

# The Living Church

A N D T H E L A Y M A N ' S M A G A Z I N E

## The War and the Individual

*Bishop Conkling*  
Page 10



## Coventry Cross Chapel

*Eric Montizambert*  
Page 11



## Suicide

*Editorial*  
Page 12



## What Laypeople Want to Know

*Bernard Iddings Bell*  
Page 14



## The Question Box

*Bishop Wilson*  
Page 4



STUDENTS OF THE RUSSIAN THEOLOGICAL ACADEMY IN PARIS  
Used to vicissitudes are these young Russians in exile, shown above at a world rally of Christian youth. Their present status is described in this week's Foreign section.

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Date	Service
Processional Hymn	
Verses	
Gloria Patri	
Gloria	
Te Deum	
Sanctus	
Agnes Dei	
Communion	
Postlude	
Notes:	

Holy Communion	
Date	Service
Order of Service	
Processional Hymn	
Introit	
Kyrie Eleison	
Hymn or Anthem	
Gloria Tibi	
Less Tibi	
Credo	
Hymn	
Agnes Dei	
Offertory	
Præsentation	
Sacrum Cædæ	
Sacra	
Benedictus	
Lord's Prayer	
Agnus Dei	
Communion	
Postlude	
Notes:	

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## LETTERS

### Church Services

**TO THE EDITOR:** The laity are not the only ones who are disappointed about church services. Last August, the rector of our Church in Livingston arranged for a celebration of the Holy Communion at 7 A.M. on a Sunday morning for a large *Forth* party who were spending Saturday night in his parish. The early hour was arranged in order that the people might have plenty of time for breakfast and to catch the train for Yellowstone Park. The rector informed the officials of the party; but not one person appeared at the service, even though a priest was included among their number.

HENRY: Bishop of Montana.

Helena, Mont.

### St. Alban's, Holborn

**TO THE EDITOR:** A great many of the lovers of St. Alban's, Holborn, in England have seen a letter recently published by you, describing the writer's visit to St. Alban's in Easter, 1940; and all have been deeply touched by the fact that you have opened a fund for the restoration of this great church.

I thought, therefore, that your readers may be pleased to know exactly what the position is at present. The four walls of the church, with the great arches and the tower, are pronounced by Sir Gilbert Scott, who has undertaken the reconstruction when the time comes, to be safe and sound. The Macknochie Chapel and the Chapel of the Holy Souls at the West End are intact. In these two chapels we are holding our daily worship, and early Masses on Sundays, while our great services are conducted in the Church of the Holy Redeemer, Clerkenwell, by the kindness of the vicar and churchwardens. The church was not directly hit by a bomb, but burned by fire from adjacent buildings. All the pictures and valuable vestments and vessels, records and registers, were saved, but the immovable treasures—the reredos, the rood, the glorious font cover, and the stations of the Cross were destroyed. The Stanton Memorial Chapel was also burned; but according to the opinion of Mr. Comper, who built it in the first place, it is possible to repair it.

Our task is not to build a new St. Alban's, but to restore the old one in all its glory and beauty. Sir Gilbert Scott is responsible for the structure of the church, and Mr. Comper for the restoration of such of its treasures as were originally placed in it under his direc-

tion. The plans are ready for the time when the war is over; and the Government will allow us to start rebuilding. Whether or not we shall get Government compensation remains to be seen; but I believe in my heart that St. Alban's, Holborn, embodying as it does the greatest traditions of the Catholic movement in England, ought to be able to be reconstructed and readorned by the voluntary offerings of the faithful throughout the world, as a sign of their devotion to all those great Catholic and Evangelical ideals for which the Church has always stood, and still stands.

I cannot close this letter without saying what is my greatest pride; and that is that the life of St. Alban's is going on most wonderfully in these dreadful days—that it still touches all classes of people; and that the parishioners seem to me to grow more and more devoted and faithful. I have been supported wonderfully in the time of trial, by the clergy, the Sisters, and a great number of devoted men and women; and for this I thank God. I therefore humbly beg the prayers, the sympathy, and active support of the Anglican community in the United States of America.

The Restoration Fund, I hope, will mount up gradually but surely, until the day comes when we can begin the great work of rebuilding. (Rev.) RALPH S. EVES.

St. Alban's Clergy House,  
Holborn, London.

**TO THE EDITOR:** Please accept my small donation for the St. Alban's, Holborn, fund. I only wish it were much more. Some years ago I happened on Russell's *Life of Father Stanton*, and I shall never forget the impression that it made on me. It was about two years before I was able to purchase a second hand copy of that book, and today it is my most treasured possession. There was one real priest! Would that the Church today had more like Fr. Stanton.

Needless to say, I was shocked and deeply grieved when I read in *THE LIVING CHURCH* that St. Alban's had been demolished. That parish from its origin in the basement to its becoming a great edifice has always been the citadel of the Catholic Faith. Fr. Macknochie, the first rector, and Fr. Stanton, of blessed memory, his curate, should, in my opinion, be classed with such priests as Newman, Pusey, and Keble, the actual progenitors of the Oxford Movement. When the movement left the confines of Oxford and went into the London slums, it "left a shining page in the history of the Church."

Let us who love the Catholic Faith and practice, as manifested by the clergy of St. Alban's, hope and pray that St. Alban's, Holborn, may be restored greater and better.

GORDON R. MACALLISTER.

New York.

### Editor's Comment:

Contributions for this worthy purpose may be made payable to *THE LIVING CHURCH RELIEF FUND*, 744 N. Fourth St., Milwaukee, Wis., marked "For St. Alban's, Holborn."

### Second Oldest Michigan Church

**TO THE EDITOR:** After reading your recent article on St. Peter's Church, Tecumseh—the oldest Episcopal church in Michigan—I concluded it might be of interest to you and others to know the second oldest is St. John's, Clinton, which is only four months younger. St. Peter's was opened August 2, 1835; St. John's, December 13, 1835. The two buildings were in course of erection at the same time and under the direction of

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DIOCESAN . . . . .	15	LETTERS . . . . .	3
EDITORIAL . . . . .	12	Q. BOX . . . . .	4

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## LETTERS

Rev. W. N. Lyster, locally called Priest Lyster.

The Clinton parish was first named St. Patrick's and a few years later changed to St. John's. The church was originally built at the sole expense of the rector, but after a few years he was fully reimbursed by the congregation. This building has had two additions in the course of years, a section of the nave and the chancel with sacristy.

St. John's has unfortunately been a silent church for a number of years, but the congregation has kept it in splendid repair, and it certainly is a very pretty little place of worship. (Rev.) W. R. BLACKFORD.

Royal Oak, Mich.

### Half-Filled Churches

TO THE EDITOR: THE LIVING CHURCH of August 20th has a letter from the Rev. Edward Heim, St. John's Church, Long Island City, N. Y., under the caption, "Uncovered Heads." I have read this letter with mingled feelings of regret and disgust. In the same column appears a fine letter on Army chaplains by Blaine Hollimon jr., together with your splendid comment . . .

My understanding of the Church is to get all peoples within the hearing of the gospel. If a group of gentle young girls, just on the threshold of life, motoring through Long Island City to, say, Jones Beach, or some other resort, on a Sunday morning, should decide, hatless and coatless though they might be, to stop en route at Rector Heim's church for the early service (providing he has one), it would seem to me that they should be welcomed. Then there would be less occasion for Mr. Hollimon to so rightfully speak of "half-filled churches" and "ministers commanding so little respect and affection among ordinary folk." I go with him when he says "God have mercy on such priests."

Salt Lake City, Utah. C. P. OVERFIELD.

### Russia

TO THE EDITOR: One reads with a grim humor that the Archbishop of Canterbury declared over the radio on September 7th that the present world struggle is one "between wholly contrary concepts of man—the one as a child of God, the other as a creature of the State—a conflict in which there is no compromise, indeed no neutrality," and then solemnly appealed to the British people to pray for the success of the Russian armies.

This conjunction is so preposterous as to constitute an affront to human intelligence. (Rev.) BERNARD IDDINGS BELL.

Providence, R. I.

## 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*

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## The Question Box

By BISHOP WILSON

• *What has become of the Christian principles involved in this terrible war? We used to hear something about them. Have they been lost?*

One might ask the more pertinent question: Were they ever there? Certainly they are increasingly hard to discover. It would be easy to say that England stands for Christian values while Germany repudiates them—and this statement is true. But then one remembers that Russia fights with England and that Russia is belligerently atheistic, while Christian Finland fights on the side of Germany. Meantime, both England and Germany are pulling and hauling to bring in Turkey as an ally, and Turkey is Mohammedan. Italy is the home of the Papacy and is supposed to be a Christian country, but fights on the side of anti-Christian Germany. And it is hard to find a Christian issue between Confucianist China and Shintoist Japan. Practically all of us Americans want to see England win the war because we believe the world is better off with a strong and unbroken British empire. But in all the welter of motives, it is hard to find the elements of a Christian crusade.

• *What is the attitude of the Episcopal Church to the training of young Colored men for the sacred ministry?*

The same as for any other young men. There are always Negro candidates for Holy Orders in our seminaries. This questioner can get full particulars by consulting first his rector and then his Bishop.

• *Please explain something of the devotional use of the Rosary.*

The full-size rosary consists of 15 decades of beads—that is, 15 groups of 10 beads each with an extra large bead between each group. Actually the number of beads varies, one of the most popular sizes consisting of five decades. For each small bead, an "Ave Maria" ("Hail Mary") is said, and for each large bead an "Our Father." During the saying of the 10 "Ave Maria's," the thoughts of the worshiper are fixed in meditation on one of the divine mysteries, while the spoken words offer an undertone of devotion for the meditation. For instance the Seven Sorrows of the Blessed Virgin and the Seven Joys of the Blessed Virgin often form the theme for such meditations.

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# The Living Church

VOL.  
CIII

AND THE LAYMAN'S MAGAZINE

NO.  
32

## GENERAL

### CHURCH FLAG

#### Rules of Correct Display

Because there has been some uncertainty on the part of parish officials as to the correct display of the Church flag, the Commission of General Convention in charge of Church Flag and Seal has issued a statement to guide such display:

"If the Church flag is shown or flown alone, it should have the place of honor; that is, at the right of the procession, as it faces the chancel—also on the right if it is placed in a standard or socket outside of the chancel rail. If taken within the chancel rail, it should be placed on the Gospel side of the altar.

"If the Church flag is shown or flown with the American flag, the American flag must always have the place of honor; that is, at the right of the congregation or at the right of the procession as it faces the chancel—in which case the Church flag must be at the left of the American flag. If the flags are taken inside of the chancel, the American flag must be placed on the Gospel side and the Church flag on the Epistle side.

"If the Church flag is flown outside of any church or building, the American flag must have the place of honor, which is at the right hand of one inside the building looking out on the street, with the Church flag on the left of the American flag."

The Commission is urging suitable observance on or near October 16th, of the adoption of the Constitution of the Church, the American Prayer Book, and the Church flag. The day would be set aside as "Constitution, Prayer Book, and Flag Day."

Representing the Commission on the Church Flag, William M. Baldwin of New York has placed in the office of the Presiding Bishop at 281 Fourth Avenue, New York, a large silk Church flag with a supporting standard, a gift of the Commission.

Mr. Baldwin and Pierre deC. Rose of Harvard University, authority on ecclesiastical heraldry, were largely responsible for the design of the Church flag which was approved by the last General Convention. Bishop Oldham of Albany is the head of the Commission.

### FEDERAL COUNCIL

#### A Word of Warning to the Nation

A statement vigorously denouncing anti-Semitism as un-Christian and un-American and an "insidious evil which, if allowed to develop, would poison the springs of our national life," was adopted at the first

fall meeting in New York of the executive committee of the Federal Council of the Churches of Christ in America. Committee members added that "recent evidences of anti-Jewish prejudice in our own country" prompted them, in behalf of the 24 Churches which comprise the Federal

of many racial and cultural stocks. It is our historic glory that they have been able to live together in mutual respect, each rejoicing in the rich contribution which the others have made to the common good. . . .

#### INDEBTEDNESS TO ISRAEL

"Even more strongly we condemn anti-Semitism as un-Christian. As Christians we gratefully acknowledge our ethical and spiritual indebtedness to the people of Israel. No true Christian can be anti-Semitic in thought, word, or deed without being untrue to his own Christian inheritance.

"In behalf of the Christian Churches which comprise the Federal Council, we voice our renewed determination to unite in combating every tendency to anti-Semitism in our country. We recognize that a special responsibility rests upon us who belong to the numerically strongest group, to be staunch advocates of the rights of minorities. We pledge our best efforts in their defense."

#### Universalist Convention Favors

#### Application for Membership

Approval of a plan to make application for membership in the Federal Council of Churches of Christ in America was voted by delegates attending the national biennial United Universalist convention, which met in September at Medford, Mass. The final decision in the matter will be made, however, by the trustees of the Church.

Members of the convention also approved overwhelmingly a resolution which would change the name of the Church from the Universalist General Convention to the Universalist Church of America and created a central planning council to coordinate work done by various Universalist groups. Financial support of conscientious objectors was also favored by the delegates.

#### "Two Positions Which a Christian Can Take in the Present Crisis"

"There are only two positions which a Christian can logically or morally take in the present crisis," Bishop Hobson of Southern Ohio stated in his address to the annual laymen's conference of Massachusetts, meeting at Southboro on September 13th and 14th.

"A Christian must either be against any form of participation in the warfare which is engulfing the world, because he is a sincere pacifist, and thus be ready to see Hitler and his fellow-aggressors triumph over their present opponents and then over

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How About You?

YOUTH SUNDAY • SEPTEMBER 28

FOR YOUTH SUNDAY: *This poster has been distributed by the National Council to remind young people that September 28th is their special day in churches throughout the country.*

Council, to speak a word of warning to the nation.

"On many previous occasions," said the statement, "we have expressed our abhorrence of the religious and racial intolerance which afflicts our world today. We have especially emphasized our opposition to unjust and un-Christian attacks upon the Jews. In so doing, we have been wholeheartedly supported by similar utterances officially made by the highest governing bodies of the great denominations which cooperate in the Federal Council of Churches.

#### MENACE TO ALL GROUPS

"Divisiveness on religious or racial grounds is a portentous menace to American democracy. If one group be made the target of attack today, the same spirit of intolerance may be visited on another group tomorrow, and the rights and liberties of every group thus be put in jeopardy.

"We condemn anti-Semitism as un-American. Our nation is a free fellowship

us too; or he must be ready to share in the sacrifices involved in bringing about Hitler's defeat. Any middle 'short of war' position is contrary to the fundamental principles of Christian life," the Bishop said.

#### "OSTRICH TACTICS"

"The majority of people today, finding the situation about them unpleasant, are living, like a bunch of ostriches, in a world of unreality. There is a world revolution going on, and if we try to hide from it, we shall be destroyed by it. It is no longer a question of whether Britain or the United States or China is going to win—but whether every Christian ideal and standard is going to survive in the face of the onrush of brutal aggression which seeks to enslave men under the bondage of force, hatred, injustice, treachery, and lies.

"Unless we face this primary question and do our part to bring about a defeat of the Nazi menace, it is nonsense and a waste of time to talk about our various individual activities as members of the Church—for Nazism has no place for any such activities.

"At present, we are in the dangerous and soul-destroying situation of standing on the sidelines while our battle is being waged. It is the position of craven and selfish materialists. We admit we want Hitler beaten because we know his program of world domination is a menace to us. We have said we will go to work to produce the guns, the ammunition, the necessary material for others to use in fighting our recognized enemies.

"In other words we are saying, 'Yes, the Hitler threat is directed against us too; and for our own future welfare and safety he must be beaten. But let's play it safe and by giving others the arms to do the fighting, we can save our own skins by letting them do the dying.' Before God, we today as a nation are guilty of frightful immorality of allowing others to carry on the fight in a battle in which our own future is also involved, while we encourage them by material aid from a position of safety and comfort."

#### Theologians, Scientists, and Philosophers View Democracy

That there exists a body of permanent ideas which may serve as a necessary background for democracy, regardless of the diverse views of theologians, scientists, and philosophers, was the almost unanimous opinion of about 100 of America's leading scholars and men of letters meeting at Columbia University in New York at the second annual Conference on Science, Philosophy, and Religion. Theologians present included a number of Episcopal Churchmen.

The basis for civilized life, said a statement issued at the close of the conference, has its roots in the fundamental principle of the dignity and worth of the human personality; and democracy represents an effort to apply this principle to the sphere of political and social life.

Because of this fact, the statement said, American democracy may accurately be described as having its roots in the Jewish

and Christian religious traditions, both of which have clearly and forcefully stressed the principle of human dignity and worth; and any attempt at world reconstruction must take this principle as its basic postulate.

"Any theoretical derogation from the respect due to the human personality, like any political or economic use of one person as a tool in the hands of others, tends to break down the whole structure of civilized life; and is in itself a negation of one of the most significant aspects of human culture and civilization."

#### DEMOCRACY AND THE BIBLE

Prof. Miller Burrows of Yale University, in a paper on Democracy in the Hebrew-Christian Tradition, told the conference that political democracy as a particular form of government does not appear in the Bible. What does appear, he stated, is "the basic conviction of the worth and rights of every man, from the king to the meanest peasant, which underlies any valid ideal of democracy. This is the basis of social democracy, by which we mean equality of rights and opportunities for all persons, regardless of social class or economic status. Without this, political democracy is at best incomplete."

The contribution of the Hebrew-Christian tradition to the achievement of democracy, said Professor Burrows, is not in "specific patterns of political, social, or industrial organization," but in "its fundamental conception of the nature of man and of his relation to his Maker and to his fellow-men."

"It is this that has made the Old and New Testaments the deathless foe of all dictators in all subsequent ages. . . Tyranny can never tolerate the cultivation of the Hebrew-Christian tradition."

#### CHRISTIANITY AND DEMOCRACY

Several of the delegates took sharp issue with Prof. Albert C. Outler of Duke University when he stated that Christianity and democracy "will remain separate" even though they have a common stake in the present scene.

The fate of Christianity, with "its characteristic weakness in political action," and

the fate of democracy, with "its inner dilemma, tragically earthbound," are not identical, said Prof. Outler.

"Christianity and democracy," he declared, "are congenial but not congenial. This is the reason why Christianity has lived and can live within undemocratic political forms and why, in some circumstances (as, for example, in American public education) they can become rival faiths."

They do, however, have much to offer each other today, said Prof. Outler.

"The cross-fertilization which a vital Christianity and a genuine democracy could achieve would greatly aid the cause of humanity and serve the Kingdom of God in this generation," he said.

A paper read by Prof. Nels F. S. Ferre of Andover Newton Theological School was the cause of considerable debate from the floor.

#### LACK OF COÖPERATION

Prof. Ferre charged that a "searching examination" of the leadership of science, philosophy, and religion discloses "not only confusion, but throughout a pitiful partiality of mind and interest which could not but fail to develop solid foundations for our social and political life."

He told the assembled scholars: "It is high time that the leaders of each field abandon their defensive or indifferent attitudes toward other fields in order the better to understand their own failures, the total needs of the community, and the necessity for intelligent and appreciative coöperation."

#### FAILURE OF CHRISTIANITY

The "most vital" cause of the failure of Christianity, said Prof. Ferre, "beside lack of intelligent and courageous leadership and general devotion, is a doctrinal content that either withdrew irresponsibly from the world or else was concerned with the world without adequate basis and dynamic for this concern."

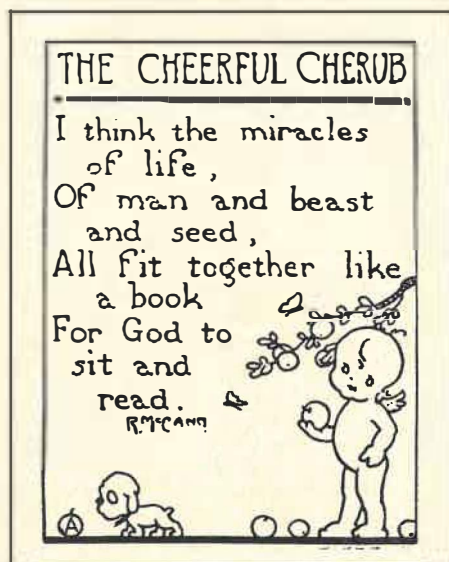
"Christian concern for all the people," he asserted, "can best express itself in a vigorous defense of the rights of the oppressed and persecuted; but rights must then be interpreted as responsibility on the part of the community according to Christian faith for the highest possible welfare of its every member and group, and not as inalienable rights on the part of self-sufficient individuals."

In weighing the results of the four-day session, Dr. Louis Finkelstein, head of the Jewish Theological Seminary and president of the conference, asserted that "we have all become more tolerant of one another."

#### COLORED WORK

##### Conference on Forward in Service

The 15th Conference of Church Workers Among Colored People in the province of Sewanee will meet at St. Michael and All Angels' Church, Charlotte, N. C., from October 14th to 16th. The theme of the conference will be Forward in Service; and Bishop Penick of North Carolina will deliver the address of welcome. The Rev. R. J. Johnson will preach the conference sermon.



## INTERFAITH

### Protestant, Roman Catholic, Jew Fly to England on Unique Mission

Participating in a unique interchurch project, a Protestant minister, a Roman Catholic priest, and a Jewish rabbi have crossed the Atlantic by plane and arrived in London to study religious and social trends among people in organized religious groups in England and Ireland. The three American religious leaders planned to remain in England for about two weeks, until the end of September. Dr. Everett R. Clinchy, Presbyterian minister and president of the National Conference of Christians and Jews; Father Vincent C. Donovan, a priest of the Dominican Order and head of the Catholic Thought Association; and Rabbi Morris S. Lazaron of Baltimore, a trustee of the Jewish Joint Distribution Committee, are the religious leaders making the survey and report.

The mission is sponsored by the co-chairmen of the National Conference of Christians and Jews: Dr. Arthur Holly Compton of the University of Chicago; Prof. Carlton J. H. Hayes of Columbia University; and Roger W. Straus of New York. Announcement of the arrival of the three leaders in London was made by Dr. Henry Noble MacCracken, president of Vassar College and chairman of the educational policies committee of the National Conference. Dr. MacCracken listed as the specific purposes of the trip:

"To secure information on the effect of the war on all the Churches.

"To discover what developments are taking place in Great Britain in respect to cooperation among citizens of different religious faiths—including members of the Anglican, Roman Catholic, and Evangelical Churches, and the synagogues.

"To learn what English and Irish leaders think of the peace principles advanced by the Vatican, the Malvern Conference of England leaders, and other groups.

"To bring back to Americans helpful knowledge as to what the 'man in the street' in Britain is thinking about the post-war world and a reconstructed social order."

## CHURCH ARMY

### "Caravangelism" is One Subject Scheduled for Conference Talk

A Church Army conference, to be attended by about 50 captains and mission sisters, has been announced by Captain Earl Estabrook, national director, and will be held at Church Army headquarters, 414 East 14th Street, New York, October 4th to 10th.

Church Army workers from 20 states, 24 dioceses and two missionary districts will be present, as well as four members of the Church Army staff in Canada. This will be the eighth such conference and marks the approaching 14th anniversary of Church Army in the United States, which will be celebrated in December.

During the conference period, there will be a program of devotions, singing, and

daily celebrations of the Holy Communion. A rededication service will also be conducted by Bishop Remington of Eastern Oregon.

In addition to discussions led by various Church Army officials, the Rev. Almon R. Pepper, executive secretary of the National



FR. PEPPER: To address Church Army Conference on social work.

Council's Department of Christian Social Relations, will lecture on social work in the Church; the Rev. Dr. D. A. McGregor, National Council executive secretary for Christian Education, will lecture on education; and Clifford P. Morehouse, editor of THE LIVING CHURCH and Church Army board member, will discuss the findings of the Malvern Conference. The Rev. Arthur M. Sherman, now devoting his time to the Forward in Service Movement, will discuss evangelism.

Other discussions will cover such topics as finance, city missions, "Caravangelism," "Wayside cathedralism," American Negroes, share-croppers, work in the province of Sewanee, mountaineers, American Indians, and mining communities.

On October 9th, Samuel Thorne, Church Army president, will be honored at a dinner.

## CIVILIAN DEFENSE

### CMH to Participate in Conference Called by Mayor LaGuardia

The United States Director of Civilian Defense, Mayor Fiorello H. LaGuardia of New York, has invited the Church Mission of Help to participate in a conference of national agencies, called to discuss especially the work of volunteers in the defense program.

A Civilian Defense Volunteer Office has been established in Washington for the purpose of coordinating services and promoting training programs. The Washington office plans to stimulate the organiza-

tion of volunteer bureaus throughout the country.

Church Mission of Help already has a committee on volunteer service and training. Pointing to the grave responsibility of such an organization in these times, Miss Edith Balmford, executive secretary of CMH, commented, "Case work service and the building of morale are recognized as important . . . by the national organization for promoting civilian defense. It is hoped that CMH officers . . . will stress the need for help from all."

## CHURCH PRESS

### Early Hymnody of the Church Reviewed in Historical Magazine

An article of special interest in view of the current revision of the Church Hymnal appears in the September issue of the *Historical Magazine*—Early Hymnody of the American Episcopal Church, by Canon Charles Winfred Douglas. The article begins with the Hymnal of 1789 and tells of the introduction of organs and choirs.

Other articles deal with the well-nigh forgotten Greek Mission of the Episcopal Church, written by the Rev. Dr. Edward R. Hardy jr.; Early Missionaries in Texas, by the Rev. Andrew F. Muir; and Anglican Beginnings in Massachusetts, by the Rev. Dr. Edgar L. Pennington.

With the September issue, the *Historical Magazine*, which is published by authority of General Convention, completed its 10th year.

## CHINA RELIEF

### Presiding Bishop's Fund Invited to Membership in China Relief Legion

The Presiding Bishop's Fund for World Relief, which has given more than \$9,000 of its total contributions to China relief this year, has been invited to membership in the China Relief Legion. The Fund will be awarded the Fellowship of the Wisteria, which is reserved for members contributing between \$5,000 and \$10,000.

The Presiding Bishop will receive shortly a testimonial certificate from Madame Chiang Kai-shek, which she herself has signed. He will also receive a small lapel bar in five colors with a green jade in the center surrounded by the traditional 12-pointed China sun.

Recent designations by the Presiding Bishop bring the Episcopal Church's contributions to China relief well beyond the \$10,000 mark. A total of \$9,441.59 has been designated for the Church Committee for China Relief, a member organization of United China Relief. The diocese of Pennsylvania has given \$727.44 for the work of Bishop Y. Y. Tsu of Hong Kong. Bishop Roberts of Shanghai and Bishop Gilman of Hankow have received \$1,400 for their relief work. Additional sums have gone to the Rev. Kimber Den of Anking, to Kuling School, and to St. Luke's Hospital, Shanghai.

## FRANCE

### The Orthodox Church is Able to Stand Up Under Great Strain

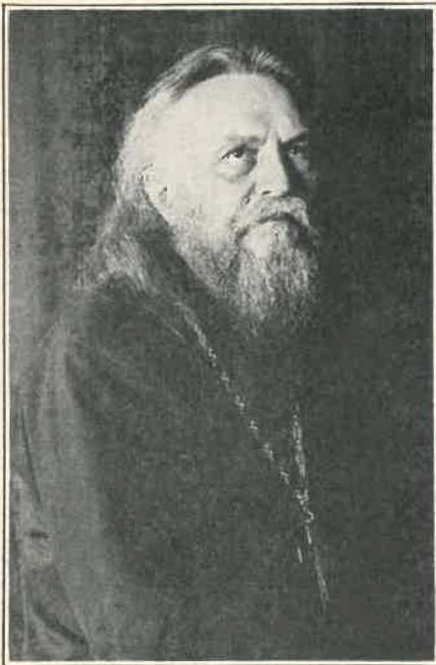
BY PAUL B. ANDERSON

¶ Paul B. Anderson is a widely-known layman of the Episcopal Church who for many years has served in Paris as a YMCA official charged with responsibility for work among Russian Orthodox emigrés, particularly young people. He has just returned to this country after a year of work in occupied France, and in this account, written especially for THE LIVING CHURCH, he gives the latest first-hand news of the Russian Theological Seminary and other activities of the Russian Orthodox in France during the Nazi occupation.

When your correspondent left Paris on July 21st, the Russian Orthodox Theological Academy was about at the close of its examination period for the 17 students who had been in residence throughout the year.

It is little short of miraculous that the Academy has been able to carry on without a break, even during war-time. The only real handicap has been the absence of a number of the professors.

The dean of the faculty, Prof. Sergius Bulgakoff, who two years ago submitted



DR. BULGAKOFF: Dean of the Russian seminary in Paris.

to a serious operation for cancer in the throat, has now recovered sufficiently to permit his giving his regular lectures, even though his voice has, naturally, been modified owing to the operation. In other respects, he is in quite robust health.

Several of the professors have been absent throughout the year and unable to return to Paris because of the military

situation. The Rev. Dr. George Florovsky, with his wife, is at Belgrade, where he is chaplain to the Russian High School. Word has reached us that they were unharmed during the severe bombardment of that city. The Rev. Monk Cassian (Besobrazoff) is still in Greece. Professor Sove has been unable to leave Finland. Professor Afanassieff, who was in Unoccupied France and unable to return to Paris, went to Tunis in August to take charge of the Russian parish there.

The students have done very good work scholastically, but have had to earn part of their way to supplement the insufficient funds of the Academy. An arrangement was made for students to do part-time work at the local freight station; and the wages received were turned into the kitchen fund. Fortunately, some money came from friends of the Academy in Sweden, which helped in the feeding of students.

#### SOCIAL WORK

Parish activities of the diocese under His Grace the Metropolitan Eulogius have in some ways been reduced because of the absence of a number of Church leaders and the fluctuation of the Russian colonies in France; but in some of the parishes and institutions, social work has been even increased.

For instance, at the Action Orthodoxe, under the direction of Mother Mary and a layman, a soup kitchen has been operated throughout the year, feeding from 75 to 115 people daily. This has been partly paid for by subsidy from the local City Hall. In addition, the Action Orthodoxe organized a collective-buying group for about 30 families, which was a godsend to them in view of the great difficulty of procuring foodstuffs throughout the winter.

The Convalescent Home of the Action Orthodoxe, which was occupied by German troops for a time, was about to be given up when a new use was found for it: This was to provide domicile for stranded Irish people, at the request of the Irish Minister, and also for British women and children liberated from internment at Besancon. The German authorities welcomed the idea of this service, sponsored by the War Prisoners Aid of the YMCA; and at the time of my leaving, there were 10 persons resident at this home.

#### HOME FOR CHILDREN

The Chapel of the Russian Student Christian Movement, of which the Rev. Victor Yourioff is chaplain, has helped a great deal through its special care for children and families. A magnificent undertaking has been that of Princess Mestchersky and Mlle. Sonia Zernoff in maintaining a home for over a hundred small Russian children throughout the year in a comfortable property some 20 miles from Paris. No one can believe the strain and effort it has meant to provide these children with food, clothing, and warmth throughout the past winter. I was greatly moved also on my first visit to the home to see the excellent Christian spirit of the place and the care given by the chaplain, who is a graduate of the Academy.

The service rendered by the YMCA in

the production of Russian literature has been curtailed; yet four books were produced during the winter, and Professor Berdyayev is continuing his work on two new volumes which may be ready for publication during the coming year.

Of course a great deal of anxiety was caused at the time of the outbreak of war between Germany and Russia, be-



© Edinburgh Picture News.

DR. FLOROVSKY: Marooned in Yugoslavia by the war.

cause of the internment by the occupying authorities of several hundred Russians. Most of these people were holding Soviet passports; but a considerable number of other persons were also interned, including some active workers in the Orthodox Church enterprises which I have mentioned. I was led to believe, however, that the number of non-Soviet Russians to be interned would not be greatly increased, unless unforeseen events took place.

On the whole, it has been a very gratifying year, during which the Orthodox Church leaders have not only stood up under the difficult strain, but have, in many respects, led the way in serving in their parishes and in the Russian community generally the great number who have been in striking need.

## ENGLAND

### "How Learned is a Bishop?"

In the course of a series of articles on Church reform, a correspondent of the *Church Times* provoked a considerable stir by raising the question of the standard of learning that prevails among the present English episcopate.

He asserted that of those appointed to diocesan bishoprics during the last 10 or 12 years, about two-thirds acquired no more



than a second class degree at their universities and that these universities have not seen fit to confer on more than about half of them the honor of a doctorate. He added that an "alarming proportion" of existing episcopal doctorates are merely conventional decorations conferred by Lambeth Palace.

### Clergy of Seven Communions Urge Creation of United Free Church

A manifesto urging the establishment of a United Free Church of England, which would include in its constituency all the denominations now represented by the year-old Free Church Federal Council, has been issued in London. Signatories included nearly 100 clergymen of five leading Protestant communions in England, as well as a number of prominent Congregational and Methodist laymen.

The proposed united Church, it is expected, would be closely modeled after the United Church of Canada. The movement for the creation of the United Church was scheduled for discussion at the meeting of the Free Church Federal Council on September 23d. A resolution was then to be introduced urging the appointment of a special commission to explore Free Church relationships with a view to securing "the fullest measure of union."

The manifesto urging immediate union was signed by 34 Methodists, 19 Congregational, 18 Baptist, and one Moravian clergymen. It declared that "all our denominations have accepted the statement of faith which is the basis of the Free Church Federal Council."

The Free Church Federal Council was formally established a year ago when the Union of National Free Church Councils and the Federal Council of Evangelical Free Churches set up a central organization representing 7,000,000 non-Anglican Church members. The Free Church Federal Council, as at present constituted, allows for the separate existence of each affiliated body under its own constitution. The proposed merger would set up one all-inclusive Church.

### "Unworthy, Inadequate Motives for Participating in the War"

An eloquent letter has been sent from Switzerland to the people of Great Britain by the great Calvinist leader and prophet, Dr. Karl Barth. Dr. Barth holds that it is the divinely appointed function of the State to create the conditions of law and order in which the Church may propagate the Gospel of Christ. But his main argument is concerned with the rightness of the present war and the attitude of Christians who take part in it.

While agreeing that the war merits the whole-hearted cooperation of all Christians, Dr. Barth admits that there is one vital point on which he must diverge from most religious people in Great Britain. Their motives for participating in the war strike him as inadequate and unworthy. He suggests that, questioned as to what they are fighting for, most of them would reply: "for democracy," "for Western civ-

ilization and ideals," "for justice and morality." But these, he contends, are answers which would come with equal conviction from a pious Buddhist or well-disposed atheist.

The Christian, Dr. Barth argues, must have a specifically Christian motive. And he professes to find such a motive in the Resurrection of Christ, which dethroned the evil powers and principalities dominating the world and consecrated it as the sphere in which He alone should reign.

## YUGOSLAVIA

### Synod Rule

Information has been received in Yugoslav circles in London that during the internment of Patriarch Gavrilo, head of the Orthodox Church of Yugoslavia, the government of the Serb Patriarchate—"so far as it is functioning"—is being conducted by the small permanent synod, of which the Metropolitan Joseph of Skoplje is acting president.

Patriarch Gavrilo was still interned in the monastery of Racowicza, near Belgrade, and suffering from the brutal treatment he had received at the hands of Italians and Nazis. Bishop Irenæus of Novi Sad, reported to be at liberty, is a member of the governing synod.

## SWITZERLAND

### Old Catholics Honor Memory of Late Bishop Herzog

Early in August the Swiss Old Catholic Church commemorated the 100th anniversary of the birth of the late Bishop Herzog, first Bishop of the Swiss Church, who also became well known in the Episcopal Church. The Bishop visited the United States in 1880 and administered Confirmation in a number of Episcopal parishes that were then German-speaking.

Dr. Herzog was ordained a priest in the Roman Catholic Church in 1867 and was a professor in the Catholic Theological College of Lucerne. In about 1872 he resigned as a Roman Catholic priest, refusing to accept the declarations of the Vatican Council concerning the infallibility of the Pope. He served as an Old Catholic priest in Germany, later moving to Switzerland, where he was a professor in Berne. He became the first Bishop of the Swiss Catholic Church in 1876, serving until his death in 1924. He did much to promote the growth of the Swiss Church and communicated often with the bishops of the Episcopal Church.

## NORWAY

### Member of Oxford Group Imprisoned

Word has been received by the Rev. Samuel M. Shoemaker, rector of Calvary Church, New York, that Frederick Ramm, the Norwegian journalist and a member of the Oxford Group, has been sentenced

to life imprisonment in Norway by the occupying forces. Mr. Ramm was actively at work in Norway and the other Scandinavian countries in the "Moral Re-armament" movement, which was inaugurated by the Oxford Group, now banned in Norway by Nazi officials. He became noted by reason of his association with Amundsen, with whom he flew over the North Pole.

## DOMINICAN REPUBLIC

### First Convocation Held Under Altered Status

Acting under his appointment by the Presiding Bishop as Bishop in charge of the Dominican Republic, Bishop Carson of Haiti recently called the several clergy of the district together for their first convocation as clergy of a separate missionary district.

The Rev. Philip D. Locke was elected temporary secretary, and the Rev. Archibald H. Beer, treasurer. One of the first actions of the district was to authorize the treasurer to request the National Council treasurer to withhold each month from his monthly remittance one-twelfth of the new district's yearly payment on expectations.

## CHINA

### An Appeal Printed on White Silk

Printed on white silk, in Chinese characters and in English, an appeal has come to the National Council for increased missionary effort in the district of Hankow, China.

The appeal reads:

"Humbly we ask you, early to sound the morning bell,  
To stir and guide the youth;  
From the West toward the East,  
Bid them to hearken to the cry of our appeal  
And carry out the purpose of our Lord.  
Hupeh and Hunan in the heart of China  
Are the Macedonia of today."

The silk scroll comes from "the Rt. Rev. A. A. Gilman, the standing committee, the clergy, and laity of the District of Hankow" and is printed in black and red.

## TRINIDAD

### Chinese Missionary to Minister to His Countrymen Overseas

En route from Canton to Trinidad, the Rev. Koh Shin Hung sailed from New York in August to work among Chinese in Trinidad for at least four years, a missionary from the Chinese Church to his countrymen overseas.

Since Canton is in Japanese-occupied territory, and the military authorities declined to let the Rev. Mr. Hung remove his five cases of books, he departed bookless for his new field. In New York the Rev. Dr. Arthur M. Sherman, formerly of China, took a few books to the Rev. Mr. Hung at the steamer; and the Church Periodical Club hopes to supply more.

# The War and the Individual Christian

By the Rt. Rev. Wallace E. Conkling, D.D.

Bishop of Chicago

EVERYONE over 40 can well remember the oft-repeated queries on the lips of many during the years 1914 to 1918 which gave evidence of serious questioning of faith. For some, the carnage, brutality, and sufferings caused them to doubt the very existence of God. For more, there seemed basis to question the character of God. How could a God of love and mercy and justice allow such things? Why did He not rise in His omnipotent power to put an end to such terrible wickedness?

Many were the sermons, the group discussions, the solitary cries of anguish to Heaven, all centering in the daily accusations against the being and character of God. Some could not, others would not, find a satisfying answer to their doubts; but many, realizing man's own responsibilities and the self-limitations of divine love and justice, found the way to endure the dreadful test of faith and come to deeper understanding of the truth.

Again and so soon, we are faced with such a test of faith in God. Probably the lessons learned before will give strength to many; but for the greater number, the old doubts will resurge with still stronger force. As throughout the Psalms, the cries of questionings are heard again: "Why, why, why?" "Where is God?" "How can the wicked triumph so!" "Why does not God do something?" "Why doesn't He stop all this?"

Shall the answer manifest the rock of faith on which we must stand? Shall our faith in God stand this test? Can we still believe, even in this, that He is God, working out His eternal purpose steadily and inevitably, and in Him is all goodness and love, mercy, truth, and righteousness? We face in our time a terrible test of faith. In the presence of all apparent denials, can we still as individual followers of Jesus Christ believe in Him and the God He made manifest?

## POST-WAR DISILLUSIONMENT

Equally well do we remember the dreadful disillusionment that came to us after 1918. We had worked and fought and endured, that the world might be a better place. Oh, the bitter irony of the slogan, "to make the world safe for democracy," as now we see democracy stifled, trampled under foot, and destroyed! Even those countries now again fighting to save democracy's best principles, find themselves forced into the molds and methods of those they would destroy. And then, most awful was the loss of idealism in the growth of selfish narrow nationalisms just as the finest hearts seemed to see the dawn of a promised day of brotherhood and fellowship in a world beaten to its knees.

What hope now for a new order after such disillusionment? On what can we build a better civilization? If Germany

is again defeated, what hope is there to find in its present youth and future ruling generation ideals and standards on which we can unite to build? Can we ourselves rise this time against selfish security and national seeking to make our rightful contribution, after we failed before so horribly?

Thus the second test of our present days of conflict is the test of hope, our hope for the world. Of what use is it all? Can we ever bring into being the new world of which we dream and which has seemed just within our grasp before, only to be a mirage over a desert of human selfishness? Next to the test of faith in God is that in ourselves and in our fellowmen. Can we still hope for our world?

## CHARITY AND HATE

The most dreadful thing the war can do to us is to sow the hate that rises daily in our hearts. As day by day we hear of cruelties and wickedness beyond our imagination, so day by day are we in greater danger. At first we can practice charity toward our enemies with an academic benevolence; but as the evil creeps nearer and our safety is involved, as individual cases of wrong come to our notice, as dear friends are made victims of wanton destruction and innocent children are mangled and victimized, then charity flees out the windows of our souls, and we grow dark and bitter and hating within. This is indeed the worst that can happen to us.

Then, as always in the face of wrong, must we flee to the Cross and clinging

there try to *hear*, to listen and hear again and again, "Father forgive them for they know not what they do"—even though we cannot fully understand nor be equal to its measure.

There is a sort of convex side also to this test—or opportunity, as it might better be called. In all the wrongs which arouse our sympathy, come the opportunities for us to deepen our capacity for sympathy . . . for a charity that can embrace those whom we know not nor have ever seen, those who differ greatly from us in so many respects, in ways that normally, we might think, would cause deep cleavages and differences. Yet, in the power of pity, we can draw them to our hearts and thus learn to grow into that charity which, with the extended arms of the cross, would embrace the whole world.

## THE FLEETING MOMENT

In letters from loved ones living close to the conflict, we constantly read such things as these: "We live now each day appreciating more the little things of life, the fact that we have our homes, our children about us. Formerly we took so much for granted which now we value as precious beyond words."

What a lesson for us all! To delight in the little things; to drink to the full the joy of companionship with each other; to value each moment with our children; to appreciate the blessings of our homes and of our safety; such is the solemn message of each day.

Do we not see in this the mind of Christ?

## DE PROFUNDIS

I MUST go out in the dark for God,  
Where none can see,  
Where none can see;  
To wrestle with His agony  
Alone with Him, away from men,  
That I may bring Him back again.

I must go deep in the rock for God,  
Under the world,  
Under the world.  
And none must know that my hopes were furled,  
And none must guess that my faith was dim,  
When I come back in peace with Him.

Some go high to heaven for God,  
As I have gone,  
In joy have gone.  
But this is a God I must wrest alone  
From the cloven dark, from the smitten stone;  
Yet whence I got Him none must see,  
But only Power come back with me.

DOROTHY LEE RICHARDSON.

Over and again we read of His joy in the simple and natural things of daily living—birds and trees, children and flowers, little kindnesses, glances of love. . . . “While we have time”—“While we have time” . . . comes the call to deeper living amid joys that are ours and moments that are precious.

Finally the challenge comes chiefly to make life count—every day. How can we be frivolous when men and women in thousands are living amid such grim realities? How can we be selfish and petty when

men and women and children are giving themselves to heroic generosity and selflessness that is truly divine? How can we live useless lives when others—so many of them—are dying that faith and hope and love may live and abound? Dreadful is the test to our faith in God. Dreadful is the test to our hope for our world and charity for our fellowmen. Compelling is the test to enjoy the smallest privilege of the fleeting moment. But beyond all these is the fierce and terrible call, one which we cannot refuse to answer—the challenge to

make life count; the challenge to live each day more nobly than we had ever dreamed possible; to rise above the welter of the world’s storm to something nearer the measure of the stature of the fullness of Christ.

The heroism of our day, the spiritual heights that we see manifested in the lives of men under the greatest test in human history, must deepen our charity, uplift our hearts in living hope for our world, and through their burning faith bring us ourselves into the very presence of God.

## Coventry Cross Chapel

By the Very Rev. Eric Montizambert

Dean of St. Matthew’s Cathedral, Laramie, Wyo.

TO LEAVE Lake Tahoe, “little sea of the skies,” and to plunge down the Kingsbury grade into the valleys east of the Sierra Nevadas, is one of the most thrilling adventures that can come to any man. There never was such a road. Had it not been for the pure glory of the view—countless acres of green carpet, squared into fields for all the world like the giant chessboard over which Alice was swept by the Red Queen—the appalling, unguarded precipices and terrifying “switch-backs” must have kept our hearts in our mouths.

We had a good driver. The Bishop of Los Angeles must have known that, for he lighted his pipe with perfect steadiness while his wife spun the wheel and brought the car easily around the innumerable turns by which the trail sank into the valley below. A path swept back in the opposite direction hundreds of feet beneath. Another crawled precariously along the walls of the opposite mountain. Said Bishop Stevens, “Those are not different roads. Those are our road!”

Ere long our car had come clear of the heights and was rushing toward Smith Valley—an erstwhile desert blooming like the rose under the magic of irrigation, a garden spot for the courageous ranchers who call it home. The valley is as prosperous as it is beautiful. We were scarcely surprised to learn that most of its adult inhabitants are college folk to whom the Church is a benediction rather than “a

racket.” In fact, it was the Church that brought us there. For, on the last of the July Sundays, the Bishop of Nevada had chosen to dedicate the most remarkable mission chapel in the West. Indeed, there is probably nothing quite so rare in all America, since it shelters a massive Tudor cross which for five full centuries had stood on Coventry Cathedral! Some years ago, not dreaming that his glorious shrine would one day be but a mass of ruins, the Dean of Coventry presented it to Nevada’s heroic Bishop. Smith Valley’s people are mostly of English stock, and this precious link with Mother England means much to them. There it stands—a massive bit of granite about three feet high, thick, carved exquisitely with 28 Tudor roses, each of its three points terminating in a giant blossom. Under the lights it glows red on the rood-beam, speaking imponderable things to those who worship there—a little bit of that England that shall not perish from the earth.

The service of dedication was impressive. Simple, it was. But the power of the singing and the volume of the voices in prayers and responses was heartening to everyone. That was to have been expected, as the district of Nevada, for all its deserts and its hardships, is a “Prayer Book diocese.” Bishop Jenkins is more than just one of those iron men who, at 70, can swing an ax and fell a tree with the precision of a Washington lumberjack. He is strong and immovable in his loyalty to the Book of Common Prayer. One can think of no other American jurisdiction quite so worthy of this description.

But the tourist-Churchman has other grounds for interest in Coventry Cross Chapel. In his simple, extraordinarily effective address touched with humor, the Bishop told us how the altar, the reredos, the solid walnut pews and reading desk, came out of the famous pioneer church of infamous Virginia City, which was built out of the proceeds of the Comstock lode. Today Coventry Cathedral is a ruin, and Virginia City the pitiful ghost of a glory that is gone. Yet each has given to this little mission in the valley a warrant for the prosecution of the Faith. That would be enough were it all. But Coventry Cross Chapel is half a church, and half a hall in which the good folk may gather for social intercourse on the raw nights of Nevada’s winter. In the great



DEDICATION: Bishop Jenkins of Nevada at the altar of the Coventry Cross Chapel during the service of dedication of the cross which may be seen on the rood beam.

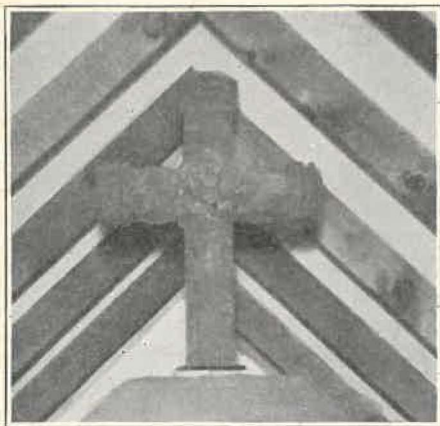
fireplace there is a double meaning for these Englanders, for some of the bright stones which throw warmth into the room were once laid in the great walls of Malmesbury Abbey by medieval English monks.

This, we think, was the most moving of all our days. For Coventry Cross spoke to us, as it will long speak to the simple folk in that haven of peace, in the trumpet tones of the Apocalypse: proclaiming the Lamb who was slain that He might be victorious with them that believe.

### CHURCH CALENDAR

#### October

1. (Wednesday.)
5. Seventeenth Sunday after Trinity.
12. Eighteenth Sunday after Trinity.
18. S. Luke. (Saturday.)
19. Nineteenth Sunday after Trinity.
26. Twentieth Sunday after Trinity.
28. SS. Simon and Jude. (Tuesday.)
31. (Friday.)



COVENTRY CROSS: Presented by the authorities of Coventry Cathedral, England, to the district of Nevada.

## Suicide

THE apparently growing complacency about suicide, even among Churchpeople, is a matter of grave concern. Self-destruction, which has always been condemned by the Church as a grave sin, and which was formerly regarded with horror by public opinion, no longer seems to meet with the same general opprobrium. Indeed there is a widespread tendency, encouraged perhaps by the bowing acquaintance with psychiatry that most of us profess, to dismiss all cases of suicide as manifestations of insanity, and to condone them accordingly.

Whether suicide is actually on the increase is difficult to determine. Statistics are notoriously inadequate, because the cause of death is often open to doubt, or is covered up through sympathy for the bereaved family. But in 1938 there were no less than 19,802 suicides reported in the United States, and in 1939 New York State alone reported 2,207—a rate of 16.1 per hundred thousand. While this rate is not as high as that reported during the early depression years, it is appallingly high.

But it is not the prevalence of the act itself, but the attitude toward it of the public, and particularly the Church public, with which we are concerned. On this no statistics can be quoted, but letters, reports, and newspaper clippings that have come to our desk during the past year seem to indicate an alarming complacency on the subject and even a tendency on the part of many of the clergy to gloss over the sinful nature of the act of suicide.

Thus, for example, there was a recent news story from England telling of the death of the rector of a famous London church, broken-hearted at its destruction by Nazi bombs, and the subsequent suicide of his wife. Her death, which she accomplished by throwing herself from a high window, was also sentimentally described as "death from a broken heart"; and it was reported that the bodies of both the rector and his wife were buried beneath the high altar of the ruined church. In this instance, of course, it is likely that the widow was mentally deranged when she committed suicide, and was therefore morally irresponsible for her act, but the sentimental glorification of the act by the press has in it elements of very great danger. For suicide, like many diseases, is contagious; and it has often been demonstrated that one such act leads to imitation of it by others and sometimes to a veritable epidemic.

Beyond a general condemnation of the act, modern Anglican theologians have written very little about suicide. The subject really needs a restudy by competent Church scholars, taking into account the Catholic doctrine and tradition on the subject, the contemporary social scene, and the findings of modern pathology, psychiatry, and sociology. But with or without such a study, it would be well if the Church, in its everyday preaching and pastoral ministry, would reaffirm the sinfulness of suicide and take a realistic rather than a sentimental attitude toward it.

Canon Belton, in a valuable little book entitled *Belief and Conduct* published in 1926, devotes a helpful chapter to The Sin of Suicide. After discussing various special cases, he poses the question, "Why does the Church crown her martyrs and refuse her burial rites to suicides?" He answers:

"The Christian, just because he is a Christian, is bound to recognize that he receives all things from God; of these 'goods' he is the steward, not the owner, and he must use them

as a steward—i.e., for the furtherance of his Master's concerns. The most valued possession of a man is his life, and he must recognize that it is a trust committed to him by God, the Author and Giver of life; he cannot dispose of it as he will, for it is not his own. The suicide claims absolute mastery over his life; he denies the right of ownership to God. Therein lies the enormity of his sin. He defies God, and for his own selfish ends, disposes of the greatest gift God has given him by committing self-murder."

Of the contention, often put forward by amateurs and sometimes by experts (who, however, are usually less dogmatic than laymen), that all suicides are the result of such severe mental derangement as to make the subjects irresponsible, Canon Belton observes:

"Personally, I am rather afraid of this increasing tendency to attribute self-murder to insanity. It is quite true that the new analytical psychology has demonstrated that moral responsibility is not nearly so cut-and-dried a thing as we had supposed, and that very few of us can be considered perfectly 'normal' beings. But we must beware of rushing to the opposite extreme and concluding that just because we are not normal that, therefore, we have no control over our actions. There are many and varying degrees of 'insanity,' and a weakened will is not necessarily a will that is powerless to act."

Again, it must be remembered that "insanity" is not a causeless thing. In a large proportion of cases, genuinely dispassionate psychologists are coming to recognize that attitudes and persistent behavior patterns which the Church has always called sins—worry, despair, self-indulgence, pride—are at the roots of that sapping of mental and moral strength which the lawyers call insanity and the psychologists call psychosis. The Church used to call it demon-possession, and emphasized the fact that not infrequently the "demons" had been invited in.

RELIGION is a powerful antidote to the tendency to suicide, as various scientific studies have shown. And the Church, through her pastoral ministry and particularly through her sacramental life, has the answer to many of the problems and attitudes that often lead to suicide. Many a suicide has been prevented, and many another might have been, by an hour spent in the confessional or in heart to heart talk with a skilled priest in his church or study. Yet because the Church, through her parish priests, has so often failed to offer or to stress her sacramental methods of the cure of souls, or to counsel her people as to the sin of suicide, her children often do not even think of turning to her in their hour of distress and mental anguish.

How shall a person, faced with overwhelming problems that may lead to suicide, turn to his rector for advice, absolution, and assistance, if he has never heard the rector indicate in his sermons that he has any cognizance of the problems, or that the Church has any method of dealing with them? Yet too often this is the case; and the result is that the rector has no knowledge of the situation until the bereaved wife or parent comes to him with the tale of tragedy, and he is faced with the problem of the burial of one whose death has been a defiance of God and of His Church.

The Church, through her bishops and other leaders, ought to speak out clearly and unmistakably: suicide is sin. Like

any sin, it can only be sinful if it is committed by one who has sufficient mentality and sanity to distinguish between right and wrong; but to assume that all who commit suicide *ipso facto* indicate that they lack this ability is neither realistic nor charitable; and it gives a ready-made excuse to any others who may be tempted to follow the unfortunate example. And the Church, through her pastors, ought to be more diligent in teaching her people to use the means of grace, sacramental and otherwise, that her divine endowment and her rich experience of centuries permit her to offer, to guide them in their hour of need and to assure them of God's mercy and forgiveness when they fall into sin.

And Churchpeople generally, with pity and understanding of the sinner and love and sympathy for the bereaved, ought nevertheless to recognize the sinfulness of suicide and not gloss it over with sentimental shallowness, nor minimize it with specious excuses. In the case of suicide, as of other sins, the Christian attitude is to love the sinner, but to hate the sin, and not to compromise with it.

### *The Every Member Canvass*

IT'S time to plan the annual Every Member Canvass. And this year the national Department of Promotion has an exceptionally fine list of materials to help parishes in their campaigns.

Two striking posters, *Forward Together* and *Arsenal of Christian Democracy*, are being sent to all of the clergy, and should be posted on the bulletin board of every church and parish house. Both of these are also reproduced in mailing cards and poster stamps in colors. A colored four-page folder entitled *The Call Comes* presents the missionary situation today, with a special message from the Presiding Bishop.

More attention than usual is given to the presentation of the parish message. Another four-page folder, carrying forward the "Arsenal of Christian Democracy" keynote, contains pictures of typical parish activities, with space for filling in local information. For parishes wishing to make a more elaborate presentation there is a 32-page book of the portfolio type, in which local information can be inserted, entitled *Our Parish in Action*. Similarly, for the Program side of the picture, there is a 128-page pictorial book entitled *The Church Marches On*.

These and other helpful supplies may be obtained from diocesan field departments, or directly from the Church Missions House, 281 Fourth Ave., New York City. And it is none too soon to do so, for October 5th has been designated by the Presiding Bishop as "Forward in Service Sunday," and the canvas itself is to be inaugurated with a nation-wide radio broadcast on November 9th. Will it be a successful one in your parish?

### *"A Pocket Prayer Book"*

CHAPLAINS in the army and navy, city missionaries, and others who minister to men and women of various denominations will be interested in *A Pocket Prayer Book*, compiled by Methodist Bishop Ralph Spaulding Cushman and published by the Upper Room Press, Nashville, Tenn., at 25 cents. Vest-pocket size, its 144 pages contain morning and evening devotions, prayers in the Scriptures, special prayers, and other devotional materials. While the Holy Communion is given in its Methodist form, many of the accompanying prayers are valuable with our own service. And there are

many familiar passages, such as the *Te Deum* and the *Magnificat*, as well as a rich selection of private devotions from many sources.

One prayer that we particularly like is this, taken from the ancient Mozarabic rite: "Grant us, O Lord, to pass this day in gladness and peace, without stumbling and without stain; that, reaching the eventide victorious over all temptation, we may praise Thee, the eternal God, who art blessed, and dost govern all things, world without end. Amen." Another, for "holy hatred," asks God to "make us men and women of the burning heart, that we may hate all evil and love all men."

### *Anti-Semitism*

PERHAPS, after all, the bringing of the issue of anti-Semitism into the open by Charles A. Lindbergh, in his "America First" speech at Des Moines, has been a good thing—for it has resulted in almost universal repudiation of the attempt to introduce this typical bit of Nazi technique into the American scene. Wendell Willkie pretty clearly summed up public opinion of the Lindbergh speech when he denounced it as "the most un-American talk made in my time by any person of national reputation."

If Mr. Lindbergh felt that the time was ripe to rally anti-Administration and anti-war sentiment around the banner of anti-Semitism, he was singularly ill-advised. His isolationist associates have, for the most part, hastened to repudiate the flier's sentiments on this score. Thomas E. Dewey, William Randolph Hearst, John T. Flynn, and Dorothy Dunbar Bromley, staunch isolationists all, were quick to express their protests. Herbert Hoover and Alfred E. Smith, "elder statesmen" with no great love for the Administration, charged him with an attack that, in the words of the latter, "strikes at the very basis of our national unity."

Christian leaders, both Catholic and Protestant, have been quick to disown this outcropping of intolerance. The Federal Council of Churches, through its executive committee, denounced it. The *Commonweal* (Roman Catholic) saw in anti-Semitism "an element and a symptom of the calamity from which all groups and classes of America should want to save as much of the world as possible." And the Rev. William C. Kernan, priest of our own Church and director of the Christian Institute for American Democracy, observed that the Lindbergh attack was "a direct importation of Nazi methods into the United States."

So far, so good. But it is too easy to join the bandwagon and talk about the evils of anti-Semitism. The important thing is to put in its place the positive virtues of tolerance, goodwill, and mutual understanding. This cannot be done by rhetoric. It requires constant, day by day constructive teaching and example, in press and pulpit, in school and Sunday school, in business and in commerce. That is the American way, and the Church has a large share of the responsibility for constructive leadership in it.

---

### EVENING — MANILA BAY

<p>GOD stands upon the sea Tonight again, Painting His love for me And for all men.</p>	<p>His portrait sparkles there, Yet how few see, High in the sunset air, Divinity!</p>
---	--

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# What Laypeople Want to Know

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

**D**URING the past 23 years, and increasingly in the last 10, I have been conducting teaching missions up and down the land. I have in this way spent a week or more in 41 parishes. These represent a fair cross-section of the Church: East, West, South; as Anglo-Catholic as Christ Church, New Haven, and the Redeemer, Chicago; as Evangelical as the Epiphany, Washington, and St. Michael's, Charleston; as Broad-Church in tradition as All Saints', Worcester, and St. Stephen's, Lynn. Some have been in educational centers, some in suburban places, some in the centers of great cities, some in mill-towns. In all of them the question box has been used, freely used. The average number of questions is 50 in a mission. Thirty full minutes a night have to be devoted to answering them, and even then we rarely get over the lot.

I have on file over 1,600 questions thus asked. They reveal quite well, I believe, what the laypeople are interested in, do not know about, and would welcome help in understanding. These questions have been carefully analysed. They fall into four main categories: (1) questions about the nature of religion—what may be called questions of definition; (2) doctrinal questions; (3) moral questions; (4) last and not least, a smattering of questions about ritual practices. And under each head the hundreds asked turn out to be, with rare exceptions, variants of a very few which in one form or another are asked over and over. There are 28 of these most frequent questions which would seem to involve the things on which help is most desired by the congregations of the Church. They are here presented as a series of topics on which any clergyman may well consider preaching sermons, and this the more since these queries mostly do go pretty well to the heart of our religion. Certainly they represent what the conductor of a teaching mission must be prepared to be asked in the course of the same.

Here they are:

### I. DEFINITION QUESTIONS

1. The nature and function of religion and its relevancy or irrelevancy to life.
2. The relationship of science and religion, and the alleged irreligion of most scientists.
3. The charge that religion is an escape-device from unpleasant realities.
4. How religion can help to overcome the curse of fear.

### II. DOCTRINAL QUESTIONS

1. How do we know that there is any God?
2. Is Christ God? The Incarnation.
3. The Virgin birth: People aren't born that way.
4. What is the necessity of the Church?
5. The relationship of Catholicism and Protestantism, and of the Episcopal Church to both.
6. Right and wrong ways of promoting reunion of the Churches.
7. Life after death—its nature and its

relationship to earthly ("time-space") existence.

8. The nature of the Holy Communion and particularly of the presence of Jesus therein.

9. The nature of prayer (and its allegedly magical character, which seems absurd).

### III. MORAL QUESTIONS

1. Do human beings matter to God? Why?
2. The problem of undeserved suffering.
3. The nature of "love," which is the chief Christian duty. Is it not too emotional a thing to be made central in life?
4. The relationship, if any, of the Church to a righteous social order.
5. The relationship, if any, of the Church to economic systems: Capitalism, Communism, Labor Syndicalism, etc.
6. The relationship, if any, of the Church to democracy (and what is democracy?)
7. The rightness or wrongness of Christians' participating in war.
8. The teaching of Christ and the Church on divorce and remarriage.
9. The alleged worldliness and conformity of Christians to secular standards in a world like ours today—it is not an argument against religion's being taken seriously?
10. The timidity of the Church in facing moral problems—is it betrayal of Christ?
11. The plight of one "too wicked to be forgiven."
12. Is temptation even of God—as the Lord's Prayer seems to imply?

### IV. RITUAL QUESTIONS

1. The nature of High Church-Low Church controversies.
2. The reason why the Episcopal Church makes Morning Prayer its main service when Christ prescribed Holy Communion.
3. The matter of the common cup in Holy Communion—Communion in one kind—intinction.

There are many other questions in the collection, covering an immense field; but they have been questions only occasionally put in the box. It is a curious fact that the clergymen to whom I have presented this analysis privately have usually remarked that they had rarely preached on these subjects—or some of them, never.

### COMING EVENTS

#### October

5. Forward in Service Sunday.
- 7-9. Synod of province of Northwest, St. Paul, Minn.
- 8-9. Synod of province of Midwest, Grand Rapids, Mich.; synod of the province of New England, Lenox, Mass.
- 14-16. National Council meeting in New York; Conference of Church Workers Among Colored People in province of Sewanee, St. Michael and All Angels' Church, Charlotte, N. C.
17. Consecration of Dr. Noble C. Powell as Bishop Coadjutor of Maryland, Emmanuel Church, Baltimore.
21. Synod of province of Washington in Washington.
- 21-22. Synod of province of New York and New Jersey, Ashbury Park, N. J.

## DIOCESAN

### NEW YORK

#### Lord Halifax Scheduled to Address Clergy Conference

Lord Halifax, the British Ambassador to the United States, will be present at the annual clergy conference of the diocese of New York and will speak on The Moral and Spiritual Issues of the World War, provided that international affairs permit his absence from Washington at that time. The conference will be held this year at the Thayer-West Point Hotel, West Point, N. Y., on October 14th and 15th.

Other speakers will include Bishop Manning of New York, on The Faith that We Hold and Preach; Bishop Sherrill of Massachusetts, The Work of the Church for Our Men in the Army and Navy; the Rt. Rev. Dr. Archibald Lang Fleming, Bishop of the Arctic, in the Canadian province of Rupert's Land, The Church and the Present World Situation; the Rev. Alan G. Whittemore, OHC, The Spiritual Life of the Clergy Today; the Rev. Dr. Theodore O. Wedel of the College of Preachers, Preaching Good News in Our Troubled World; and Dr. James Phinney Baxter, president of Williams College, The Church and the War.

Arrangements are in the care of Frank H. Merrill, secretary of the conference, at Old Synod House, Cathedral Heights, New York.

#### Presidential Speech

President Roosevelt's radio speech of September 11th met with warm support among religious leaders in New York City.

Bishop Manning sent the President the following telegram: "I thank God for your great statement to our country and to the world. All true and clear-thinking Americans will stand with you."

The President is a member of the diocese of New York. His parish is St. James' Church, Hyde Park, N. Y.; and for many years he has been a trustee of the Cathedral of St. John the Divine.

#### First \$10,000 of Bishop Manning's Anniversary Fund Received

Marshall Field, of New York and Huntington, Long Island, has sent a pre-campaign contribution of \$10,000 to the \$110,000 "Bishop's fund" of the Episcopal City Mission of New York. The fund will be used for the Wiltwyck School for Negro boys at Esopus, N. Y., conducted by the mission society. The pupils received at this school are not delinquents, but boys whose environment is such that they may very easily become delinquent.

At the Citizens' Dinner in honor of Bishop Manning, held at the Hotel Biltmore on May 21st, an anniversary fund of \$110,000 for the New York City Mission Society was promised to Bishop Manning as a birthday present. The Bishop had declared that he would greatly prefer such a gift to a present for his own use.

James W. Gerard is chairman of the

committee raising the fund. The campaign will begin on November 5th and continue until Christmas. Other members of the committee include Thomas E. Dewey, Mayor La Guardia, and Judge Samuel Seabury.

### HARRISBURG

#### Bishop Wyatt-Brown to Preside at Synod of Third Province

Bishop Wyatt-Brown of Harrisburg, president of the province of Washington, will preside at the synod of the province, to be held in Washington from October 20th to 23d.

September marked the beginning of the Bishop's six months' leave of absence, which was granted him on the occasion of his 10th anniversary by the diocesan convention, in order that he might fully recover his health. During the rest period, the Bishop may be reached at Sewanee, Tenn.; although the president of the standing committee, Canon Paul S. Atkins, 663 Linden Avenue, York, Pa., and the Bishop's secretary, Canon Clifford W. French, 213 South Front Street, Harrisburg, Pa., are receiving the diocesan communications that would ordinarily be addressed to the Bishop of Harrisburg.

### MAINE

#### Mrs. Loring Recovering Favorably

Mrs. Oliver L. Loring, wife of the Bishop of Maine, is recovering favorably from the major operation which she underwent in June.

The Bishop's House in Portland is now in the process of renovation and a new entrance has been made, giving direct access to the Bishop's waiting-room and office. Vacation months this year meant added activity for the new Bishop, who traveled 12,000 miles, visiting the numerous summer chapels in his diocese, as well as the settled parishes.

### WESTERN MICHIGAN

#### Synod Delegates Will Lunch in Great Industrial Plant

For the first time since 1921, the diocese of Western Michigan is to entertain the synod of the province of the Midwest. Host to the synod and Auxiliary this year will be Grace Church, Grand Rapids, where the Rev. Donald V. Carey is rector.

The diocese has made elaborate plans for the entertainment of the delegates; and Bishop Whittemore of Western Michigan is endeavoring to take advantage of the presence of the synod in the see city to accomplish a great deal of diocesan work. The Bishop has called a meeting of the clergy and chairmen of Every Member Canvass committees for October 8th, the meeting day of the synod proper, at noon.

Bishop Kirchhoffer of Indianapolis will address the luncheon meeting, which will be held in the dining room of Grand Rapids'

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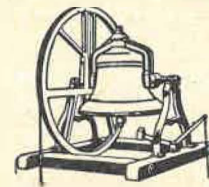
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**A**VE ET VALE! This is our friendly, regretful way of saying we hate desperately to see so worthy an effort to build up again the art of reading things religious amongst lay people — have to be discontinued because the rank and file of The Church utterly failed to rally around and support it. And it's a shame, too, to see the Morehouse-Gorham Co. take a financial licking because of it.

This whole business of lay people no longer reading things religious, nor even trying to enlarge upon their basic confirmation instruction, hits us with quite an impact. We have built up a splendid bookroom here, with only the best in it for priests and lay people, but our customers are 90% in the priesthood, and the books written and priced attractively for lay people lay (no pun, for it's no fun) on our shelves month in and month out. We believe we know how and why so many of you got out of the reading habit in the past, but most of those reasons don't exist now, or needn't.

Of course, if you only want Our Lord and His Church in limited doses, then, by all means, avoid learning more about Him. But, if you would love Him and His Church more devotedly and more **intelligently**, then, **for the love of goodness**, write in and get our reading suggestions for you. We know the books which have helped us most, and we're just folks, same as you are.

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great industrial plant, the American Seating Company. The company has invited the clergy and delegates to be its guests. After the program, those who are not delegates to the synod will inspect the company's ecclesiastical woodworking department, which is under the supervision of Alois Lang, a relative of the Mr. Lang, who was famous for his portrayal of Christ in the Oberammergau Passion Play.

The highlight of the synod will be an address by the Presiding Bishop at the synod banquet on October 8th at the Pantlind Hotel.

All business meetings of the synod and Auxiliary will be held at Grace Church, as well as preliminary meetings on October 7th. In the evening of October 7th, there will be a diocesan and provincial youth rally, beginning with a dinner at Grace Church, followed by Evensong and an address by Prof. Clark G. Kuebler of Northwestern University. Bishop Gray of Northern Indiana, president of the province, will introduce the guests.

## ARIZONA

### Christian Congregation Merges With Episcopal Church

Bishop Mitchell of Arizona has announced the merger of the congregation of the Christian church in Florence, Ariz., with the Episcopal congregation in that town. The Christian church in Florence will be rented by the Episcopal Church; and every Sunday there will be two services, one according to the Prayer Book, and the other according to the Christian Church form.

Some years ago, the Christian Church's minister was a tubercular patient at St. Luke's Home in Phoenix, where he became accustomed to the Church's methods and practices. When he left, cured, to take up

work in Florence, he built a new church which was like an Episcopal church in design and furnishings. Leaders of the congregation also became acquainted with Bishop Mitchell; and when the pastor left recently for other work, the Christian congregation decided to merge with the Episcopal Church.

The Rev. John T. Knight, formerly of Hawthorne, Nev., has gone into residence in charge of the two congregations. He will also be in charge of the work at Ray, Hayden, Casa Grande, and Coolidge.

## TENNESSEE

### Auxiliary, Laymen's League to Equip, Maintain Soldiers' Center

One of several new buildings in the diocese of Tennessee is the religious and recreational center which has been erected by the diocese at St. Barnabas' parish, Tullahoma, for men in service at Camp Forrest, adjacent to the town.

The Bishop and council appropriated the cost of building, about \$6,000, from regular diocesan funds, as part of the program for ministrations to men in military training. The Woman's Auxiliary has undertaken to provide equipment, and the Laymen's League to raise funds for maintenance, including attendance of a full-time hostess. The work will be under the general supervision of the Rev. Peter M. Dennis, who has recently become priest in charge of St. Barnabas' parish.

At St. James' mission, Union City, a five-room residence next to the church has been purchased, renovated, and presented to the diocese as a parish house by Mrs. Laura Long Smith in memory of her husband, for many years warden of St. James' Church.

Grace-St. Luke's parish in Memphis is about to begin construction of the upper two stories of a modern and commodious parish house, the basement story of which has been in use for some years. The plans call for a large auditorium, which has been given as a single memorial, together with ample classroom and office space for all activities in the parish.

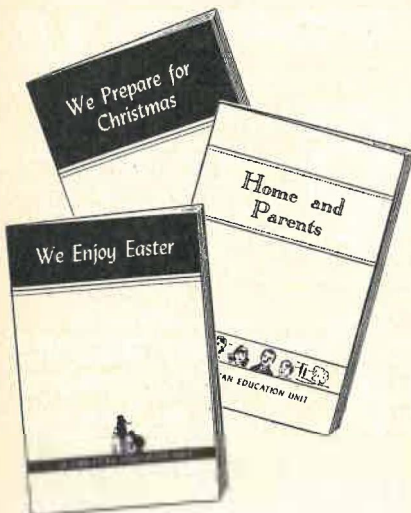
## MILWAUKEE

### School of Religion

A school of religion will be conducted by St. Andrew's Church, Madison, Wis., on Sunday evenings during October and November.

Lecturers will be: October 5th, Bishop Ivins of Milwaukee on The Catholic Faith; 12th, Prof. H. B. Vinnedge of Nashotah House, Understanding the Bible; 19th, the Rev. John Heuss, The Christian Doctrine of God; 26th, Prof. Mark Goldman of the University of Illinois, The Church and English Culture; November 2d, Prof. H. H. Clark of the University of Wisconsin, Religious Trends in American Literature; 9th, the Rev. C. F. Boynton, student chaplain of the University of Wisconsin, The Necessity of Worship; 16th, Prof. Clark Kuebler of Northwestern University, Conversion.

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WASHINGTON

St. John's Program for Service Men and Government Workers

Remodeling and refurnishing the parish hall and church house have been part of the program for service men and young government workers which is being conducted at St. John's Church, Lafayette Square, Washington.

To provide proper facilities for the Service Club, the parish hall has been equipped for various games; and a modern kitchen has been installed. In the church house, furnishings have been added to the library to make it as homelike as possible; and a clubroom has been set up in the basement.

When the full program of the club is under way this fall, the parish hall will be open every night for games, suppers, and other social events; and the library and clubroom will be open all the time for those who wish to read, write letters, listen to good music, meet friends, or visit with the hostesses who will be present afternoons and evenings.

The presence of 50 young people at a recent game night is ample proof that the club is serving a real need. Many of the young people have also been present at services. The Rev. Norman D. Goehring of the church staff is in charge of the work.

ROCHESTER

"Walk to Church" Campaign

Members of all Churches in the vicinity of Rochester, N. Y., have been asked to walk to church whenever possible, in an appeal by the Rochester Defense Council's Committee for the Conservation of Gasoline, headed by George C. Donahue, secretary of the Automobile Club of Rochester.

The Federation of Churches of Rochester and Monroe County has similarly requested that clergy ask members of their congregations to walk to church or to take others in their car. The campaign is even being supported by gasoline companies, one of which is including this suggestion in its broadcasts: "Before you start for church today, first make a phone call. Ask someone down the block to drive with you. . . . Renew the habit of being a 'good neighbor' and bring friendliness back into fashion."

MICHIGAN

New Building, New Vicar

St. Peter's parish, first Episcopal congregation on the West Side of Detroit and for years the only non-Roman center in old "Corktown," realized a dream of many years on September 14th, when Bishop Creighton of Michigan dedicated the recently completed church, at last ready for use.

At the same time, the members of St. Peter's met their new vicar, the Rev. Henry J. Simpson, who, since 1935, has been serving as missionary in charge of St. Andrew's, Flint; St. John's, Otter Lake; and Grace Church, Lapeer. The Rev. Mr. Simpson has now joined the staff

of St. John's parish, Detroit, as vicar of both St. Peter's and St. Thomas' Churches.

Before the depression, plans had been made for a beautiful church structure at St. Peter's; and some of the work had been done. With the financial crash, all building operations were suspended, and for some time no resident clergyman was in charge. About a year ago, St. Peter's was "adopted" as a parochial chapel by St. John's, Detroit. Within the past six months the effort to complete the church was begun. The building is now ready for use, although it has not been completed according to original plans.

Among those interested in the project of completing the building was Frank J. Weber, treasurer of the diocese of Michigan, senior warden of St. John's parish, and chairman of the board of trustees of St. Peter's Chapel.

NEWARK

Young People's Rule of Life

Seventy young people, leaders of the Girls' Friendly Society, the Order of Sir Galahad, and St. Vincent's Guild, as well as Young People's Fellowship groups and other parish organizations, attended the youth conference of the diocese of Newark early in September and pledged themselves to follow a six-point rule of life.

The conference marked the formal initiation of the diocesan UMCY—the United Movement of the Church's Youth; and every member bought a membership pin, a gold cross on a red field.

The rule of life includes attending a worship service every Sunday; partaking of the Holy Communion at least once a month; praying every morning and evening; reading the daily Scripture selection and meditation in the Forward guide; making annual pledges for Church support and paying these in weekly amounts; and seeking to win others to Christ and His Church.

SOUTH DAKOTA

First GFS Representative

Appointed

The appointment of Miss Dorothy Kimball of St. Mary's Church, Mitchell, S. D., as the Girls' Friendly Society's first diocesan representative in South Dakota has been announced by the national headquarters of the society. The appointment has also been confirmed by Bishop Roberts of South Dakota, whose encouragement and support have contributed much to the recent growth of interest in the society in his district.

Miss Kimball's appointment has come as a result of the work of Miss Lois Greenwood, GFS field secretary, last winter in South Dakota and again at the conference in Sioux Falls this summer. South Dakota now has three new GFS branches, making six fully organized groups. Miss Kimball will work closely with Mrs. Howard Fulweiler, diocesan president of the Women's Auxiliary.

Old Age Policy Pays up to \$100 a Month!

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# BOOKS



ELIZABETH McCracken, EDITOR

## America and the Kingdom

THE KINGDOM OF GOD AND THE AMERICAN DREAM: THE RELIGIOUS AND SECULAR IDEALS OF AMERICAN HISTORY. By Sherwood Eddy. Harpers. Pp. 319. \$2.90.

One hears on all sides questions about the relationship of the Christian religion to democracy. Here is a good book written in a popular style which covers the relationship of the two historically on the basis of what has gone on in our country.

"The purpose of this book is to trace these three elements throughout our history: the religious ideal, the secular dream of democracy, and the negative and sordid element of evil which has worked, consciously or unconsciously, for the perver-

sion or destruction of these high ideals. This involves writing, within a brief framework of American history, without which it would not be intelligible, the part played by religion in American life and by the secular ideal of democracy, which has always involved the aim, as in the flag salute of our school children, of "liberty and justice for all."

The author has in a few short lines given a fine portrait of the religious nature of some of our great politicians, captains of industry, and literary figures. A concluding remark on the captains of industry is suggestive: "There is no solution of these problems through 'rugged individualism.' There can be no deliverance by the 'gospel of wealth,' by reminding millionaires of the principle of stewardship, nor through model employers or generous givers, nor by all the private charity on earth. Our economic problem is not a question of charity but of justice." The consideration of the religious implications of contemporary American literature points very clearly to the possibility of a renewal of the religious interpretation of life.

A short Preface on the doctrine of the Kingdom of God, especially as it is given in the New Testament, would have provided something of a norm whereby the American situation could be more fully judged. And yet, the book does show that the Kingdom of God and the American Dream have been tremendous dynamic forces in the constructive periods of our short history. ROBERT L. CLAYTON.

## "A Minor Miracle"

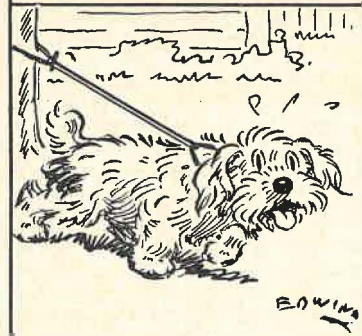
THE ORIGINS OF THE BIBLE. By Theodore Gerald Soares. Harpers. \$2.50.

In this book Dr. Soares has wrought a minor miracle: he has written a Biblical Introduction that is interesting and readable. He has accomplished this marvel by discarding all learned apparatus and by concentrating on the personality of the writers, telling when and under what conditions they lived, the problems they faced and their method of attacking those problems; showing, in other words, "how the Hebrew and Christian literature grew out of the experience of the people."

In order to do this, naturally, he has had to give names to the authors of the anonymous portions of Scripture, and he calls the primitive story-teller, "Abiezer"; the Deuteronomist, "The Orator"; the writer of the central part of Judges, "The Censor"; the author of Hebrews, "The Progressive"; etc.; the names may not always be ideal, but they are—what is more important—vivid and sufficiently descriptive. Then he opens with Abiezer tellings his stories to a group around the camp-fire, touches on the Biblical writings in chronological order, and closes in a Christian lecture hall in Alexandria, where we hear the mighty Origen discourse on the New Testament canon.

It may be taken for granted that various statements made by Dr. Soares will not be

## ALEC the GREAT



I like to keep in touch with friends, I mean I really do -- But it's so hard when people won't Cooperate with you.

endorsed by Biblical specialists. But this is of little moment compared to the general utility of his book. Those of the clergy who are looking for something to help dissipate present-day abysmal ignorance of the Bible among the laity will find this volume unusually profitable.

BURTON SCOTT EASTON.

## Studies in Modern Christianity

THE TERRIBLE CRYSTAL: STUDIES IN KIERKEGAARD AND MODERN CHRISTIANITY. By M. Chening-Pearce. Oxford University Press. Pp. xvii to 233. \$2.50.

The terrible crystal is "the hidden and lambent core of Christianity" radiating amid the tragic crisis of our times. In his volume of essays, under this title, the author traces the revolutionary thought of such outstanding writers as Kierkegaard, Karl Barth, Emil Brunner, and others, chiefly, it will be seen, of those Swiss and German theologians who have been deeply influenced by the works of Kierkegaard the Dane, and who have in their turn dominated much recent Protestant thinking. The book gives a critical introduction to their teachings.

The final chapter, which the author entitles *The Gentile and the Jew*, does not refer to Hebrews and non-Hebrews; it is an interesting and somewhat original essay on the religious and non-religious type of mind, or rather, concerning those on the one hand who live within a recognized "Law," Christian or Jewish, and those on the other, the many of today, who have shaken themselves free from a sense of obligation to all laws, social, ethical, and religious, even though they may conform wholly or partially to them from motives of expediency. The essays treat of the quest of both Jew and Gentile so-called.

MOTHER MARY MAUDE, CSM.

The Frederic Cook

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# DEATHS

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

## Arthur R. Beaufls, Priest

The Rev. Arthur R. Beaufls, rector of the Church of St. Sauveur, Aux Cayes, Haiti, died on September 8th, after an operation for appendicitis. News of his death was cabled to the Presiding Bishop by Bishop Carson of Haiti.

The Rev. Mr. Beaufls had at various times been stationed at Leogane, in charge of the Church of the Redemption; at Archaic in charge of St. Thomas' Church; and at Gros-Morne, in charge of the Church of the Resurrection. At Aux Cayes, he had a congregation of over 200, active in all branches of the parish life.

## Philip K. Hammond, Priest

The Rev. Philip Kemp Hammond, retired priest of the diocese of Oregon, died at Good Samaritan Hospital, Portland, on September 11th, after a long illness.

Fr. Hammond was born in London in 1857 and was ordained deacon in 1892 and priest in 1893 by Bishop McLaren of Chicago. He came to Oregon in 1898 and served in Eugene, Ashland, and Oregon City. He retired from active work in 1930 and made his home near Oregon City until his death.

Funeral services were held in St. Paul's, Oregon City, on September 13th with Bishop Dagwell of Oregon and the Rev. A. J. Mockford officiating. Fr. Hammond

is survived by three sons, William, Philip, and Ward; and a daughter, Mrs. Guy Young.

## William R. Turrill, Priest

The Rev. William Richard Turrill, retired priest and LIVING CHURCH correspondent for the diocese of Olympia, died on September 14th at his home in Seattle, Wash. The Rev. Mr. Turrill had retired on February 1st; his last charge was St. Luke's Church, Renton, Wash.

He was born in England and educated at Oxford and Cambridge. After being engaged for some time in the newspaper business, he came to America in 1910. He was graduated from the Kansas Theological Seminary in 1913 and ordained deacon and priest by Bishop Millspaugh. Thereafter he served churches in Kansas, Oregon, and Washington.

The Rev. Mr. Turrill served in many diocesan capacities, including the office of registrar, chairman of the Church history committee, and member of the diocesan council, and in 1940 was a deputy to General Convention. He was also the author of numerous articles appearing in the Church press.

Surviving him are his wife, Mrs. Anne E. Turrill; two sons, John and Albert; and a daughter, Mary. Burial services were held at Trinity Church, Seattle, on September 18th and were conducted by Bishop

Huston of Olympia, assisted by the Rev. Lewis J. Bailey and the Rev. H. H. Gowen.

## James M. Maxon jr.

James M. Maxon jr., son of the Bishop of Tennessee, was killed on September 18th in a plane crash during a test flight somewhere in Britain.

Since his enlistment in the Royal Canadian Air Force last year, Sergeant Maxon had made at least 10 trips over Germany as a bomber and rear-gunner in British air forays. The fatal accident occurred in relatively safe "home air."

The young sergeant had previously been a newspaper reporter, a public relations officer for the Bituminous Coal Commission, and publicity agent for the Democratic Party.

## William F. Stroud

William F. Stroud, treasurer of the diocese of New Jersey, died of a heart attack on September 13th, after he had collapsed at the wheel of his car. Mr. Stroud, who was 72 years old, was en route to his home at Moorestown after a visit to his doctor in Philadelphia.

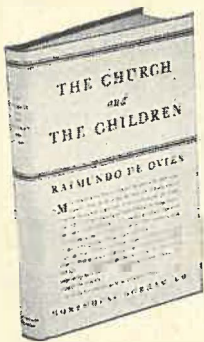
Fortunately, Mr. Stroud had just brought his car to a stop before a grade crossing when he was overcome. His companion was Edmond W. Palmer of

## A New Book — THE CHURCH and THE CHILDREN

by Raimundo de Ovies

Author of *Somewhere to be Had*

Dean of the Cathedral of St. Philip, Atlanta, Georgia



The process of educating children in the Church occupies the attention of a large corps of lay-workers besides all of the clergy. Many books on child psychology and teaching theory are in circulation today.

There are fewer books, however, on the "how" of teaching by experienced clergy who daily and weekly are working for and with children.

Raimundo de Ovies, Dean of the Cathedral of St. Philip in Atlanta, Georgia, is an expert who has years of actual practice in dealing with children and young people. He is the conductor of the famous "The Church of the Children" program over one of the radio broadcasting stations in Atlanta, Georgia, each Saturday afternoon at 6 o'clock. The broadcast originates in the Cathedral, and the children carry out the program with the exception of the story which is told by Dean de Ovies.

Drawing from his clinical experiences, his knowledge of and love for children, and from his daily experiences of being among them, Dean de Ovies gives to the Church an exceptional book which in no sense is academic or dogmatic. The emphasis is not on the content of teaching but rather, in the words of the author, "a suggestive approach to the HOW of teaching what any may consider best to teach."

The book is divided into three sections. Part one is devoted to the relationship between teacher and pupil, methods of teaching that work, the children's service, instruction, humor in teaching and how to gain and hold attention. The second and third parts consist, not only of sermons to children and sermonettes for special occasions, but also the Dean's analyses of the methods of treatment in making sermons interesting to children, and some of the psychological reasons why they are interesting and effective.

There is a great deal of material help in this book for anyone who has the privilege of teaching children and young people.

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## CLASSIFIED

### ANNOUNCEMENTS

#### Appeals

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. DEMOND MORSE-BOYCOTT, War time address (because of destruction of school by fire), Southcliffe Hall, Lee-on-Sea, Devon, England.

#### Died

SWITS, MARY AVRES, died in New York City on Saturday, September 6, 1941. Service was at St. John's Church, Cohoes, N. Y., September 10th. Interment at Greenwich, Conn.

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### CAUTION

COWANS—Clergy of the Church, particularly on the West coast, are urged to exercise caution in dealing with an attractive young man who uses the name KEITH COWANS, and who may give the name of the Rev. Henry Lewis of Ann Arbor, Mich., as reference. He is about 6 feet tall, broad-shouldered, swarthy skin, with straight black hair and somewhat clouded complexion. Further information may be obtained from the Rev. John Compton Leffler, St. Luke's Church, Van Ness Ave. at Clay St., San Francisco, Calif.

### CHURCH FURNISHINGS

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### HANDWOODWORK

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## DEATHS

Moorestown, chairman of the Layman's Conference. During the summer Mr. Stroud had been ordered to take a complete rest and had done so at his summer home in Maine.

Mr. Stroud, one of the most prominent laymen of the East, was president of the House of Deputies of the synod of the Second province. He had also been a deputy from New Jersey to the last six General Conventions and, in 1931, when the meeting was at Atlantic City, was largely responsible for arrangements.

His early career had been notably successful in the lumber industry, first with a Camden firm and later with Stroud and Wilgus. During these years he was active as a vestryman of Trinity Church, Moorestown. Always interested in the active membership of men in the Church, Mr. Stroud, a lay reader himself, was instrumental in organizing the Men's Sunday Breakfast Club, a group which pioneered in this field in the diocese.

In 1926, upon the retirement of Canon Walter Mitchell to take office as Bishop of Arizona, Mr. Stroud volunteered to serve as executive secretary of the field department. He became assistant treasurer of the diocese in 1933 and treasurer the year after. He systematized the work of the diocesan office; investigated and made a complete survey with descriptions of all mortgages held and a summary of the provisions of all trust funds; attended meetings of all convocations and Woman's Auxiliary divisional gatherings; and made his services available to vestries and rectors whenever asked. He served upon practically all committees of the diocese and was made treasurer of almost every diocesan fund.

Bishop Gardner conducted the funeral in Trinity Church, Moorestown.

### Mrs. John F. Nichols

Lillian Ingraham Nichols, widow of the Rev. Dr. John F. Nichols, died at Williamstown, Mass., on September 15th. She was 78 years old. Her husband, who was formerly rector of Trinity Church, Lenox, and Grace Church, Amherst, died a year ago.

Since Dr. Nichols' retirement from the active ministry more than 20 years ago, Mrs. Nichols had made her home for the large part of each year in Williamstown.

Mrs. Nichols is survived by one daughter, Margaret, wife of the Rev. Robert R. Carmichael. The funeral was held in St. John's Church, Williamstown, on September 17th, conducted by the Rev. Dr. J. Franklin Carter, assisted by the Rev. A. Grant Noble and the Rev. Charles D. Kean.

### A.C.U. CYCLE OF PRAYER

#### October

1. St. Paul's, Dowagiac, Mich.
2. St. Simon's, Brooklyn.
3. Good Shepherd, Waban, Mass.
4. Holy Communion, Paterson, N. J.
5. Grace, Cedar Rapids, Ia.
6. St. Philip's, Omaha, Nebr.
7. Trinity, Gouverneur, N. Y.
8. St. Peter's School, Peekskill, N. Y.
9. St. Andrew's, Stamford, Conn.
10. Trinity, Geneva, N. Y.
11. St. Paul's, Norwalk, Conn.

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CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Material by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4. 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.

### MAGAZINES WANTED

CHRISTENDOM, English, Volume 9, Number 35, September, 1939. One copy in good condition wanted for the Frederic Cook Morehouse Memorial Library, THE LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED

THREE YOUNG PRIESTS wanted—not spring-board ones—not easy work, not much salary. Apply to the BISHOP OF NEVADA, Box 1590, Reno.

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### RETREATS

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

**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.

# EDUCATIONAL

## COLLEGES

### "Third Dimension" Education Urged at Groton Conference

"School and college teaching has concerned itself more and more with matters about which men cannot have feelings," said President Gordon K. Chalmers of Kenyon College in an address before the Groton (Mass.) Conference for College Faculty and Clergy early in September.

"Your affections and your hatred are involved in any close reading of Thucydides or Tacitus or even Plutarch," said Dr. Chalmers. "To read the works of these men carefully is to school the feelings and to learn to look at things by themselves, regardless of their relationship with other things, to look at things, in short, in such a way that one is able to have feelings about them.

#### ABSTRACT LEARNING

"One no longer reads the works of these men in schools. Instead, one studies elaborate abstractions about society, an extensive two-dimensional diagram of the measurable parts of human experience, human experience in its numerousness and its quantity.

"One may say that modern school and college learning is preoccupied with the first and second dimensions; that is, the measurement by which we describe things in the flat. It then skips over the third dimension to be concerned, instead, with the meanings of things—their theories, their political, sociological, and economic implications, and perhaps their metaphysics. These considerations might be described as the fourth dimension.

"In all this we appear to omit the third dimension—the dimension which describes how things stand up on a plane in the free air with light all about them so that they may be seen, enjoyed, and dwelt upon. Rather than ignoring the third dimension, teaching should be chiefly concerned with it. If we knew our history and our literature and our ethical philosophy and our politics largely in terms of the things done and the things said; and if we knew these so well that the significant incidents and the significant statements could stand up before a student in their height and thickness and be regarded and reflected upon, then our knowledge would provide a basis of affection—of affection for the bright and attractive and mighty ideas, an affection for the admirable men among the familiars of our minds. But to study ideas and men in a survey or as cases in a mighty abstract "movement" or as the victims or products of abstract "forces" and "trends" is to see them so flat, to see them so statistically that we can have no feelings about them whatsoever."

The conference at Groton this year was a continuation of the week of prayer and study which has been held in the fall for the past few years at Adelynrood, St. Mark's School, and Marlboro, N. H. [L. C. August 20th]. Again this year the Rev. Frederick B. Kellogg, chaplain at Harvard University, was in charge of the conference.

## SECONDARY SCHOOLS

### A New Non-Profit, Self-Help School for Boys

The opening of St. Luke's, a non-profit, self-help school in Austin, Tex., on September 22d added a new chapter to the long and honorable history of the Church's preparatory schools for boys. Church schools of New England and the Middle Atlantic States have long contributed to the background of culture, scholastic excellence, and Churchmanship of great leaders of the nation; and St. Luke's has been founded to fill the need for such a school in the great Southwest.

Interest in the school has been widespread among Episcopalians and others alike. Collaborating with Headmaster Walter W. Littell in launching the project have been the Rev. Frederick H. Sill, OHC, famous founder and headmaster of Kent School in Connecticut; Bishops Quin of Texas, Moore of Dallas, Seaman of North Texas, and Capers of West Texas; Dr. Frederick Adams of the University of Texas; and William W. Fisher of Dallas.

Under the self-help system, all students help to wait on table, care for rooms, and keep the grounds in good condition. Because of the simplicity of student life, the average expense to parents is unusually low. There is no fixed fee; and the charge made is determined in conference between parents and headmaster. No distinction is made between boys at the school as a result of the differences in fees paid.

## PUBLIC SCHOOLS

### "The State Cannot Appropriately Money for Religious Education"

Believing that "the building of character" is being neglected by American schools, Episcopal Governor Murray D. Van Wagoner of Michigan has been conducting a personal campaign in his state to provide better opportunities for the religious education of children in public schools.

The Governor has urged Michigan school authorities to study the plan now in effect in New York and a number of other states, whereby students are excused from public schools to attend Church-sponsored classes in religion. Recently, in a speech before a Boy Scout group at the Michigan State Fair, Governor Van Wagoner made the suggestion that the public schools might do well to incorporate courses in religious education in their curricula.

To this, Dr. Eugene B. Elliott, Michigan's superintendent of public instruction, replied that such a change could not be made in public school curricula without a constitutional amendment.

"Under the present law," Dr. Elliott said, "the state cannot appropriate money for religious education. However, my office has been seeking to serve the same ends of religious education by advocating extension of character-building courses."

## SCHOOLS

### FOR BOYS

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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  
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# CHURCH SERVICES

## DISTRICT OF COLUMBIA

### St. Agnes' Church, Washington

46 Que street, N. W.

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

Sundays: Low Mass, 7 and 8:30 A.M.; Sung Mass and Sermon, 10 A.M.

Daily: Mass, 7 A.M.

Holy Hour and Intercessions: Friday, 8 P.M.

Confessions: Saturdays, 7:30 to 8:30 P.M.

## NEW HAMPSHIRE

### All Saints' Church, Peterborough

REV. JAMES E. MCKEE, Rector

Sunday Services: 8 and 10:45 A.M.

Church open daily for prayer and meditation.

## NEW YORK

### St. Bartholomew's Church, New York

Park avenue and 51st street

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

Sunday Services

8:00 A.M., Holy Communion.

9:30 and 11 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong, Special Music.

Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The Church is open daily for prayer.

### St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion.

11:00 A.M., Morning Service and Sermon.

Holy Communion, Thursdays, 12 noon.

### The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

### St. Thomas' Church, New York

Fifth avenue and 53d street

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

Sunday Services: 8 and 11 A.M.

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

Thursdays: 11 A.M., Holy Communion.

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REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)

Choral Eucharist, Sermon, 11 A.M.

### Trinity Church

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in the City of New York

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

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

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

## PENNSYLVANIA

### St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

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

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

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

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

### St. John's Church, Sharon

REV. HAROLD J. WEAVER, Rector

Sunday Services: 8 A.M. Holy Communion, (11 A.M. Holy Communion Sermon 1st Sunday of month), 11 A.M. Morning Prayer and Sermon.

Wednesdays and Fridays: 7:30 A.M. Holy Communion; Thursdays, 9:30 A.M. Holy Communion.

# CHANGES

## Appointments Accepted

BACOT, Rev. MARSHALL N., formerly rector of St. Luke's Church, Wenatchee, Wash., is now rector of St. George's Church, Astoria, N. Y. Address: 2716 Fourteenth Street, Astoria, N. Y.

BELL, Rev. ROBERT W., formerly rector of St. Mark's, Marine City, Mich., is now missionary in charge of St. John's Church, Howell.

BLYNN, Rev. PETER, who graduated recently from the Philadelphia Divinity School, has joined the staff of St. Peter's Church, Morristown, N. J., as curate.

BROWN, Rev. RICHARD C., formerly assistant minister of St. John's Church, Detroit, has accepted appointment as rector of All Saints' Church, Windsor, Ont.

BUZBY, Rev. DALLAS E., formerly psychology professor at Lawrence University, Canton, N. Y., is now a member of the staff of the Episcopal City Mission, Philadelphia.

BYNUM, Rev. JOSEPH N., who was for a time retired because of disability, has resumed work and is now priest in charge of St. Andrew's, Harri-man, and Christ Church, Rugby, Tenn.

CLATTENBURG, Rev. ALBERT E., formerly rector of the Church of the Holy Comforter, Aronimink, Pa., is now rector of St. Stephen's Church, Norwood, Pa.

CLAYTON, Rev. ROBERT L., tutor and fellow at the General Theological Seminary, has accepted a call to be assistant at Christ Church, Corning, N. Y.

COOLIDGE, Rev. JOHN K., formerly rector of St. Paul's Church, Muskegon, Mich., is now at St. James' Church, Piqua, Ohio.

CRAVNER, Rev. WILLIAM C., formerly rector of All Souls' Church, Biltmore, N. C., is now rector of St. Mark's Church, Palatka, Fla.

DEIS, Rev. FREDERICK G., executive secretary of the diocese of Texas, has accepted a call to become rector of the Church of the Epiphany, South Haven, Mich., and priest in charge of St. Mark's, Paw Paw, Mich. He will assume his new duties some time before Christmas.

DERBY, Rev. AUBREY H., formerly of the Church of the Good Shepherd, Hamburg, N. J., and associated missions, is now in charge of St. Martin's, Maywood, and St. Luke's, Dumont, N. J.

FLANAGAN, Rev. ROSS H., formerly at Holy Trinity Church, Hillsdale, N. J., is now in charge of the Church of the Good Shepherd, Hamburg and St. Thomas' Church, Vernon, N. J.

FOX, Rev. DANIEL H. E., formerly priest in charge of Emmanuel mission, Ashland, Me., and All Saints', Masardis, is now priest in charge of St. George's Church, Sanford, Me. Address: 3 Emerson Street, Sanford, Me.

GASS, Rev. KENNETH H., has resigned as assistant at St. John's Church, Detroit, to become assistant at St. Joseph's, Detroit.

GILBERT, Rev. JAMES C., assistant minister of St. Thomas' Church, White Marsh, Pa., is now rector of St. James' Church, Kingsessing, Philadelphia.

GRANT, Rev. SYDNEY, of St. Mark's, Paterson, N. J., will be in charge of St. James', Hacketts-town; St. Peter's, Mount Arlington; and Christ, Stanhope, N. J.

GREEN, Rev. R. A., formerly rector of St. Peter's Church, Tecumseh, Mich., is now rector of St. James', Sault Ste. Marie, Mich.

HANNUM, Rev. ELLWOOD, rector of Holy Trinity Church, Baltimore, will be priest in charge of St. John's Church, Southwest Harbor, Me., and St. Andrew's, Seal Cove, effective October 5th.

HASKIN, Rev. FREDERIC J., JR., formerly vicar of St. George's Church, Macomb, Ill., is now on the staff of the Church of St. Mary the Virgin, New York. Address: 144 West Forty-Seventh Street, New York City.

HAYES, Rev. FRANCIS W., JR., formerly priest in charge of St. Paul's, Houston, Tex., is now assistant at Trinity Church, Houston. Address: 1011 Holman Street.

HOOFNAGLE, Rev. OTHO S., of All Saints', Millington, N. J., is now on the staff of St. Paul's School, Concord, N. H.

HUTTON, Rev. S. JANNEY, formerly rector of Christ Church, Big Stone Gap, Va., is now rector of the Church of the Good Shepherd, Richmond,

Va. Address: 1207 West Forty-First Street, Richmond, Va.

JENKINS, Rev. INNIS L., has resigned as vicar of Ascension Church, Twin Falls, Ida., and Trinity Church, Buhl, effective October 6th, and will be rector of All Faith parish, Mechanicsville, Md.

KEENE, Rev. JOHN, formerly at St. Thomas' Church, Newark, N. J., is now rector of Christ Church, West Englewood, N. J.

KNIGHT, Rev. JOHN T., formerly priest in charge of St. Philip's, Hawthorne, Nev., is now vicar of the mission at Florence, Ariz.

MOSBEY, Rev. CHARLES A., a deacon, is now serving under the Rev. W. Francis Allison in Warren County Associated Missions of Newark.

MORRIS, Rev. ROBERT L., chaplain of Christ Church Hospital and associate supervisor of clinical training at the Philadelphia Divinity School, is now chaplain of the Episcopal Hospital in Philadelphia.

NICKLE, Rev. O. W., formerly in charge of missions in Northern Ontario, Canada, is now vicar of St. Philip's, Clifton, Ariz., and is in charge of churches at Morenci and Safford.

RATH, Rev. GEORGE, formerly chaplain at Columbia University, is now vicar of All Saints' Church, Millington, N. J.

RICHARDSON, Rev. WILLIAM P., formerly priest in charge of St. Matthew's Church, Rochester, N. Y., is now assistant rector of All Saints' Church, Pontiac, Mich.

RODDA, Rev. E. THOMAS, formerly missionary in charge of St. John's, Sandusky, Mich., and the Church of the Good Shepherd, Lexington, is now rector of St. Peter's Church, Tecumseh, Mich.

RUSSELL, Rev. WILLIAM K., formerly rector of Christ Church, West Englewood, N. J., is now rector of St. Stephen's Church, Wilkes-Barre, Pa.

SCOTT, Rev. C. DALTON, formerly rector of Grace Church, Lyons, N. Y., is now rector of St. Peter's Memorial Church, Danesville, N. Y., and priest in charge of Trinity Church, Canaseraga. Address: 10 Seward Street, Dansville, N. Y.

SETTLE, Rev. JOSEPH C., formerly rector of St. Paul's Church, Walla Walla, Wash., is now rector of the Church of the Redemption, Philadelphia.

STIRLING, Rev. JAMES T., formerly assistant rector of St. Paul's Church, Chattanooga, Tenn., is now chaplain of the Chapel of the Incarnation, Gainesville, Fla. Address: Weed Hall, Gainesville, Fla.

TAYLOR, Rev. GRANVILLE, associate rector and vicar of the Chapel of the Mediator, Philadelphia, will be rector of the Church of the Holy Apostles, Philadelphia, effective October 7th.

WARREN, Rev. BERTRAM A., formerly rector of St. Paul's, Poniona, Calif., is now priest in charge of missions at Dayton and Waitsburg, Wash. Address: 104 North Division Street, Walla Walla, Wash.

WEBER, Rev. GAL'E, formerly of St. Andrew's Church, Newark, N. J., is now chaplain at Christ School, Arden, N. C.

WILCOX, Rev. ALBERT E., formerly rector of St. Stephen's Church, Norwood, Pa., is now rector of the Church of the Holy Comforter, Aronimink, Pa.

WILLIAMS, Rev. WILTSHIRE W., formerly rector of the Church of the Redeemer, Andalusia, Pa., is now rector of St. Martin's Church, Marcus Hook, Pa.

WITT, Rev. RUPERT G., formerly a chaplain in the CCC, is now vicar of Trinity Church, Kingman, Ariz.

ZIMMERMAN, Rev. MARLAND, formerly of St. Peter's, Clifton, N. J., is now rector of St. John's Church, South Hampton, Long Island, N. Y.

## New Addresses

DONEGAN, Rev. HAROLD H., has been granted a leave of absence from St. John's Church, Hartford, Conn., because of illness and is now at the Gaylord Farm, Wallingford, Conn. His office address is still 679 Farmington Avenue, Hartford, Conn.

## Resignations

TOOP, Rev. GEORGE H., rector of the Church of the Holy Apostles, Philadelphia, has resigned, effective October 6th, and will retire from the active ministry because of ill health.



# Church Services near Colleges



## AMHERST, MASS. STATE

Grace Church, Amherst, Mass.  
REV. JESSE M. TROTTER, Rector  
REV. PETER M. S. STURTEVANT, Ass't  
Sunday Services: 8 and 11 A.M.

## UNIV. OF CALIF., L. A.

St. Alban's Church, Los Angeles, Calif.  
REV. JOHN A. BRYANT, Rector  
Sunday Services: 8 A.M. and 11 A.M.

## CARNEGIE INSTITUTE

The Church of the Redeemer, Pittsburgh  
5700 Forbes Street  
REV. HUGH S. CLARK, Rector  
Sunday Services: 8:30 and 11 A.M.

## CARROLL COLLEGE

St. Matthias Church, Waukesha, Wis.  
REV. THOMAS R. HARRIS, B.D., Rector  
REV. RALPH S. NANZ, Ph.D., Dean of Men

## CONNECTICUT COLLEGE

St. James' Church  
New London, Conn.  
THE REV. FRANK S. MOREHOUSE, Rector  
Sunday Services: 8:00 and 11:00 A.M.

## GEORGE WASHINGTON UNIV.

St. John's Church  
Lafayette Square, Washington  
REV. C. LESLIE GLENN, Rector  
Sunday Services, 8:00, 9:30, and 11:00 A.M.,  
8:00 P.M.  
Week Days: 7:30 Holy Communion, 12:00  
Prayers, 4:45 Evening Prayer.

## HARVARD UNIV., RADCLIFFE

Christ Church, Cambridge  
REV. GARDINER M. DAY, Rector  
REV. FREDERIC B. KELLOGG  
Chaplain to Episcopal Students  
Sundays: Holy Communion 8 and 9 A.M.; Morn-  
ing Prayer 10 and 11:15 A.M.; Evening Prayer  
7:30 P.M.  
Weekdays: Holy Communion 10 A.M. Tuesdays;  
8 A.M. Wednesdays; 7:30 A.M. Thursdays;  
and 7:30 and 10 A.M. Holy Days. Radcliffe  
College Prayers 8:45 A.M. daily.

## HOWARD UNIVERSITY

St. George's Church  
Second and You, N. W.  
THE REV. A. A. BIRCH B.Th., Vicar  
Sunday: 7 A.M. Holy Communion, 11 A.M. Morning  
Prayer.

## UNIVERSITY OF MARYLAND

St. Andrew's Church  
College Park, Maryland  
THE REV. NATHANIEL C. ACTON, B.D., Rector  
Sunday Services: 8 and 11 A.M.  
University Bible Class: Sundays, 9:45 A.M.  
Canterbury Club: Wednesday, 7 P.M.

## UNIVERSITY OF MICHIGAN

St. Andrew's Church, Ann Arbor, Mich.  
306 North Division Street  
Henry Lewis Frederick W. Leech  
Sunday Services: 8:00 A.M., Holy Communion;  
11:00 A.M., Morning Prayer and Sermon; 7:00  
P.M., Student meeting in Harris Hall, State and  
Huron streets.

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St. Paul's Church, Lansing  
THE REV. CLARENCE W. BRICKMAN, Rector  
Sunday Services: 8, 9:30, and 11.  
Chapel of Christ The King  
445 Abbott Rd. East Lansing  
Wednesday 7:00 A.M.; Sunday: 8:45 A.M.

## MILLS COLLEGE

St. Andrew's Church, Oakland, Calif.  
Hillen at Madera  
REV. GILBERT PARKER PRINCE, Vicar  
Sunday Services: 8:00, 9:45 and 11:00.

## NORTHWESTERN UNIVERSITY

Howe's Memorial Chapel  
Evanston, Illinois  
THE REV. JOHN HEUSS, Chaplain  
Holy Communion, Tuesday, 7:15 A.M.

## OCCIDENTAL COLLEGE

St. Barnabas' Church  
Eagle Rock, Los Angeles, Calif.  
REV. SAMUEL SAYRE, Rector  
Sundays: 7:30 and 11 A.M. First and 3d Wednes-  
days: On the Campus, 7:20 A.M.

## PENNSYLVANIA STATE COLLEGE

St. Andrew's Church  
State College, Pa.  
CANON EDWARD M. FREAR, B.D., Student Chaplain  
REV. DR. HERBERT KOEPP-BAKER, Assistant  
Sunday Services: 7:45 and 10:45 A.M.  
Choral Evensong, Student Fellowship, 6:30 P.M.

## PRINCETON UNIVERSITY

The University Chapel  
THE REV. WOOD CARPER  
Chaplain to Episcopal Students  
Sundays: 9:30 A.M.; Holy Communion  
Weekdays: 7:30 A.M., Holy Communion

## TUFTS COLLEGE

Grace Church  
Medford, Mass.  
REV. CHARLES FRANCIS HALL  
Sundays: 8 A.M. Holy Communion, 11 A.M. Morn-  
ing Prayer and Sermon.

## UNION COLLEGE

St. George's Church, Schenectady, N. Y.  
REV. G. F. BAMRACH, B.D., Rector  
Sundays: 8 and 11 A.M.; 7:30 P.M. Holy Days:  
Holy Communion, 7 and 10 A.M. Tuesdays:  
7 A.M.; Thursdays: 10 A.M. Daily: M.P. 9  
A.M.; E.P. 5 P.M.

## WASHINGTON COLLEGE

Emmanuel Church, Chestertown, Md.  
THE REV. C. L. ATWATER  
Sunday and Weekday Services.

## WILLIAMS COLLEGE

St. John's Church, Williamstown, Mass.  
THE REV. ADDISON GRANT NOBLE, D.D., Rector  
Sunday Services: 8 A.M. and 10:30 A.M.  
Weekday Services: Holy Communion, 7:15 A.M.

## WOFFORD AND CONVERSE

The Church of the Advent  
Spartanburg, South Carolina  
REV. WILLIAM S. LEA, Rector  
Sundays: 8 A.M. Holy Communion; 11:15 A.M.  
Morning Prayer and Sermon (Corporate Com-  
munion and Breakfast for College Students on  
2nd Sunday).

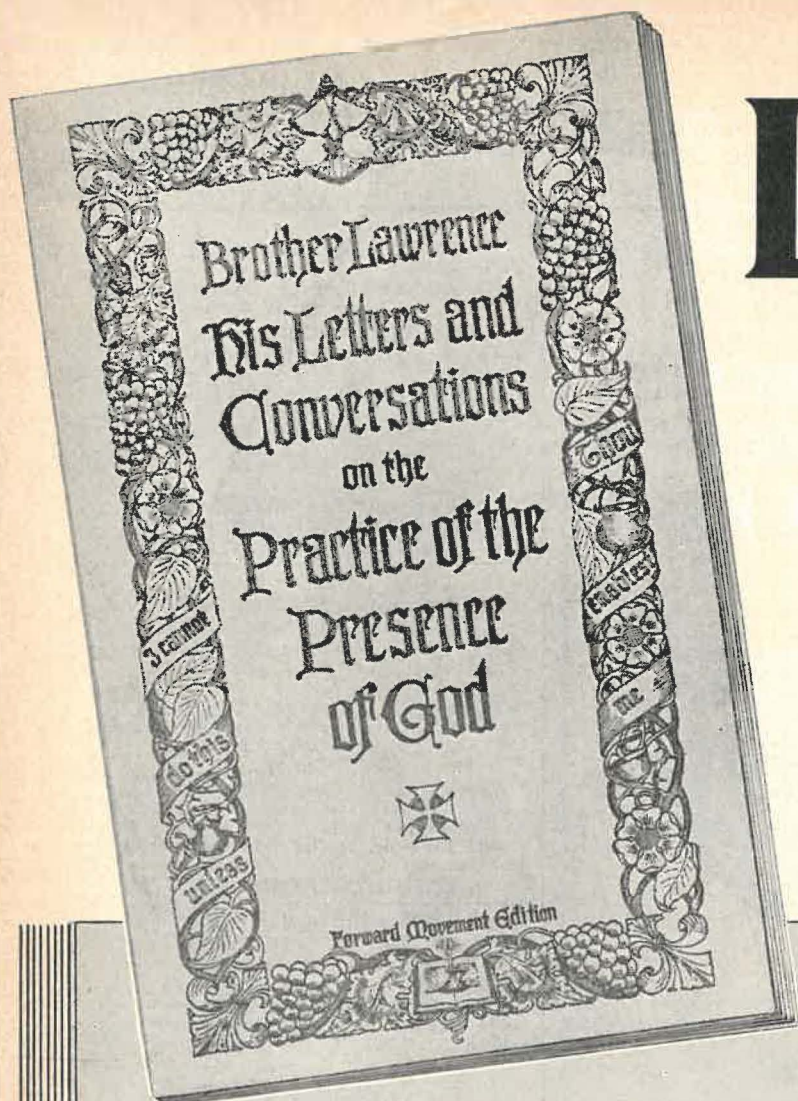
## YALE UNIVERSITY

Christ Church, New Haven, Conn.  
Broadway and Elm  
REV. CLARK KENNEDY, Rector  
Sundays: 8, 9:30, and 11 A.M.; 5 P.M. Week-  
days: 7:30 A.M.; 5 P.M.

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