and during the war period, prior to that, there had been no dean and so the parish was sadly disorganized. Down through the years, since 1922, Dean McGinley's leadership of his people has been happy and purposeful. No project was undertaken until the money was in sight and his people eager to do the thing contemplated. His fine business management of the Cathedral has been a great satisfaction to his vestry.

Dean McGinley was born in New London, Conn., May 7, 1887, the son of John and Evelyn Essex McGinley. He received the B.A. degree from Trinity College in 1909 and was graduated from General Theological School in 1913. In the same year he was ordained deacon and priest. In 1914 he married Virginia Graham Meigs.

His first charge was rectorship of Christ Church, Cody, Wyo., where he served from 1913-1916. In 1916 he went to St. Andrew's Church, Baltimore, Md., where he remained until he became a chaplain in the Army in 1918. After the war he served for two years at Christ Church, Suffern, N. Y., leaving for Omaha in 1921.

In 1921, at the end of which year Dean McGinley accepted the call to Trinity Cathedral, the parish report showed a communicant strength of 442. This year the annual report to the diocese showed 740 communicants. Dean McGinley always felt that if figures could show a spiritual well being, the fact that 90% of his communicant strength made Easter and Christmas communions, was a definite indication of this.

Dean McGinley has been a member of the standing committee of the diocese since 1925 and its president since 1930. He is a member of the ecclesiastical court; a trustee of Brownell Hall, Omaha; trustee of Clarkson Memorial Hospital, Omaha, and he has attended every General Convention in the past 20 years as a delegate from the diocese of Nebraska.

He leaves a wife and daughter; five brothers, John, Thomas S., and Morgan McGinley of New London, Connecticut; Arthur B. McGinley of Hartford, Conn.,

STAINED GLASS CHURCH LIGHTING AND DECORATING

Nation-wide Service

CONRAD SCHMITT STUDIOS

1717 WEST WISCONSIN AVENUE
MILWAUKEE, WISCONSIN

Lace

Venise, Milan and Rose Point

Altar laces mended and cleaned

Marian Howys

556 Madison Ave., New York
DEVONSHIRE LACE SHOP

ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS

Ecclesiastical Embroidery

147 E. 47th Street NEW YORK

Conferences with reference to the ad-

ministration of Churches.

Old Embroidery Transferred

Telephone: Eldorado 5-1658

BEAUTIFY YOUR CHURCH

With

Manitowoc Fine Furniture

Write for Drawings and Prices

MANITOWOC CHURCH

FURNITURE COMPANY

Dept. 2

Waukegan, Wisconsin

The Hospital of Saint Barnabas and the
University of Newark offer a full course in
NURSING

to qualified High School graduates. Scholarships
available. Classes enter in February and September.

Apply to — Director of Nursing

Hospital of Saint Barnabas

685 High St., Newark, N. J.

CHOIR VESTMENTS

For the Holiday Season

CASSOCKS CAPS COTTAS

WINDSOR TIES ETON COLLARS

ALTAR AND COMMUNION LINENS

VESTMENTS FOR THE CLERGY

C. M. ALMY & SON, INC.

562 5th Ave. (at 46th St.) New York, N. Y.

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 Superior General.

REV. FRANKLIN JOINER, D.D.

2013 Appletree St.

Philadelphia, Pa.

HEADQUARTERS



CHOIR GOWNS PULPIT ROBES

Vestments • Hangings • Stoles

Embroideries, Etc.

NEW CATALOG on Request

NATIONAL ACADEMIC CAP & GOWN CO.

CLASSIFIED

ANNOUNCEMENTS

Appeal

St. Mary-of-the-Angels Song School, Addlestone, Surrey, England, world famous institution, is struggling for its very life. Will American Churchmen make this school, which was on the eve of its first trip to the States before war broke out, their own good cause? Ask for literature.

Lord Halifax, writing from the Foreign Office, on October 18, 1939, said: "I have no hesitation in saying that, once the war is over, the goodwill that can be spread by such a choir as yours, traveling and singing in foreign countries, is incalculable; and I therefore hope that everything possible will be done to enable you to keep going for the duration of hostilities.—Halifax."

Please implement this wish, made by that great Churchman in the midst of immense labors and responsibilities. Send your check to the Rev. Desmond Morse-Boycott, Address St. Mary-of-the-Angels Song School, Addlestone, Surrey, England.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

BOARDING

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. Sisters of St. John Baptist. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

BOOKS

USED BOOKS. We buy and sell new and used religious books and sets. Write for our free catalog. Baker's Book Store, 1019 Wealthy St., Grand Rapids, Mich.

CHURCH FURNISHINGS

BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalices, Ciboriums, Patens, Booklet of designs submitted on request. Redington Co., Department 805, Scranton Pa.

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

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. \$19.50 dozen. Redington Co., Dept. 77, Scranton, Pa.

ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York, City.

LIBRARIES

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday, inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

DEATHS

and Lawrence J. of Indianapolis, Ind., and one sister, Mrs. Howard W. Vandervoort of Glen Ridge, N. J.

Dean McGinley was buried from Trinity Cathedral, Omaha, on Wednesday morning, October 21st.

On Christmas, 1940, he had dictated to his secretary his wishes: "In the event of my death I wish the following arrangements made for my funeral." They were signed and sealed and placed in the church safe.

"If possible I should like to have a Requiem Mass in the Cathedral early on the day of the funeral." His Bishop and friend, Howard R. Brinker, and his assistant at the Cathedral, George St. George Tyner held this service at 8 o'clock in the Cathedral chapel.

The burial service was held at 11 o'clock in the chapel. Bishop Brinker, Bishop Beecher, who for 10 years was Dean of Trinity Cathedral in earlier times, and Canon Tyner conducted the service.

"I wish that everything be of the utmost simplicity and brevity." For that reason it was requested that no flowers be sent. "I wish the casket to be covered by the Pall which the Cathedral now has," a pall given to the cathedral by one of his beloved friends.

And so Dean McGinley was buried, simply and unostentatiously as he had lived. Because his host of friends were asked not to give tribute with flowers, gifts are pouring in to be applied to a Stephen Essex McGinley Memorial. For something for the good of man—perhaps a social service clinic.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$1,351.47
Miss Mary N. Edwards	50.00
Mrs. Charles H. W. Foster	35.00
St. Andrew's Church, Buffalo	30.94
Mrs. Louis Curtis	25.00
Anonymous, Boston, Mass.	10.00
John Kremer	10.00
Mary Addison Rees	6.00
F., Hartford, Conn.	5.00
In loving memory of Dorothy	5.00
In Memory of a Baby	5.00
Miss Elsie M. Brennan	5.00
Agnes Chambers	5.00
Mr. & Mrs. Jean De Nault	5.00
Mr. & Mrs. Pieter Juchter	5.00
Rev. W. H. G. Lewis	5.00
Mrs. Alfred J. Weaver	5.00
James G. Wilson	3.00
St. Matthias', Trenton, N. J.	2.50
L. A. M.	2.00
M. S. B.	1.50
M. W. L.	1.00
Miss Rose M. Rainey	1.00
Mrs. Henry J. Skinner	1.00
	\$1,575.41

Shelter Christmas Fund

Mrs. Charles H. W. Foster	\$ 5.00
Mrs. W. G. Taylor	5.00
Mrs. Richard P. Kent	3.00
St. Matthias', Waukesha	1.00
M. S. B.50
	\$ 14.50

CHANGES

Appointments Accepted

EVANS, Rev. CHARLES D., rector of Holy Trinity Church, Pueblo, Colo., is to be rector of St. Andrew's Church, Denver, Colo., effective November 15th. Address: 2105 Glenarm Place, Denver.

EWAN, Rev. HENRY L., rector of St. Jude's Church, Tiskilwa, Ill., has accepted a call to become rector of St. Luke's, Billings, Mont., effective November 20th.

GASKELL, Rev. ROY L., is priest in charge of the Church of the Good Shepherd, Terrell, the Church of the Holy Comforter, Cleburne, Church of Our Merciful Saviour, Kaufman, and the Church of Our Merciful Saviour, Forney, Tex. Address: Box 274, Terrell, Tex.

GRIFFITH, Rev. FREDERICK, rector of Christ

CLASSIFIED

LINENS AND VESTMENTS

PURE IRISH LINEN FOR THE CHURCH, still available. Samples Free. Also now in stock PATTERNS for Alb, Amice, Chasuble, Cotta & Surplice. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille, 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

MUSIC

"CHRISTMAS CUSTOMS AND CAROLS," makes an ideal Christmas greeting instead of cards. Fascinating data on origin of 63 Christmas customs, words and music of 57 carols. Beautiful blue and silver cover. Only 25c each, \$2.50 per doz. postpaid. Order early. The Rodeheaver Hall-Mack Co., Dept. LC-11, Winona Lake, Ind.

POSITIONS OFFERED

PRIEST as curate wanted in Eastern suburban parish (thoroughly Catholic). Applicant should be unmarried, over thirty, able to sing and preach well, devoted to his work, a practising Catholic of high character and background. Moderate salary. Interesting parish. Box K-1666, The Living Church, Milwaukee, Wis.

SECRETARY-ORGANIST wanted. Young man, draft exempt. Organist and secretary in Eastern parish. Box G-1667, The Living Church, Milwaukee, Wis.

POSITIONS WANTED

CHOIRMASTER-ORGANIST desires position. Large experience English cathedral and fine choirs. Boys or mixed. Good church only. Box H-1668, The Living Church, Milwaukee, Wis.

RETREATS

RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Rev. T. A. Conover, Acting Warden.

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CHANGES

Church, Wicomico, Va., has accepted a call to St. Paul's Church, Salem, W. Va., effective December 1st.

HAMILTON, Rev. ALEXANDER VAN C., formerly curate of All Saints' Church, Dorchester, Mass., is to be chaplain at St. Mary's Hospital, New York City. Address: 477 Hudson Street, New York City.

HEDELUND, Rev. CHARLES A., formerly in charge of Trinity Church, Park Rapids, Minn., in addition is now in charge of St. Bartholomew's, Bemidji, and Holy Trinity, International Falls, Minn. Address: 716 Minnesota Avenue, Bemidji, Minn.

HURD, Rev. FREDERICK PRENTISS, formerly vicar of All Saints', Aliquippa, Pa., has been rector of St. Mary's Church, Springfield Center, N. Y., since September 15th. Address: St. Mary's Rectory, Springfield Center, N. Y.

KELLETT, Rev. NORMAN LAWRENCE, formerly curate of St. Anne's Church, Lowell, Mass., has been rector of Trinity Church, Lewiston, Me., since October 15th. Address: 9 Curtis Street, Lewiston, Me.

KUNKEL, Rev. RICHARD L., curate of St. Andrew's Church, Baltimore, Md., is to be a curate at St. Luke's Chapel, New York City, effective November 1st. Address: 653 Greenwich Street, New York.

LONG, Rev. CHARLES, formerly rector of Zion Church, Philadelphia, has been appointed secretary of the diocese of Pennsylvania.

LOUNSBURY, Rev. HAROLD V. O., formerly priest in charge of St. Mary's Church, Waynesboro, Pa., is now chaplain of the Episcopal City Missions of the diocese of Washington. Address: 1202 17th Street, N. W., Washington, D. C. Home Address: 1701 16th Street, N. W., Apt. 642, Washington, D. C.

MOHR, Rev. EDWARD JOHN, rector of All Saints' Church, Redding, Calif., is to be vicar of All Saints' Church, San Leandro, Calif., effective November 1st. Address: 911 Dowling Boulevard, San Leandro, Calif.

TRAVERS, Rev. MARSHALL E., rector of St. Luke's Church, Prescott, Ariz., has accepted a call to St. Philip's Church, Charleston, S. C.

Military Service

BROWN, Rev. CRAWFORD W., rector of the Church of Redeemer, Elgin, Ill., has been granted a leave of absence to become a chaplain in the Army.

Appointment Declined

BELL, Rev. BERNARD IDDINGS, DD., has declined a call to the rectory of Christ Church, Shrewsbury, N. J.

The Solitary Witness

(Continued from page 10)

an important one. I think these English Tommies belonged in the crowd of "the decent Godless," as T. S. Eliot has described them. "Decency" is the modern substitute for the Faith. Of course, it is worthless as a substitute, because it has no dogmatic basis. It makes no adequate assertion concerning the nature and status of the human beings to whom one is expected to be "decent." It cannot permanently sustain itself against the social pressures and strains set up within a

Godless civilization. The English cannot continue in greatness as a decent people who will make it possible for Negroes to pray. They must themselves resume their prayers or lose their leadership. They must come back to the Faith, or forfeit whatever honorable meaning they have had for mankind. For the world awaits a leadership which will shape the natural life of man in accordance with his supernatural destiny: any other leadership, no matter how implemented by science and power, will be that of the blind leading the blind into the ditch.

I do not know what England will do. But I do know that our Lord declared that against His Church the gates of death should not prevail. The apostasy of England in the near future would not mean that the Faith had received a mortal blow, even in England. This land was once evangelized by the Irish. It may yet again be evangelized by the Chinese, or by the Africans.

CHURCH CALENDAR

November

1. All Saints. Twenty-second Sunday after Trinity.
8. Twenty-third Sunday after Trinity.
15. Twenty-fourth Sunday after Trinity.
22. Sunday next before Advent.
26. Thanksgiving Day (Thursday).
29. First Sunday in Advent.
30. S. Andrew. (Monday.)



GO TO CHURCH



GO TO CHURCH! That slogan, sounded round the world, might well put an end to a good deal of the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sundays: 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—773
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9 and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays); Holy Communion; 9, Morning Prayer; 5, Evening Prayer

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233
Rev. Donald B. Aldrich
Sundays: 8 and 11 A.M.; Daily 8 A.M.
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Ave. and 51st St., New York—3,171
Rev. Geo. Paull T. Sargent, D.D., Rector
Sunday Services: 8 A.M. Holy Communion; 11 A.M. Morning Service and Sermon; 4 P.M. Evensong, Special Music
Weekdays: 10:30 A.M. Holy Communion, on Thursdays and Saints' Days
The Church is open daily for prayer.

Church of the Heavenly Rest, 5th Ave. at 90th
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sunday: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days 11 A.M. H.C.; Tues. 11 A.M. Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York City—2173
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Avenue at 71st Street, New York
Rev. H. W. B. Donegan, D.D., rector
8 A.M. H.C.; 9:30 A.M. Church School; 11 A.M. Morning Service and sermon; 4:30 P.M. Victory Service; H.C. Wed. 8 A.M., Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

NEW YORK—Cont.

St. Thomas' Church, 5th Ave. and 53d St., New York—2,450
Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service
Thursdays: 11 A.M. Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th Street, New York—656
Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist and Sermon, 11
Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—807
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust Street between 16th & 17th Sts., Philadelphia
Rev. Frank L. Vernon, D.D., rector
Sunday: Low Mass, 8 and 9 P.M. High Mass & Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses 7 and 7:45, also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction 7:30 P.M.
Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour.
Confessions: Saturdays 4:30 and 7:30 P.M.

Church of the Epiphany, Washington, D.C.—1,073
Rev. Charles W. Sheerin, D.D., Rev. Hunter M. Lewis, Rev. Francis Yarnell, Litt.D.
Sunday Services: 8 A.M. H.C.; 11 A.M., 8 P.M.
Weekday Services: 12:05 daily; Thurs. 7:30, 11 A.M. H.C.

Wartime Pilgrimage

by

CLIFFORD P. MOREHOUSE

*Editor of
The Living Church*

\$2.06
(Postpaid)

Arthur Selden Lloyd

by

DR. ALEXANDER
C. ZABRISKIE

Publication date
November 5, 1942

Pre-publication Price, \$2.75

Coming Mid-November

The author, after attending the enthronement of the Archbishop of Canterbury as one of four delegates representing the American Churches, remained for two months to study religious and social conditions in wartime England, to interview Church leaders, and to record for Americans what life is like in Britain in the third year of war. In addition to the account of his travels and observations, this book contains interviews with the Archbishops of Canterbury and York, Cardinal Hinsley, Dr. J. S. Whale, President Benes of Czechoslovakia, and many other outstanding leaders. Interesting, too, is the fact that the author went to England by bomber and returned on a small freighter without convoy. The book will contain a number of interesting pictorial illustrations. Combine factual information with enjoyable reading.

Missionary-Statesman and Pastor

Says Dr. Franklin, Treasurer of the National Council . . .

"I have read the proofs of Bishop Lloyd's biography and feel it brings out one of the Bishop's strongest characteristics, his ability to enlist men in service because of his complete confidence in their possibilities and their willingness to do the right thing. The book contains much of interest regarding the history of modern missionary work with interesting comments on important controversies within the Church. This biography demonstrates Bishop Lloyd's unflinching willingness to subordinate himself to the cause to which he dedicated his life, the extension of Christ's Kingdom."

After Publication, \$3.00

Postage Additional

An Important Sermon Preached by . . .

The Right Reverend
William Thomas Manning
Bishop of New York

THE PRESENT WORLD SITUATION AND BELIEF IN THE HOLY CATHOLIC CHURCH WITH REFERENCE TO PRESENT DAY MOVEMENTS FOR CHRISTIAN UNITY

This sermon was preached by Bishop Manning at the Cathedral of St. John the Divine, New York City, on Sunday, July 26, 1942. The Bishop's message is so important to thinking Christians of today, that it has been reprinted for general distribution. A 12 page self-cover booklet; size, 4 $\frac{7}{8}$ x 7 $\frac{3}{8}$ inches.

Price, 10 cts. ea.; \$6.00 per 100

Postage Additional

THE ESSENCE OF ANGLO-CATHOLICISM

By the Rev. Walter Herbert Stowe
President of the Church Historical Society

This booklet has a very interesting background. It was originally written in 1931 for a group of American Protestant ministers; then, it was published by the Catholic Literature Association of London for the Oxford Movement in 1933. Since the brochure was written by an American for Americans, and because every copy in the hands of the English publishers except two filed for reference, "has been destroyed by enemy action," we have recently obtained the right to print and distribute this booklet, not only in the United States but in Great Britain as well. Here is told What Anglo-Catholicism Is Not — What Anglo-Catholicism Is.

Price, 53 cts., postpaid

4 E. 41st St., NEW YORK CITY