

The Living Church

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Front**

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A Prayer for Peace

*Set forth for the Armistice Day vigil
by the Forward Movement Commission*

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

AMEN.

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This is a discussion of the Church as the Mystical Body of Christ and the Sacraments as organic parts of her life. There are helpful chapters on Baptism and Confirmation, and on the Eucharist, as well as one setting forth a sane outlook on the Ministry as functional to the priestly church. The Rev. Norman Pittenger in *The Living Church* says: "This book will be useful in discussion groups, and may be given to lay people who desire a modern, on the whole liberal, but soundly Catholic presentation of the place of sacramentalism in the life of the Church." Price, \$1.40.

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BY THE REV. HENRY DE CANDLE

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LETTERS

Church Flag

TO THE EDITOR: In view of several criticisms that have appeared lately in regard to a recent article [L. C., October 1st] purporting to be from the Commission on Church Flag and Seal, giving rules for the proper display of the Church flag, I feel compelled to state, as chairman of the Commission, that the article in question was not the official statement of the Commission. Instead it was by a single member, probably as a result of conference with army officials. On seeing it published, I immediately wrote the person responsible taking strong exception, two extracts of my letter being the following:

"I seriously object to the Church flag's taking second place to the American or any other national flag. This appears to me as Erastianism rampant. All my life I have pleaded that the Cross should be above the flag; and only by placing it above the flag can people be patriots in the highest and best sense. . . .

"I feel so strongly about this that I shall regret having had anything to do with the Church flag if it is to be put in a position inferior to that of the national flag."

These extracts should suffice to calm the fears of correspondents who are disturbed. We can further assure them that before any official directions are put forth we shall have a poll of the entire Commission on Church Flag and Seal.

(Rt. Rev.) G. ASHTON OLDHAM, Chairman,
Commission on Church Flag and Seal.
Albany, N. Y.

TO THE EDITOR: I write on the Feast of Christ the King to thank Fr. Brinkerhoff for his letter expressing astonishment that a Christian Commission should argue that the national flag, used in a church building, should have the place of honor above the flag which symbolizes the spiritual, world-wide Kingdom of Christ or, at any rate, that part of it known as the Episcopal Church.

Like him, I am appalled that people like ourselves who roundly condemn (and rightly) the pagan nationalism of Germany, Italy, or Japan, in demanding the supreme loyalty of their citizens, can nevertheless recommend for ourselves a symbolism, which, if it means anything at all, signifies that the State takes precedence over the spiritual community of the Church of Christ the King. Evidently we still need the Apostle's warning, "Little children, keep yourselves from idols!"

(Rev.) EDMUND L. SOUDER.

Cincinnati.

The Living Church

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

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

CLIFFORD P. MOREHOUSE Editor
PETER DAY Managing Editor
REV. JOHN W. NORRIS . . . Church Music Editor
ELIZABETH McCracken Literary Editor
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Warning

TO THE EDITOR: During the last few weeks, in different places in the country, men have made appeals for aid based upon the fact that they were students of Seabury-Western Theological Seminary and were returning to the seminary. All such appeals are frauds because the school receives no new students after the first two weeks of the fall term. Generally speaking, appeals of that sort will be fraudulent in any case because either the man's bishop or his rector or the school would see to it that he reached here safely.

I will appreciate it if you will place a notice to the above effect in THE LIVING CHURCH. (Rt. Rev.) F. A. McELWAIN,
President and Dean.

Evanston, Ill.

Father Huntington

TO THE EDITOR: I am venturing to make a suggestion in hopes of promoting the reading of Prof. Vida Scudder's fine book, *Father Huntington*. A number of my friends, clerical and lay, have seen my copy here at my Adirondack lodge and have asked for the loan of it. I have always declined and suggested that they either buy a copy if they can afford it, or persuade the authorities of their public library to secure the book for their shelves. Naturally they would be the first readers of the book, if it was placed at their suggestion.

My objects in thus declining to lend the book . . . are two: to promote general reading of a splendid book and its sale for the benefit of the Order of the Holy Cross. Such books seldom have a large sale. I pass on this idea. If loyal Churchmen who admire the breadth of our Church, which can promote both the Evangelical and the Catholic truths of religion, will do this, they will be doing a good thing.

(Rev.) A. L. BYRON-CURTISS.

Atwell, N. Y.

Christian Education Units

TO THE EDITOR: A sample copy of THE LIVING CHURCH [October 22d] has just come, and I read the article on the new Christian Education Units, by the Rev. Leon C. Palmer. Could it be possible that you are not aware that Mr. Palmer, in collaboration with Lala C. Palmer, prepares a series of leaflets for church schools, with which the new series would compete? It seems incredible that you could permit him to identify himself as "just an average rector" in this connection.

I wish to make no brief for either series. There are good things in both, but my confidence in your publication as a source of information falls to zero. How much attention would you pay to a magazine running a denunciation of auto travel vs. train-riding by the president of the Chicago, Milwaukee, and St. Paul? Especially if you were told only that he was "just an average traveler"?

(Mrs.) C. L. COTTRELL.

Ithaca, N. Y.

Editor's Comment:

Mrs. Cottrell's point is well taken. But the Rev. Leon C. Palmer is more than the editor of a rival series. He is recognized as one of the outstanding authorities on religious education in the Episcopal Church. His criticism therefore is not the complaint of a rival, but the mature judgment of an expert.

A Fair Question, We Think

Many of you who read these ads of ours have been most gracious in your comments concerning them, but many of you who read, have not as yet inquired as to our ability to serve you when you needed things for your church, or your personal lives.

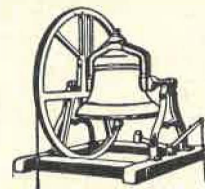
Here's the question we would ask. Has our writing about things seemingly not business, beclouded the main issue, that we are in business to provide the Church with its every need, with the exception of vestments, and that behind all these ads is an organization of business brains, creative minds, a designer, an artist, woodworkers, metal workers, and other capable girls and fellows who write you letters and fill your orders — ALL geared to serve you faithfully and with considerable intelligence? That's a fair question, isn't it? So, we ask it, DEFINITELY.

If we felt you didn't know by now what service we are able and ready to offer The Church, we'd have to stop writing that kind of ads, and get real commercial, like the other houses do, but if you DO know what our abilities are, then, we make no bones about wishing that more of those opportunities for business which go elsewhere, are at least put up to us to BID on. And that's fair, too, isn't it?

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RECENTLY I went out to Walt Disney's studio, for the staff preview of *Dumbo*, Disney's latest creation. The story is sure-fire for parents and children, because it is built around a circus, and every human being likes a circus. There are little trains and childish things that will captivate any adult, and then there are sophisticated spots in the picture that will delight the modern child; so I'd say that the whole family will be tickled over *Dumbo*.

Aside from a few trite devices in the production (such as having *Dumbo* drink some alcoholized water by mistake so the songsters could ring in their number about Pink Elephants), I'd say that this full-length feature is a real success in the entertainment field. The audience reaction was most favorable, from the clever circus titles at the beginning to the last flicker of the film.

Most of us really got tears in our eyes during the tear-jerking scenes; but for my part I could have seen a few hundred feet more of the little circus train that giggled, snorted, gasped, groaned, and sighed on its way to the season's premiere performance.

Dumbo is (as said above) a picture with a good moral for old and young—that moral is the old story of turning a handicap into a victory. And for those who don't want morals, there is the sheer fun of the picture.

While *Dumbo* has not the amazing artistry of *Fantasia*, nor the grotesquerie of *The Reluctant Dragon*, nevertheless it makes up in fun and fancy what it may lack in profundity. Anyway you can't get very profound with an elephant.

Old-time musical comedy technique is employed to plant and plug the hit number of the show, *When I See an Elephant Fly*. It took me back to the good old days of Moran and Mack and the *Winter Garden* in New York.

All this verbiage is to let you know that *Dumbo* deserves a salvo of praise as real reel fun; and another salute goes to the maestro of movie magic, Walt Disney.

Now that several studios are contemplating historical films, I hope they will be more careful in their research departments. One director's notation I happened to see said that "In this shot the Archbishop is seated on a cathedral while two fellows swing censors around."

I saw *Ku Kan* the other day, and it is really a dramatic and informative story in cinematography of the struggle of China. Ray Scott shot, edited, and directed the color film of the new China and its task of rehabilitating 400,000,000 victims of aggression. For those who are newsreel addicts, I know *Ku Kan* will be thrillingly satisfying; and to those comfort-loving Americans who have not as yet made a

sacrifice to defend our country, it will be an eye-opener.

The Chinese, with a mammoth problem, a vast country, a huge population, are pictured as they are. Most of the shots are made not with actors, lights, sound booms, and sets, but with the real participants in the actual conflict.

A salvo is fired to herald the return of one of the air's greatest programs—the March of Time. I recall the early days in New York when Don Stauffer began the series on NBC; even those who claimed they didn't like radio admitted they felt the March of Time was one program they didn't want to miss.

Honky Tonk (M-G-M), starring Clark Gable and Lana Turner is not for children, nor necessarily for adults. Frankly, I was a bit disappointed in the picture from the writing angle. Gable, Turner, and the cast do an excellent job with what they have, although there is still a trace of the Rhett Butler left in Gable in this film.

There is a novel twist in consummating the moral of the picture—the heroine, a very virtuous lady from Boston, marries Candy Johnson (El Gable) after getting him drunk, and then proceeds to reform him. After the picture ends, you are left with the impression that Candy Johnson will be the perfect husband and citizen after a life of downright crookedness.

The picture was so highly touted before it's release that I expected something startlingly wonderful. *Honky Tonk* is nothing unusual. True, the direction and photography are up to the usual M-G-M standard of excellence; but I think I'm being fair when I say that *Honky Tonk* is just another picture.

A friend of mine who has not done any picture work for a year told me that he was so worried and upset that he decided to make his communion and have as his intention getting back to work. Three Sundays ago he made his communion (the first time since two Easters ago), and the next Monday morning he had a call from a major studio to do four pictures.

Charley's Aunt (Paramount), with Jack Benny and others, is a famous old comedy that will be good as long as there are people. I would hesitate to venture a guess as to how many times this plot has been used on stage, screen, and radio; but it's still good. I enjoyed Jack Benny's version of the farce; but I still remember Syd Chaplin's rendition of the same story back in the days of silent film. Benny's portrayal of *Charley's Aunt* is fairly good, however; and the picture will give a good laugh to any family, even to those who have seen the play back in the days of gas footlights.

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VOL.
CIII

AND THE LAYMAN'S MAGAZINE

NO.
38

GENERAL

WORLD COUNCIL

Churches Asked to Reaffirm Denunciation of Anti-Semitism

The Churches of America have been asked to reaffirm a denunciation of anti-Semitism adopted more than four years ago by the Oxford (England) Conference on the Church, Community, and State, at a meeting in New York of the American Section of the World Council of Churches.

The Oxford statement denounced anti-Semitism, along with "pitiless cruelty, hatreds, and race discrimination" as one of the major signs of the "social disintegration of the modern world."

"To these," said the statement, "must be brought not the weak rebuke of words, but the powerful rebuke of deeds."

Dr. Henry Smith Leiper, secretary to the council, recommended that an exchange of clergymen be instituted between Great Britain and America. No authorization for such an exchange, however, was asked of the body.

FINANCE

Bradford B. Locke is President of Church Fire Insurance Corporation

Announcement has been made by J. P. Morgan, chairman of the board of the Church Properties Fire Insurance Corporation, of the election of Bradford B. Locke as president of that organization, an office which has been vacant since the resignation earlier this year of William Fellowes Morgan. Mr. Locke is executive vice-president of the Church Pension Fund and also of the Church Life Insurance Corporation, affiliated organizations administered for the benefit of the Church.

The Church Properties Fire Insurance Corporation is a wholly-owned subsidiary of the Church Pension Fund. Established in 1929 for the purpose of insuring Episcopal Church property against the risks of fire and windstorm, it now has approximately \$97,000,000 of insurance in force covering over 3,300 churches, as well as other ecclesiastical institutions, such as schools and hospitals closely affiliated with the Church.

Its insurance is written at reduced rates, because of the type of risk involved; and it also provides means for installment payment of premiums through the Church Finance Corporation, another affiliate of the Church Pension Fund. Its management estimates that it has saved the Church

Every Member Canvass

The Presiding Bishop has requested that lay people who hear his radio address opening the Every Member Canvass, November 9th, send him a postcard to inform him of the fact.

The address was scheduled to be broadcast over an extensive Columbia network from 10 to 10:30 A.M., EST. Some Western stations were expected to broadcast a recording of the address later in the day.

After hearing Bishop Tucker's message, titled, This Is the Victory, thousands of Every Member Canvass workers were to begin their calls on Church families to invite them to do their share in financing the Church's Program for the coming year.

about \$150,000 in the cost of its insurance during the last five years alone.

The board of directors, at its meeting on October 28th, declared a dividend of \$4.00 per share, which is payable to the Church Pension Fund, the sole stockholder.

Church Life Insurance Corporation Changes Annuity Rates

The directors of the Church Life Insurance Corporation, subsidiary of the Church Pension Fund, met on October

28th, to make two important decisions.

One was to increase its annuity premium rates effective January 1, 1942, so as to place them on a 2½% reserve basis instead of 3% as previously. The present low yields available on high-grade investments was given as the main reason for this action.

The other was to recommend to the Church Pension Fund, its sole stockholder, an increase in the capital from \$100,000 to \$250,000 through the medium of a stock dividend, thus capitalizing part of the earned surplus which now amounts to over \$900,000. This step was recommended partly for the protection of the policyholders and partly in the interests of the Church Pension Fund.

Safeguarding Funds of Churches and Benevolent Institutions

The great need for better safeguarding of funds by churches and benevolent institutions was the theme of an address by Spencer Ervin, vice-president of the executive council of the diocese of Pennsylvania, at a conference in New York of financial officers of many communions.

Dr. Lewis B. Franklin, treasurer of the National Council, presided at the session at which Mr. Ervin spoke. The conference, which was held on October 24th, was under the auspices of the Christian Finance Committee of the Federal Council of Churches of Christ in America.

Mr. Ervin said in part: "The funds of benevolent institutions are not the property of the managers. . . It is pure self-conceit for managers to act as though they had some proprietary right to do as they please with these funds, to the neglect of ordinary precautions. Court action can probably be brought by any contributor to compel the adoption and use of proper financial safeguards; and if counsel advise that under all the circumstances such an action will not lie, it is always possible to ask the Attorney General of the state to step in. Probably, however, the mere mention of intention to air the incompetence or obstinacy of the managers will bring about reform."

NAZIISM

State Department Official

Elaborates on Nazi Church Plan

A Nazi "plan to abolish all existing religions. Catholic, Protestant, Mohammedan, Hindu, Buddhist, and Jewish alike," was described by President Roosevelt in

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

Member of the Associated Church Press.

his Navy Day address. Previously Assistant Secretary of State A. A. Berle jr. had made public information which he said the State Department had received on the same subject, including a 30-point program for reorganizing religion.

Since that time, the implications of the plan, which is apparently viewed as authentic by the President and other important officials of the United States government, have been discussed by Churchmen and Church groups throughout the country. Some have "viewed the announcement with alarm"; others have expressed doubt as to its authenticity. The *Christian Century*, non-denominational weekly, has charged that the President is attempting "to use this alleged threat to religion as a means of overcoming the tardiness of the Churches to support American entrance into the war."

THE PRESIDENT'S ACCOUNT

According to the plan, the President said, "the property of all Churches will be seized by the Reich and its puppets. The cross and all other symbols of religion are to be forbidden. The clergy are to be ever liquidated, silenced under penalty of the concentration camps, where even now so many fearless men are being tortured because they have placed God above Hitler.

"In the place of the Churches of our civilization, there is to be set up an international Nazi Church, a Church which will be served by orators sent out by the Nazi government. And in place of the Bible, the words of *Mein Kampf* will be imposed and enforced as Holy Writ. And in the place of the cross of Christ will be put two symbols, the swastika and the naked sword.

"A god, the god of blood and iron, will take the place of the God of love and mercy. Let us well ponder that statement which I have made tonight."

MR. BERLE'S VERSION

If and when the "most influential group in the Nazi government" succeeds in putting the plan into effect, it will spell the end of Christianity in Germany and her colonial and territorial possessions, Mr. Berle declared at the annual meeting of the National Council of the YMCA.

Brides and grooms would place their right hands on the sword at the left of the altar and take an oath of faithfulness, he said. The marriage ceremony would consist of but that one act. Priests and pastors who read from the Scriptures would be replaced by orators selected by civil service. These orators would expound "the greatest of all documents," Hitler's *Mein Kampf*.

The plan, Mr. Berle said, calls for holding "church service" evenings instead of mornings and Saturdays instead of Sundays. Other Churches would not be tolerated and the national Church, instead of favoring a separation of Church and State, would ever seek union with and be obedient to the Nazi government.

Communion and "unworthy kneeling" would be abolished and forgiveness of sins would not be recognized, the German Church contending that "a sin once committed will be ruthlessly punished by the

honorable and indestructible laws of nature and punishment will follow during the sinner's lifetime."

Although not forcing any German to membership, the Church would do "everything within its power to secure the adherence of every German soul." The "strange and foreign Christian faiths imported into Germany in the ill-omened year of 800" would be exterminated by every means within the Church's power.

Publication and dissemination of the Bible and other material of a religious nature would be abolished. Churches would be preserved architecturally; but the landed possessions of all Churches and religious denominations would be handed over to the State, and Church ownership of even the smallest piece of German soil would be forbidden in the future.

Because it is the Nazi plan to conquer the entire world, this newest German scheme is of vital importance to America, Mr. Berle said.

ANGLO-CATHOLICS

"The Threshold of a New Period in Spreading the Catholic Faith"

A series of conferences designed to bring the aims and program of the American Church Union before a greater number of Churchpeople and to initiate a new series of teaching conferences has been announced by the ACU chairman of promotion, the Rev. Albert J. Dubois of Washington.

The first of these conferences was held on October 29th at the Church of the Resurrection, Richmond Hill, Long Island.

Plans are also being completed for conferences in the following places: Chicago (in Advent), Milwaukee (November 9th), New York (February 23d), Washington, Sewanee, Tenn., Philadelphia,

Illinois (where a joint conference is being planned for the dioceses of Springfield, Quincy, and Missouri).

An important objective of the conferences will be to form permanent committees in each locality to continue the conference program until the time of the next General Convention. Emphasis will be placed throughout on teaching the fundamentals of the Catholic Faith as set forth in the Creeds and in the Book of Common Prayer.

TEACHING OF THE FAITH

"Our aim is not only to rally Catholics to the defense of these principles, but to commend them to ever-increasing numbers of our fellow-Churchmen," said the October Newsletter of the ACU. "For this reason, matters of ritual and the ceremonial arrangements for conference services will be subservient to the greater end of teaching the Faith, without which there is no sound and enduring basis for any ceremonial practice."

"I have been amazed at the response that has come from parishes that heretofore have not been interested in our cause," Fr. Dubois said in announcing the series. "I feel very confident from the returns that I have received that if the ACU can gather sufficient funds, it stands on the threshold of a new period of activity and usefulness in the matter of spreading the Catholic Faith throughout the Church."

PROMOTIONAL FUND

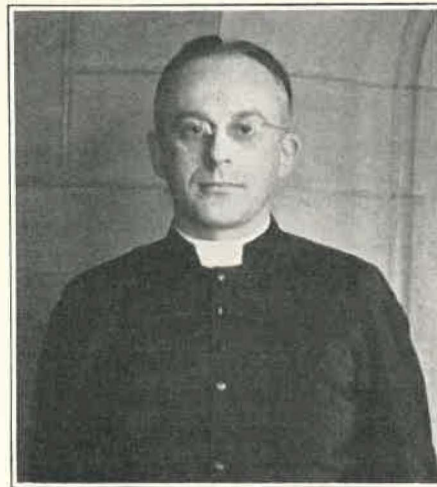
None of the objectives of the conference series can be obtained, however, without adequate publicity and good leadership for each meeting, Fr. Dubois pointed out. To insure this, there must be a fund at the disposal of the committee on promotion, he said.

"We plan, therefore, to set up a promotional fund; and it is for this that the executive committee makes an appeal without apology," Fr. Dubois said, "We feel that there is a great responsibility and a great opportunity ahead of us; and we call upon the ACU membership and the clergy and laity throughout the Church to respond with special donations to the fund. We invite offerings, large and small, to make up a total of \$1,000. The fund will be drawn upon as needed, in case conference offerings do not meet all the special expenses of the first meetings. . . . Final plans await sufficient funds to back the program."

Contributions may be sent to the American Church Union, Inc., Rosemont, Pa., marked "Promotion Fund."

PURPOSES OF ACU

The announced purpose of the American Church Union is, first and foremost, to bring the Episcopal Church as a whole to a realization of its inherent Catholicity. Any baptized person is eligible for membership, who states his or her belief that the Episcopal Church is a part of the Catholic and historic Church of Christ, and that the orders of its ministry are valid Catholic orders, and recognizes Baptism, Confirmation, Holy Eucharist, Penance, Holy Order, Matrimony, and Unc-tion as Catholic Sacraments.



FR. DUBOIS: "I have been amazed at the response."

Cleveland, Cincinnati, Denver, and Boston.

In addition, Fr. Dubois has been in correspondence with persons interested in promoting conferences in the following centers also: Savannah, Ga.; Pittsburgh, Pa.; Ontario, Calif.; Bridgeport, Conn.; New Orleans, La.; Northern Indiana; the diocese of Harrisburg; and Southern

MEN AND BOYS

Presiding Bishop Commends Plans for Corporate Communion

Commending the plans of the Brotherhood of St. Andrew for the 24th annual corporate communion of men and boys of the Church on November 30th, the Presiding Bishop has said:

"I want to express to the men and boys of the Church, my sincere appreciation for the important part they are playing in the life of the Church and nation in these troublesome times. Never has the world faced such difficulties as now, and never has there been such a need for active participation in the Church.

"True to its long history of service to the Church, the Brotherhood is rising to meet the needs of the times and is providing leadership for our youth. I rejoice in the new vigor which is evident in the Brotherhood's program. Through it the call to go Forward in Service is being answered. I am confident that with the aid of the Brotherhood and other organizations, the Church can and will do her part in bringing again to the world the peace and joy which alone Christ can give."

From present indications, the Brotherhood of St. Andrew is confident that over 100,000 men and boys will participate in the corporate communion.

THE ORTHODOX

"The Serbian Orthodox Church Must Look to America for Survival"

The Serbian Orthodox Church must look to America for its survival and already has established a training school for priests, at its monastery at Libertyville, Ill., according to the Rt. Rev. Bishop Dionysius, Serbian Orthodox Bishop for North America.

The Bishop was in Kansas City, Kans., for the 35th anniversary celebration of St. George's Church when he made the statement that the United States will become the seat of the ancient Church if Yugoslavia does not survive the present European war.

Besides providing all training for priests (formerly priests finished their study in their homeland), the Church in this country is preparing to conduct services in English for the benefit of second and third generation Serbs unfamiliar with the language of their native land, the Bishop said.

PACIFISTS

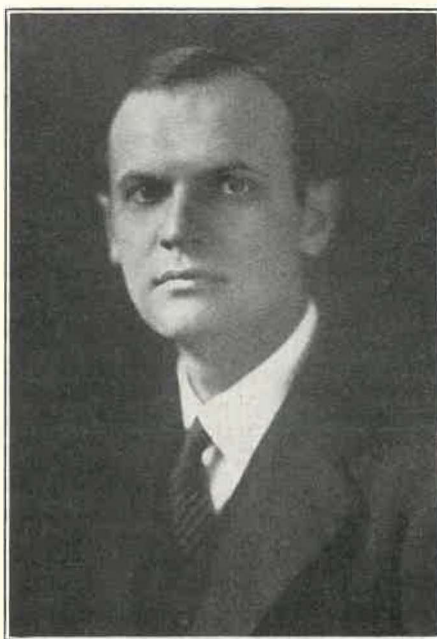
Second Annual Conference

The second annual conference of the Episcopal Pacifist Fellowship will be held November 11th and 12th at Seabury Hall, New York.

The program of the first day will include a discussion, *A Just and Durable Peace*, led by the Rev. E. M. McKee; dinner at the London Terrace, with the following speakers: the Rev. George A. Trowbridge,

George Hogle, the Rev. Dr. Charles W. Sheerin; and preparation for Holy Communion.

The program of the second day will include a celebration of the Holy Communion, with Bishop Lawrence of Western Massachusetts officiating; round table discussions of Discipline, Practice, and Pas-



DR. MCKEE: To discuss *A Just and Durable Peace*.

total Relations; a talk by Roger Drury on Responsibility to Conscientious Objectors; and noon-day prayers, followed by a summary of the conference and a closing message by Bishop Lawrence.

Officers of the Fellowship have requested that offers of hospitality for the delegates, as well as reservations, be made as soon as possible, through Mrs. Ernest G. Stillman, 45 East 75th Street, New York. The Episcopal Pacifist Fellowship is affiliated with the Fellowship of Reconciliation.

VISITOR

Maude Royden to Conduct Lecture Tour

The task of the Church today is to "keep people sane" and to lift the Christian world above the flood of hate now rising to envelope it, Dr. A. Maude Royden, well-known British Churchwoman, declared shortly after her arrival in this country from London.

Miss Royden, a former pacifist, will conduct a three-month lecture tour in the United States under the auspices of the Federal Council of the Churches of Christ in America. Before her arrival, it was erroneously reported that her steamer had been torpedoed, and, in one instance, that she had committed suicide at sea.

Asked why she had renounced pacifism, Miss Royden explained that after much difficult soul-searching she had finally become convinced that the "negative" aspect

of pacifism no longer exerted any influence in the world of today.

"Pacifists," she declared, "are unable to do anything except draw up statements renouncing war. True, their work on the land is praiseworthy; but in the end it all amounts to aiding the total war effort."

SOCIAL RELATIONS

Second Province Symposium on World Reconstruction

BY ELIZABETH McCRACKEN

The symposium on world reconstruction, held by the Commission on Christian Social Relations of the Second province at the synod of that province at Asbury Park, N. J., October 21st and 22d, was the finest thus far in the notable history of the provincial conferences of the commission. This was the 24th meeting of the synod and the 18th conference arranged by the Commission on Christian Social Relations and held with the synod.

There were present at the meeting, which was a luncheon, 248 of the 275 men and women attending the synod. It was remarkable to observe the close attention given throughout the three hours of the symposium. No one left; and no one appeared tired or spoke afterward of the slightest fatigue. Every word of the four speeches was unusual, valuable, and interesting.

THE SCOPE OF THE TASK

Spencer Miller jr. was the first speaker, his subject being *The Scope of the Task*.

"Some people take the position that since man failed to build a new world after the last war, it cannot be done," Mr. Miller said. "Because the League of Nations did not succeed, and the World Court did little, is no reason to say that man must *always* fail. Man is always building on the ruins of his former endeavor. Read the history of *any* nation. Remind yourselves that to fail *once* does not mean that we must fail *always*, or *even again* . . ."

"The scope of reconstruction takes in (1) food, for the afflicted nations of Europe; (2) mental hygiene, for those borne down by the horrors of their experiences; (3) education, for the new minds which must make the new world. We cannot have peace *anywhere* until we have it *everywhere*. When it comes, we must be not only prepared, but already at work."

THE MAN IN SERVICE

The second speaker, Dr. S. Arthur Devan of the General Commission of Army and Navy Chaplains, spoke on *The Man in Service—A Factor in a New World*. He said:

"There are now 2,000,000 men in the Army and Navy. In the next two or three years there will be 5,000,000 or more. A third or one-half of our young American men are in uniform. It is extremely important to help them. Their difficulty is mental confusion. This goes far deeper than their moral danger. Social disease in the Army and Navy is just one-half what it is in civil life. That is *not* the biggest

problem. The health of the men is improving; they are gaining weight. They have all the recreation they need. And their life is happy, not grim.

"The great question is what is in their *minds*. They come from schools where the dominant note has been self-expression, where they were told: 'Study what interests you; do what you like.' Now, they must study what they are told and do what they are told, whether it interests them or not, or whether they like it. They have been misled by the Churches, too, by the talk of peace. In politics, they have heard of the faults of democracy, and now they are informed that they must fight and perhaps die for democracy. They were brought up with talk of security and now they hear that there is no security. No wonder they are confused.

"One elementary thing can be done and is being done. This is to build up their religious faith and life. I beg of you to support this work. When any young man you know goes to camp, write to the chaplain of his unit and send his name. The men are responding to the efforts of the chaplains. They are attending religious services, also.

"What is needed in addition is religious education. In the last war, I found in my own work as a chaplain that many young men did not know how to *use* their religion: an awful reflection on the Church at home. Do what you can now, about this."

THE REFUGEE

The third speaker, Dr. Reinhold Schairer now of Princeton University, formerly of the University of London, gave a moving address, on *The Refugee in the New World*. He said: "Europe is now a country of exiles, refugees, or people driven out of their own countries into other countries. That does not sap their courage and their hope. We should all remind ourselves, as many of them do, that the Holy Bible, both the Old and the New Testaments, tells of exiles. Joseph was an exile, and Moses. Our Lord Himself was an exile. . . . The whole history of Christianity shows people driven away, where their only possession is God.

"What can *you* do for refugees? Your Church is doing a great work, but it could do more. A Church like yours should try to prepare exiles for the time when they will go back to Europe. Many hope to do that. Charity, even Christian charity, is not enough. Two solutions of their problems there are: institutional and personal. In the personal your great opportunity resides. Learn from your Bibles what it means to be an exile, and help these exiles who are among you. If you wish some one to tell your youth what this war is about, get an exile to tell them."

THE CHURCH ROLE

Bishop Oldham of Albany, the fourth and last speaker, found the audience eager to hear him. His subject was *The Church's Role in World Reconstruction*, and he said:

"I feel ashamed when I get up to talk about the state of the world. Why? Because I am as comfortable and as secure as any of us are. Yet we all *must* talk. We

assume that Hitler will lose. We know that there is no possibility of a decent and peaceful world until he is crushed. . . .

"This war is the result of human sin—of individuals and nations. We can see the sins of France and Spain, and even of England; but we fail to see our own sin: in refusing to join the League of Nations, in our insult to Japan, in other acts. Our hands are not clean. . . .

"Under our government, Christianity can be taught and practised. It cannot be in the countries now held by Hitler. This war is a throwback to barbarism. The Church has the medicine to heal the world's sickness. How can we get it to the world? The Church *is* doing something, and doing it bravely and magnificently. The English people are showing forth their Christianity by their Christian temper. There is no hate. How long they can keep it down, I do not know. . . .

"We talk of a new world. How many have any idea what it will cost? Will our Congressmen agree to a low tariff, which that new world will need? No. They would not let Argentina serve her own beefsteaks in her own building at the San Francisco Fair!

"That is where the Church comes in. She may exert enough influence to get *this* country to do her part. But beyond that? I do not know whether we are going to get dynamics enough to make the bad world that will come after the war into a good world. Sometime or other the Church must do her part. I believe she *will*. Unless our adherence to the true faith can match the adherence of Hitler's cohorts to a false faith, we cannot make a new, good world. Pray God may increase our faith!"

INTERFAITH

A Proposal for a New Kind of American Expeditionary Force

A proposal for a Peace Expeditionary Force from America after the war to "fulfill the hope of millions for leadership from America in the economic, social, and spiritual reconstruction of Europe" was advanced at a dinner in New York given in honor of three American clergymen who recently returned after a month of study and observation in England, Ireland, and Scotland.

The three clergymen, a Protestant minister, a Catholic priest, and a Jewish rabbi, flew to Britain and back in an effort to appraise religious and social developments among the British people. The trio consisted of Dr. Everett R. Clinchy, Presbyterian minister and president of the National Conference of Christians and Jews; the Rev. Vincent C. Donovan, Roman Catholic priest and head of the Catholic Thought Association; and Rabbi Morris S. Lazaron, a trustee of the Jewish Joint Distribution Committee.

The idea of a "PEF" was advanced by Dr. Clinchy, who reported that "we heard expressed time after time a longing for ideas big enough to match post-war problems" and "practical enough to compete with the reactionary tendencies."

Just as the United States has pioneered

in science to send its exploratory expeditions to the far corners of the globe, so, Dr. Clinchy suggested, this country should pioneer in sending deputations of Americans to the various European nations from which they or their forebears came to assist in the creation of a "European nation of nations" after the war.

RELIGIOUS REAWAKENING

The religious leaders reported signs of "religious reawakening throughout the British Isles." Fr. Donovan, describing this development, said:

"Statistically, the war is making little difference in church attendance. One feels, however, more often than one sees, a deepening sense of religion. Sales of books of a spiritual or moral nature have increased. Letters in response to religious broadcasts are greater. Not only among the intellectuals, but in all circles, we found a general recognition of the pre-eminence of the spiritual. Money does not seem to count for much."

Rabbi Lazaron said that coöperation and understanding among Protestants, Catholics, and Jews was greatly in evidence in Britain since the outbreak of the war, but said, "We in America are still far ahead of them."

"We found proof in every place that the British people, whatever their religious beliefs, are being drawn closer together," he said. "In a blitz, sincerity, kindness, integrity of word, become absolutely necessary just because that is the best way to get along. I am hopeful that in the United States we will not need the hardship and suffering of war to show us the wisdom and benefit of working even closer together as citizens, all, of the nation."

The three Church leaders plan to visit about 40 leading cities in the United States, telling of their study and attempting to improve interfaith relations.

AUXILIARY

New Trends in Women's Work in the Third Province

Reports from 13 diocesan presidents, made at meetings of Churchwomen of the Third province, held in connection with the provincial synod, showed a number of interesting trends in the work and program of the Woman's Auxiliary.

Unified parish programs, coöperation with women of other communions, and a growing recognition of the necessity of the Youth Commission to coördinate activities of young people were among the trends reported at the gathering in Washington in October.

The provincial project accepted for 1942 is a minimum sum of \$250 (with an effort to raise \$500), to be given to the mission of the Good Shepherd, Fort Defiance, Ariz.

Mrs. F. R. Packard of Philadelphia reported that the UTO Prayer, set to music and used at General Convention, may be purchased from the Church House, Philadelphia, for 15 cents a copy. Mrs. Roger Kingsland, president of the Woman's Auxiliary of the province, presided at Auxiliary sessions.

JAPAN

Three More Bishops Consecrated

By PAUL RUSCH

September was a history-making month for the Nippon Seikokwai (Holy Catholic Church in Japan): three native priests were elevated to the episcopate within the month. The Rt. Rev. Jiro Sasaki was consecrated Bishop of Kyoto on Ember Day, September 19th, at an imposing service in St. Agnes' Church, Kyoto, to become the 29th Bishop of the Japanese Church, and successor of the Rt. Rev. Dr. Shirley

most capable leaders of the Church in Japan.

The present Primate of the Episcopal Church in the U. S. A., Bishop Tucker, then Bishop of Kyoto, ordained Bishop Sasaki priest in May, 1919. Bishop Tucker is No. 13 in the order of Bishops consecrated for the Nippon Seikokwai.

It can be said that since the change-over from a missionary-supported Church to a self-supporting native Church that the clergy and laity have systematically proceeded with the election of men of the highest calibre in the priesthood to take the places of foreign missionary bishops who have retired.

Approximately 300 people were crowded into St. Agnes' Church, meant to seat 200. The Torisha or Primate of the Church, Bishop Naide of Osaka, was the consecrator of Bishop Sasaki and celebrant of the Holy Communion. At the consecration the then six Japanese bishops laid their hands on the Bishop-elect's head: Bishops Naide of Osaka; Matsui of Tokyo; Shinji Sasaki of Mid-Japan; Yanagihara, Suffragan of Osaka; Yashiro, Suffragan of Kobe; and Makita of North Kwanto.

After the Eucharist the new Bishop was enthroned as Bishop of Kyoto by Bishop Naide after which Bishop Sasaki, wearing his cope and mitre and carrying his pas-



AT THE CONSECRATION OF BISHOP SASAKI: (Left) St. Agnes' Church during the service; (Right) the Japanese House of Bishops. In the rear row are Bishops Sugai of South Tokyo, Maekawa of Hokkaido, and Makita of North Kwanto; middle row: Bishops Yashiro, Suffragan of Kobe; Yanagihara, Suffragan of Osaka; P. S. Sasaki of Mid-Japan; front row: Bishops Matsui of Tokyo, Naide of Osaka (Primate), and Jiro Sasaki of Kyoto. The picture was taken after the election but before the consecration of Bishops Sugai and Maekawa.

H. Nichols, now Bishop in charge of the diocese of Salina, U. S. A. The Rt. Rev. Dr. Todomu Sugai, principal of the Central Theological College, Tokyo, was elevated to be Bishop of South Tokyo, on the Japanese national holiday, Shukikoreisai, at St. Andrew's Church, Yokohama, September 23d, the 30th Bishop of the Church in Japan. And the Rt. Rev. Dr. Luke Shinjiro Maekawa, former rector of Christ Church, Sendai (Tohoku), was made Bishop of the Hokkaido, the 31st Bishop of the Japanese Church, on the Feast of St. Michael and All Angels, September 29th at the church in Sapporo.

All three of these priests were reared under the guidance of the American Church and all three studied in American theological seminaries. Bishop Sasaki is a product of both the old Trinity Divinity School, Tokyo, and Berkeley Divinity School in the United States. Bishop Sugai studied at Seabury-Western Seminary and received his doctorate in Sacred Theology from that school in 1936. Bishop Maekawa attended the Church Divinity School of the Pacific and General Theological Seminary. All three are considered among the

Bishop Sugai, who takes the place of the former Primate of the Japanese Church (Bishop Heaslett) as Bishop of South Tokyo, will continue to head the Central Theological College until the end of the current school year, after which his successor will be named, and he will remove his residence to Yokohama. Bishop Maekawa succeeds retired Bishop Walsh, who returned to England in 1940.

BISHOP JIRO SASAKI

Six Bishops, 23 priests, and three deacons of Kyoto diocese and a number of other priests representing the other nine dioceses of the Nippon Seikokwai participated in the consecration service of Bishop Jiro Sasaki* of Kyoto, which took place at St. Agnes' School, Kyoto.

*There are now two Bishops Sasaki in the Japanese Church. Bishop Paul Shinji Sasaki became Bishop of the diocese of Mid-Japan in 1935 after the Canadian Church (then in missionary control) recommended the election of a native Bishop which that Church would support until the district became completely self-supporting. Bishop Shinji Sasaki visited Canada and the United States in 1937 and was a visitor at the Cincinnati General Convention.

toral staff, blessed the congregation.

Bishop Sasaki of Kyoto was born February 24, 1885, in Shizuoka prefecture and while attending Momoyama Middle School in Osaka he was baptized by the Rev. Dr. M. Hayakawa in 1903. He was graduated from the former Trinity Divinity School, Tokyo, in 1908 and served as a catechist for four years in the Osaka and Kyoto districts.

He then went to America and studied at Berkeley Divinity School from 1913 to 1916 and on his return to Japan was stationed first at Toyama then Kanazawa churches. He was ordained priest by Bishop Tucker, May 25, 1919. In 1920 he became rector of Holy Trinity Church, Kyoto, where he served until his election as Bishop.

He has served on the diocesan standing committee, is a member of the Board of St. Agnes' School and was several times chairman of the Kyoto diocesan convention.

The clergy and laity of Kyoto presented the new Bishop with complete vestments. His parish church gave him his pectoral cross and Bishop's ring and in addition a

considerable purse of money. The Woman's Auxiliary of the diocese also presented another purse and the bag for his vestments.

BISHOP SUGAI

More than 300 Churchmen attended the consecration of the Rev. Dr. Todomu Sugai as Bishop of South Tokyo, September 23d, at St. Andrew's Church, Yokohama.

An imposing procession of eight bishops, including retired Bishop Heaslett, the former Primate, and about 50 priests participated in the ceremonies. Bishops Heaslett, Naide, Matsui, Shinji Sasaki, Yanagihara, Yashio, Makita, and Jiro Sasaki laid their hands on Dr. Sugai's head in the rite of consecration. Bishop Naide, as Primate, enthroned the new Bishop, and Bishop Sugai, wearing cope and mitre and carrying his pastoral staff, blessed the large congregation. Bishop Heaslett presented Bishop Sugai with all his vestments and his own cope, mitre, staff, pectoral cross, and episcopal ring.

Dr. Sugai, who was born in Aomori prefecture in 1883, is a graduate of Trinity Divinity School, Tokyo, 1908, and Seabury-Western Seminary, Evanston, Illinois, 1912. Also during his stay in the United States he studied English literature at the University of Chicago. He was ordained deacon in Chicago by the late Bishop Anderson in 1911 and was priested in Tokyo by Bishop McKim in 1927. Since his return to Japan in 1912 Bishop Sugai has taught Greek at the Central Theological College, Tokyo, of which institution he became principal in 1939 as well as dean of the department of religions at St. Paul's University. He served continuously from his ordination as priest in 1927 until 1939 as rector of All Saints' Church, Tokyo.

In April of this year he became chairman of the National Council of the Japanese Church.

BISHOP MAEKAWA

The Rev. Dr. Light Shinjiro Maekawa, rector of Christ Church, Sendai, and chairman of the Tohoku diocesan standing committee, was consecrated the 31st Bishop in the Nippon Seikokwai at the Sapporo (Hokkaido) Church, on the Feast of St. Michael and All Angels, September 29th. He becomes the ninth living Japanese Bishop of the Church; all nine are in active service.

The other eight bishops and some 50 clergy of the Hokkaido diocese and representatives of the other nine dioceses took part in the consecration service. The Primate and Torisha of the Church, now functioning under the new regulations for religious bodies in Japan, was consecrator and celebrant.

Dr. Maekawa was born in Ibaraki prefecture in 1882 and attended Keio University in Japan. He took his theological training at the Church Divinity School of the Pacific and was ordained deacon in 1910 and priest in 1911 by the late Bishop William Ford Nichols, then Bishop of California.

During his stay in California, Bishop Maekawa first worked as a layman (1907)

in the Japanese congregation in Los Angeles, and following his theological studies, served as priest in the San Francisco Japanese congregation, 1910-1913. On his return to Japan in 1913, he became a member of the teaching staff at the Central Theological College, Tokyo, and in 1915 was appointed priest of St. Stephen's Church, Fukushima by Bishop McKim, in September, 1921, he went to Christ Church, Sendai.

In the 20 years Bishop Maekawa has been rector of the Sendai church he has built it into one of the largest parishes in the Church and one of the first to become completely self-supporting. He was an outstanding worker among influential university teachers and students in the Tohoku Imperial University, and it is due to his work that many of the leading professional, business and official class of leaders of Northeast Japan have become devout Christian laymen.

Dr. Maekawa took a refresher course in 1927 at the Divinity School of the Pacific and in 1931 did graduate work at General Theological Seminary, New York. The degree of doctor of divinity was conferred upon him in 1931.



Keystone.

BISHOP GALEN: He circumvented a new Nazi restriction on ministrations to the sick in German hospitals.

GERMANY

Vatican Takes Steps to Meet Restrictions Against Church

New measures to meet restrictions against the Catholic Church in Germany have been taken by the Holy See, according to reports received in New York by the Catholic Center of Information Pro Deo. Because the drafting of many priests has created a serious shortage, the Pope has given special permission to priests to say Mass twice daily if necessary.

Count Galen, Bishop of Muenster, is reported to have issued a pastoral letter designed to meet newly-issued regulations in Germany which hamper hospitalized

Catholics in receiving the sacraments. Nurses and hospital attendants are now forbidden by the government to call a priest unless the patient has expressly asked for one.

The Bishop advised: "All Catholics while they are in good health should sign a formal declaration in which spiritual assistance is requested. Such declarations should be always ready for every member of all Catholic families."

The Pope has also granted the special privilege of receiving Holy Communion in the afternoon throughout former Austria, it is said. This arose from the fact that priests, seminarians, and laymen were prevented by their civil occupations from attending church at the usual hours.

Priests, under the privilege, may communicate daily in the afternoon; the laity only once a week. A three-hour fast is required.

The German High Command has ruled that only priests who are themselves prisoners of war may attend to the spiritual needs of other prisoners. No German civil priest may conduct Burial Services for a prisoner of war unless it is impossible to obtain a priest-prisoner before nature makes burial obligatory.

CHINA

Bishop Evades Capture by Bandits

Wading through ponds, keeping his head under the lotus leaves to escape the attention of bandits, the Rt. Rev. Robin Chen, newly-consecrated Assistant Bishop of Anking, recently visited Maolin, on the journey escaping by some 20 minutes getting into the thick of the fire of a Japanese artillery unit. Because of bandits and Japanese soldiers, he traveled over 30 miles instead of the expected 20 and suffered from badly blistered feet, to say nothing of fatigue.

Bishop Craighill told of the hardships suffered by his assistant as evidence that Bishop Chen is "hard at work," mostly in unoccupied China. He has started Christian work in two new cities, and, like the other workers in China, is facing the problem created by soaring costs of food.

Bishop Craighill is hoping that during next year, it may be possible to aid Bishop Chen more adequately in his expenses of travel, office expenditures, and his discretionary fund.

NORWAY

Press Campaign Launched Against Primate

The International Christian Press and Information Service, quoting reports from Norway, stated in Geneva that Bishop Berggrav, Primate of the Norwegian Church, is being vigorously attacked by the controlled Norwegian press for his refusal to give Church support to a recruiting campaign aimed at enlisting anti-Russian troops.

The press attack was launched when the Norwegian Bishops' Conference refused to make any statement on the campaign.

While It Is Day

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

SOME time ago I heard an English comedian expounding over the radio, quite seriously, his philosophy of life. Comedians can be sufficiently dull when they are trying to be funny; but this gentleman's attempt to be philosophical was a trial to the flesh. His was the philosophy of a sybarite—the most stupid of all human attitudes. He threw in a few stereotyped "patriotic" phrases about the war, though he seemed gravely troubled that the war had curtailed his pleasures; but confronting the scarcity of wine and cigars and the possibility that a German bomb might blow him to bits that very night, he comforted himself with the reflection that, after all, nothing mattered very much since "it would all be the same a thousand years hence."

This idea is one to which worldlings are accustomed to resort when life becomes difficult. What do our strivings and agonies really effect? Why should we allow the appalling challenges of life to disturb us? *Carpe diem*. Take things easily. Is there a war on? Have ancient nations been crushed into servitude? Are there millions of corpses heaped upon the Russian earth where men struggle in a frenzied hell? Is the human race now standing at the point of choice between civilization and barbarism? And may death come to me from the skies before tomorrow morning? The whole enormous issue puts too intolerable a strain upon my human organism. And what difference will it make whether I make this decision or not? "It will all be the same in a thousand years."

There is a specious comfort in such fundamental pessimism, and it offers temptations to men in such times as these. The most Christian of us may fall into a mood in which it seems attractive. For a brief moment such a mood stole upon me recently, upon a summer day in the lovely city of Bath. I had been ordered by the doctor to stop work, and my wife had heard the command with satisfaction. We took ourselves off to the West country—our first vacation in three years; and one day I took her to see Bath, where we could dream together of Beau Nash and Jane Austen. I promised her, too, that we should see the Roman baths.

ROMAN RUINS

We had gone round the baths with the guide, and I must say that he was intelligent and informative. When he left us, we wandered among the ancient stones of one of the most perfect Roman remains in the world. We admired that noble view in which, looking down the colonnaded bath, one sees, far above, the towers of the abbey soaring toward the sky. We pored over time-defaced inscriptions. We were standing, lost in our thoughts while our eyes scanned the green water, when a man sauntered near. He was elderly, and his dress was the casual attire of a country gentleman. He stood a moment, and then quietly asked me, "What is your reaction, sir, to all this?"

I told him that my reaction was complex, difficult to define in a few words, and that I would like to know something of his. Thereupon he began to speak, and I knew that I had met a genuine archaeologist, and a scholar who was also a dreamer. He conjured a vision of the baths as they had been at the height of the Roman period; he showed me where the jewellers had had their booths, where the idlers had sat watching the gay scene. He recounted imaginary conversations; he poured forth a stream of scholarship. He pointed to a hundred details, until I saw the long-faded sights, heard the long-silenced voices, and felt the pulse of the eager, thrilling life which had once breathed and moved in that place. And beyond the ancient city of Aqua Sulis I felt the living Empire of Rome, one organic human enterprise stretching from the Cheviot Hills at the gates of Scotland to the distant deserts of Mesopotamia. I was uplifted as the soul is always uplifted by sublimity.

Mellow sunlight was falling upon the gracious facades of the Georgian houses as my wife and I came out into the streets of the city. We had been far away from the strain and stress of war-time England, and in that vision of a vast antiquity we had found a moment of tonic respite. But we were still living in England and must needs do a very English thing. We found a tea-shop. It was while we were waiting for the tea that my spirits sank.

Perhaps I was tired; but whatever the reason, I was suddenly chilled and miserably depressed by the recollection that the Romans, with all their energy and high enterprise, with all their private loves and hopes and fears, had vanished, leaving only their "remains." What had it all come to? Crumbling stones, a few tourists with a guide, and a solitary scholar's dreams. And I considered the immense effort of my own country today, her furious industry, her millions of marching men, the secret anxieties and purposes of forty million hearts. And I said, "What does it matter? It will all be the same in a thousand years."

To this assertion, I should, no doubt, have answered later with the serious and convincing arguments of Christian philosophy. But just as I finished my second cup of tea, I saw that there was at least one very convincing reply from common sense. The assertion, envisaged merely upon the plane of man's natural life, is manifestly a lie. For if the Romans had been convinced that it would be "all the same in a thousand years," there would have been no Roman bath for me to visit. The discipline and labor entailed by their vast adventure would never have been accepted, if, foreseeing a tumble of grey ruins, they had concluded that human action was therefore meaningless.

The fact is that man's characteristic work of human culture implies a significance in man himself which mere time cannot efface, whatever it may do to the fruits of his labor or to the earthly memory of his name. He may not consider his

chances of enduring fame; but his prospect in the distant future can make no difference to the nature of his human task. All the liberal make-believe about "corporate immortality" in which Feuerbach and George Eliot believed: the idea that though death is the end of us, we may rejoice to know that we shall live in posterity—all that tenuous substitute for religion is an illusion, and it is a misrepresentation of man.

MAN'S DRIVING FORCE

What may become of his reputation on earth, what may become of his work under the sharp tooth of time, are not man's prime considerations. He must express in the world a mysterious greatness beyond nature. It is not in the service of time that he labors. He is man, and eternity is set in his heart. His art, his science, his philosophy, his religion, are his grapplings with his destiny, which is not time, but God. And that is why the agonies and the trumpet calls of his brief earthly day stir his soul. That, though he may not understand it, is why he builds skyscrapers or city walls. That is why, as Robert Louis Stevenson said, he "rises to do battle for an egg or to die for an idea."

It is true that both from the American President and from the British Prime Minister we have heard calls to action for the sake of generations yet unborn. It is a valid call, not because we are merely anxious to be remembered and praised after we are dead, but because we as Christians believe in the value and significance of the men and women who come after us, as we believe in our own value and significance. It is only by declaring our own concern with the eternal that we can serve the future.

What will be the case a thousand years hence depends, not upon our attitude to a mere stretch of time, but upon our capacity to discover absolute meaning within the living moment with its dangers and its opportunities. This is the truth about man's life in the world; and I have said that it is discoverable upon the plane of the natural order; for it is natural to men to seek God. But it has received a divine confirmation: "I must work the works of Him that sent Me while it is day; the night cometh, when no man can work."

We men must rise to the high significance of our earthly day, though we should know that the earth itself were to be obliterated tomorrow. This is the spiritual urgency within us which makes us men. And yet—such is our paradox—upon the natural plane the human spirit flags, for man is a fallen creature. He cannot retain the impulse. Pessimism and doubt fall upon him. His history allows Spengler to announce a rhythm of decay. It is only in Christ that he recovers his destiny in the meaning of his little day. It is only by supernatural grace that the natural again becomes significant. It is only as man knows himself within the city of God that he can continue to believe that his earthly labor is worth while.

The Church of England

SINCE the opening of the second World War, the Church of England and the other Anglican Churches of the British Isles have been constantly in the thoughts and prayers of American Churchmen. The ties that bind the Episcopal Church in this country with our Mother Church across the Atlantic have always been many and strong. The war has served not to lessen but to increase our feeling of oneness with our Anglican fellow-Churchmen, and the great sympathy that we feel with them has shown itself in a multitude of ways.

It was just a little over a year ago that General Convention voted to launch an appeal for \$300,000 for aid to British missions cut off from support by their home bases. The fund was quickly raised and sent to the Archbishop of Canterbury by our Presiding Bishop with expressions of cordial good will and with no strings attached to the use of the fund. For the coming year another \$300,000 has been written into the national budget of our Church for aid to British missions, and there is every reason to believe that this financial assistance will be continued as long as the need for it exists.

In other spheres the sympathy of American Churchmen for their British fellow-Churchmen has been freely expressed. When there seemed a possibility that British children might be brought to this country, American Churchmen and particularly the members of THE LIVING CHURCH FAMILY freely offered their homes to children of Anglican parents "for the duration." When this plan did not prove feasible on a large scale there were other tangible evidences of the concern for the children of our fellow Churchmen, of which the support of THE LIVING CHURCH Nursery Shelter is an example.

Last winter, during the dark days when London and other British cities were subjected to a terrific battering by air, Churchmen in this country, helpless by the world's standards, raised their hearts and voices in constant prayer for the safety and well-being of the people of the British Isles. Great services of intercession were held in the Cathedral of St. John the Divine and elsewhere throughout the United States. Surely these prayers were not without their significance and beneficial results.

When at last the air raids lessened and the immediate danger of invasion had passed, Americans rejoiced that the storm had been successfully weathered and that England and the English Church still remained strong and free.

It is a strange thing that in these difficult days, when the spiritual bond between American and British Churchmen has been so greatly strengthened, the physical bond between the two Churches has become so tenuous as to be almost non-existent. Before the war there was scarcely a ship that crossed the North Atlantic that did not carry American Churchmen to England or British Churchmen to the United States. Intercommunion was a normal and constant affair. Our theological institutions often had visiting English lecturers and the pulpits of our cathedrals and metropolitan churches were frequently occupied by English preachers. Similarly, American Churchmen preached in English churches and attended many an important conference in the United Kingdom. American laymen, too, were frequently to be seen in English churches, particularly during the tourist season, and, in general, the contacts between

the two Churches through actual visits were so numerous as to be accepted as a matter of course.

Since the war all that has been changed. Visiting English preachers and lecturers are with us no more. English Church leaders have been too busy at home to come to this country, and the Neutrality Act and war conditions generally have prevented American Church leaders from going to England. The one great exception was the visit of Bishop Noel Hudson to this country at the time of General Convention and his tour thereafter, which became a notable occasion for expression of that sense of spiritual kinship that American Churchmen feel so keenly.

Except for Bishop Hudson's visit there has been, we believe, no official personal contact between the Church of England and the American Episcopal Church since the outbreak of the second World War.

IT SEEMS to us that the time has come when the Episcopal Church in this country ought to send an official delegation to the British Isles to give personal assurance to British Churchmen of the continuing fellowship and sympathy of American Church people.

The days of danger are not over, and perhaps this expression of spiritual kinship at this time would be of tremendous value to our English fellow-Churchmen. Indeed, what is true of British Christians is equally true of ourselves. Our faith is going to be subjected to severe testing in the days to come and it is of the utmost importance that the bonds of fellowship between us and our fellow-Churchmen across the Atlantic be maintained so that we may be a source of mutual strength to one another.

Today Britain and America are closer together, both mentally and physically, than ever before—mentally because the two peoples are at last of one mind in their determination to stop the Nazi aggression; physically because regular air transportation has lessened the time of crossing the Atlantic from days to hours. Three times a week the Pan-American Clippers cross to Lisbon and connecting planes take travelers on to England. Almost every day bombers cross from Canada to England, some of them carrying passengers on official missions. By plane and by ship, America has sent and is sending to England literally scores of diplomatic, economic, military, and naval missions. Similar British missions are coming to this country with increasing frequency.

The only thing that is lacking is the exchange of religious missions for the strengthening of spiritual ties. Both our Protestant and our Roman Catholic brethren have taken some steps along these lines, but the American Episcopal Church and the Church of England, which are bound together by particularly close ties, have had no official personal contacts to the best of our knowledge for over a year.

We propose to the Presiding Bishop and to the National Council that an official American Church Mission be appointed at the earliest possible opportunity to visit the British Isles and to tell our fellow-members of the Anglican communion that we are wholeheartedly with them in this hour of their trial by fire. We believe that that mission should consist of

one bishop, one priest, and one layman, officially empowered to bear the greetings of the Presiding Bishop to the Archbishop of Canterbury, and to visit as many Church centers in England as possible to carry a message of fellowship and good will; and subsequently to report back to this Church on religious conditions in England.

America's military alliance with Great Britain has already resulted in concerted naval action with our vessels taking a prominent share in the Battle of the Atlantic. Already one of our warships has been sunk and another damaged, with loss of many lives, in that battle. Shall we be content to give material aid and naval assistance without giving heed to the even more important spiritual aspects of our common interests and fellowship? Shall the Church hold back while the nation takes vigorous action?

THE LIVING CHURCH calls upon the Presiding Bishop, with the advice and consent of the National Council, to appoint such a delegation and to send it to England at the earliest possible moment—preferably during the Christmas season, when its message of good-will will be singularly appropriate. If our readers approve the suggestion we urge them to write to the Presiding Bishop and commend the idea to him.

The Canvass

WITH the Presiding Bishop's nationwide radio address on November 9th, the annual Every Member Canvass wings into its stride. Indications are that more parishes and missions than ever before are participating in the canvass this year and it is to be hoped that the results will be correspondingly successful.

Bishop Jenkins of Nevada, in his inimitable *Desert Churchman*, quotes Bishop Brinker as telling of six levels or standards of giving: "The tip level—that of pleasure (what one can spare)—false promise—proportion—tithe—love." And he begins his monthly message to Churchmen of his district with this thought, which goes to the heart of the motive for the Every Member Canvass:

"How much owest thou? Everything. Nothing did we bring into the world with us and nothing shall we take out when we go. Between our coming and going are given us a few years to learn the fine art of living together as brothers and sisters, helpful to each other and sharing our common blessings. Therein lies the Church's motive in asking us to support a program that shall not only maintain our ministry in areas already reached, but also provide for extending that ministry to unoccupied regions. And all this solely because we are brothers and sisters of a common blood: 'God has made of one blood all nations of men to dwell on the face of the whole earth' (St. Paul). When the Church does this on a world-wide scale the gloomy hope of the present will dissolve into the springtime of peace."

The Nazi Religious Program

THE address of Mr. Berle at the annual meeting of the National Council of the YMCA throws light on the mysterious Nazi plan for the reorganization of religion to which President Roosevelt referred in his Navy Day address. The *Christian Science Monitor*, publishing an abstract of the 30-point anti-Church document quoted by the President, which they had received a few days before his address from an independent neutral source, gave further information as to the origin of the plan. According to the *Monitor*, the scheme was advanced by Alfred Rosenberg, Nazi philosopher and

policy-maker, but the *Monitor* added that this did not necessarily mean that it would be carried out. Nevertheless, the *Monitor* said it did mark the course of Nazi thinking and showed "the determination of Nazism to use all means to subjugate its constituents or, as the new program proposes, 'to gain possession of the last German soul.'"

The Rosenberg doctrines have long been a matter of public knowledge, though this detailed plan for a Nazi pagan church is new. It is only fair to say that there is no indication that the Rosenberg plan has the official support of the German government, though Rosenberg stands high in Nazi councils.

To us the Nazi technique of "boring from within" in the Protestant and Catholic Churches in Germany, together with the refusal to allow the Church to educate its young people, is a much more insidious and effective attack on Christianity than any rival pagan church could be. The Nazi philosophy itself is antithetical to Christianity; it does not need the trappings of a new ritual to make it so.

Armistice Day

FOR many years the Woman's Auxiliary has observed Armistice Day as its annual day of prayer for peace. This year the men of the Church have been asked to join with the women in the Armistice Day observance, and the Presiding Bishop has urged all members of the Church to participate in it.

Throughout the United States churches will be open for prayer and Bishop Tucker has asked that a time schedule be arranged for continuous intercession. Special prayers have been set forth and it is suggested that local subjects for intercession, especially for men of the parish in the armed services, be added to these and to appropriate devotions from the Book of Common Prayer.

Just before the outbreak of the present war an international and interdenominational group meeting in Switzerland recommended that the prayers of Christians in wartime should be such as might appropriately be used on either side of the conflict. In other words, it is more important that we should endeavor to be on God's side than that we should try to enlist God on our side. He can safely be left to judge among the nations; our task is rather to fashion our lives in accordance with His will.

On this 23d anniversary of an armistice that proved to be a singularly short one, world peace seems far away. Yet to Almighty God all things are possible and it is indeed fitting that we should besiege his throne with our prayer that He may "guide the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour, Jesus Christ."

One Unchanging Thing

It is an amazing thing, in the swirling, kaleidoscopic world of which we are a part, to remember that the Holy Communion—the Mass—the Eucharist—is one great unchanging thing in this changing world, and that while men falter in their personal search for God, here is God's hand outstretched to us all, bearing to us His grace hidden within the bread and wine which He consecrated to be His body and blood. Just as the food we take into our body is absorbed into our physical systems . . . so the spiritual strength of the Sacrament is often absorbed by our souls."

Rev. Dr. Samuel M. Shoemaker.

With Gun and Crozier

By Epsy Colling

"IT'S incongruous," Bishop Mackenzie admitted to David Livingstone. "I carry a crozier in one hand and a loaded gun in the other."

With the crozier, Mackenzie founded the now old and powerful Universities Mission; with the gun, he fought the slavers of the Shire in Central Africa. The few shots he fired were heard round the world time and time again. The echoes, in fact, still reverberate.

Dr. James I. Macnair, author of *Livingstone, The Liberator*,* does not, even after 80 years, attempt to judge either the Bishop or Livingstone, who, too, was responsible for a certain amount of shooting. Macnair just asks: *May missionaries use firearms?* He uses the question as a chapter-head, reviews both affirmative and negative answers, tells what happened in the Shire Highlands, and then leaves his perturbed readers to make their own decisions as best they can. The controversial echoes of gun-shots fired in Central Africa eight decades ago still haunt a biographer, who, as a modern observer, has that long view of the matter which is supposed to give clarity of vision.

BISHOP MACKENZIE

The Rt. Rev. Charles F. Mackenzie, D.D., was the first missionary bishop of the Church of England since the Reformation and went to Central Africa from the Natal as head of a mission organized in response to Livingstone's famous speech at Cambridge in 1857. The Universities Mission, a party of six White men and five natives, arrived at the mouth of the Zambezi in 1861, where they were met by Livingstone, who was British consul for all of Central Africa. Settling missionaries in fields of his own choosing was part of the consul's regular work.

The dour Livingstone brightened up a little at the coming of the mission, partly because it was a direct answer to his own prayerful appeal, and partly because he liked Charles Mackenzie at first sight, in spite of his being a bishop. Episcopacy did not, as a rule, appeal to Livingstone's independent, non-sectarian frame of mind.

Mackenzie, although an Anglican and a bishop, was Scotch—from the Border Country to be sure, but Scotch none the less and possessed of a reassuring accent. As an old hand from the Natal, he knew Africa well and shared Livingstone's pious and constant hatred of the slaver and all his works. And Mackenzie was a simple, genuine sort of person who had no social pretensions and was absolutely free from what Livingstone called "side." He didn't wear his collar backward in the jungle, and he had callouses on his hands.

Livingstone, with Mackenzie's approbation, chose the Shire Highlands as a field for the Universities Mission. It was a region he had thoroughly explored while

on the expedition which had resulted in the discovery of Lake Nyasa in 1859. The land was fertile. The natives were peaceful, prosperous, and willing to donate land near the town of Zomba to any missionaries recommended by the consul. Finally, and of great importance in fever-ridden Central Africa, the upland climate was so salubrious that Livingstone prophesied that the country would one day be a health resort.

After some delay incident to Livingstone's work for the government, the party,



BISHOP MACKENZIE: Portrait from a contemporary engraving.

together with tools and supplies, crowded into Livingstone's new side-wheeler, the *Pioneer*, and steamed off up the Zambezi.

SANDBANKS

Everything went very well until they turned north into the shallow reaches of the river Shire, where the *Pioneer* began getting stuck on sandbanks. The only way to take her off was by means of anchor, cable, and capstan, with men's muscles for power. Bishop Mackenzie's muscles provided more of the power than any other White muscles in the party.

There is, in the Room of Adventure, on the third floor of the Livingstone Memorial at Blantyre on the Clyde, a painting by Haswell-Miller which is a gift from the present-day Universities Mission. It shows his grace, in work clothes and broad-brimmed hat, pulling on a rope behind three husky blacks in a mighty effort to yank the recalcitrant *Pioneer* off a sandbank.

Livingstone, with the well-known gold-rimmed cap on his head, is grasping the rope with his good hand and signaling his helmsman with his left—though it is doubtful whether he could raise that crippled member, once crushed by the jaws of a man-eating lion, as high as the artist leads one to suppose.

Not all the White men of the party

shared the physical strain of this agonizing labor. One or two of the Bishop's men actually sat in the *Pioneer's* comfortable little cabin and let their superior pull them upstream by main force. Livingstone, always tactless with White men and clever in the management of natives, showed his disgust so plainly that the loafers never learned to get along with him.

Such men as Burrup, who later shared Mackenzie's unhappy fate, the cheerful Scudamore, and spunky Horace Waller, the only member of the mission party who dared remain in Central Africa after Mackenzie's death, got along with Livingstone very well. Waller grew to be so intimate that he was chosen to edit Livingstone's *Last Journals*; and Scudamore became the consul's eager supporter in the unhappy time when he was to suffer the unwarranted fury of misinformed public opinion.

None of these men, Burrup, Waller, or Scudamore, had Livingstone's endurance or Bishop Mackenzie's physique; but they all ground away at the capstan as long as they could keep going. When they had to take turns resting on the river bank, they offered cheerful encouragement, good-natured, useless advice and comment, or admiring remarks on the athletic muscles of their husky spiritual overseer.

SLAVERS

The first intimation of approaching disaster came when the party stopped for the night at a native town and learned that a powerful tribe, the Ajawas, were making war on their weaker neighbors in order to take captives for Arab and Portuguese slavers.

In the interval between Livingstone's exploration of the Highlands and the arrival of the Universities Mission in 1861, slavers had come in, setting loose a whirlwind of evil. The Bishop found towns and villages burned, crops rotting in the ground, and whole tribes of peaceful prospective converts kidnapped, killed, or dispersed.

Livingstone later estimated that 19,000 slaves from that part of Central Africa passed through the Zanzibar customs each year. Zanzibar was his business headquarters, so he had plenty of opportunity to make careful observations. It was his opinion that five times as many captives died of wounds as ever reached Zanzibar to be counted, and that the vicious tribal wars caused a similar proportion of casualties. Thus, for every slave brought alive to the public market in Zanzibar, nine innocent lives were wantonly sacrificed.†

Despite the gravity of the situation, Mackenzie decided to press on to Zomba, where he was sure of a welcome. As long as slavers were allowed anywhere in Africa, one place was as safe as another. If a missionary tried to escape the hazards resulting from the traffic, he might just as well stay home, because the slaver was

† *The Zambezi and its Tributaries*, Chapter 19. David Livingstone, London, 1865.

*William Collins & Son Ltd., New York, London, Glasgow, 1940; commemorating Livingstone's first voyage to Africa.

ubiquitous. All Central Africa was criss-crossed by foot-wide slavers' roads, centuries old. Slavers came in whenever the ivory supply in a given region warranted financing the capture of a slave caravan.

Captives were marched, with loads of tusks on their heads, to Zanzibar, where Black ivory and white were sold in the same market.

RESCUE

Bishop Mackenzie's first adherents were rescued slaves, obtained when the mission party freed 84 blacks in a caravan belonging to a high Portuguese official in Mozambique. The slavers had disappeared with ludicrous haste when they caught sight of Englishmen, because they knew that the British government was pledged to the cause of freedom and, consequently, to the suppression of the African slave traffic.

The pitiful safari with its weary, overburdened men, thong-tied women, and wailing children who ran loose like colts and were left behind if they couldn't keep up, crowded eagerly around the White men. The women were soon untied, but the men had to be sawed out of their wooden shackles by means of a saw from the Bishop's baggage.

The Bishop at once added the 84 homeless natives to his little company; and the poor Blacks, overjoyed at being adopted by such a large, fair, important man, called Mackenzie their *chibesa*, their mighty sorcerer. Everybody was amused and had no idea that the word *chibesa* was to be the cause of the first shooting scrape.

AJAWA WARRIORS

When the Bishop's much enlarged entourage was going overland from Zomba to the proposed mission site, a band of Ajawa warriors came galloping by. Though they were chasing a band of fugitives, they stopped at the sight of the White men, so Mackenzie hoped that the consul might be able to make peace between the Universities Mission and the bellicose Ajawa people. The chief of the party, evidently a man of some consequence, seemed willing to parley, and everything might have gone very well, but for a shout suddenly set up among the Bishop's adoring followers.

"*Chibesa*," the ex-slaves began to cry, "Our *chibesa* has come!"

The Ajawas stirred restlessly.

"*Chibesa! Chibesa!*"

Sorcery, it would seem, was a fighting word. The Ajawas, superstitious like all natives, evidently believing that the only way to deal with the occult was to stop it before it began, closed in around the little knot of White men.

With obvious reluctance, the consul gave his armed faithfuls permission to fire. Six warriors fell dead, and the rest fled, frightened at the destruction wrought by a handful of high-powered rifles.

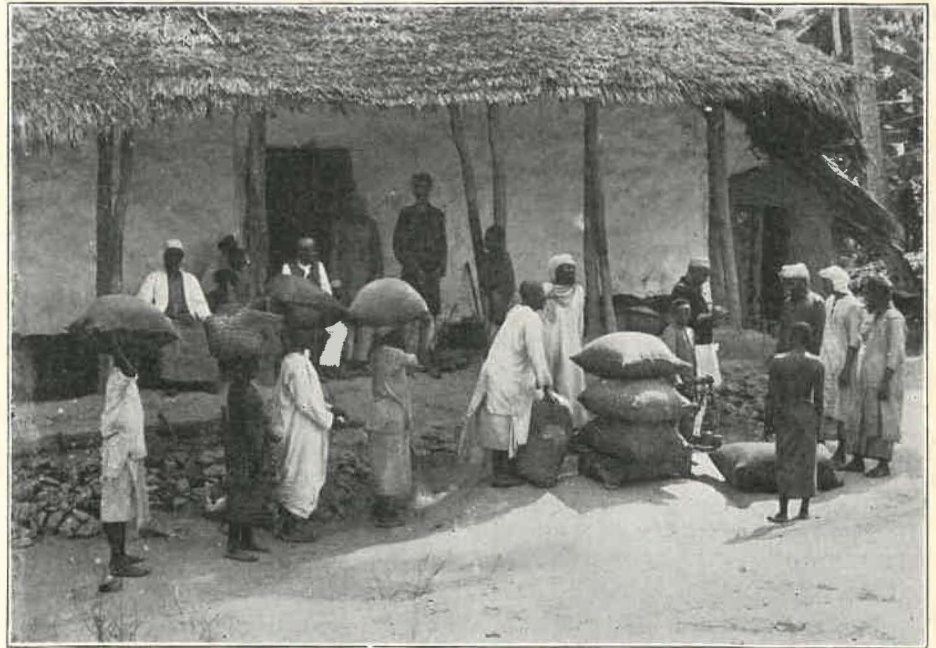
All hope Mackenzie had of making peace with the Ajawas evaporated. It was war, he knew, from then on.

Although the Bishop at once directed the building of his stoutly stockaded town of Magomero, his people suffered from the persistent raids of the Ajawas. The rascals kidnapped every Black would-be Anglican that stuck his nose outside the stockade. With Livingstone gone on to Lake Nyasa, Mackenzie knew that he had to assert



Courtesy R. G. McCallum.

This painting at the Livingstone memorial in Blantyre, Nyassaland, shows the Bishop hauling at the rope while Livingstone, behind him, signals the boat.



(Above and below): Scenes of native life in central Africa.



himself and show that he really was a *chibesa* before he lost all his people.

Twice he led out a tight little armed band and rescued his people, setting free any other captives he came across at the same time and bringing everybody back to Magomero.

In November, just after his second successful sortie against the Ajawas, the Bishop took Burrup and set out to Ruo to meet his elderly sister and Burrup's wife, who were coming out to work at Magomero. Word had come by runner that Livingstone was bringing them up from the mouth of the Zambezi. It was November, 1861, just a few months since Mackenzie himself had made the trip up the Shire.

MALARIA

Stopping for the night at a place called Elephant's Marsh, the two men were driven out by the mosquitoes. Trying to travel by night, they upset their canoe, lost their quinine, and landed on the island of Malo, wet, exhausted, and mosquito-bitten.

In the morning, Mackenzie was unable to lift his mighty body from the ground. He was completely prostrated with tropical malaria. Burrup, a little better off, cared for the Bishop until he died after three weeks of alternating chills and fever. After digging a shallow grave and deliriously intoning the Burial Service, poor Burrup managed somehow to struggle back to Magomero and break the news before he, too, died.

Miss Mackenzie and Mrs. Burrup, pressing on with Livingstone, reached the mission only to learn of the catastrophe. The consul was overcome with sorrow and discouragement. Mackenzie had been a man and now he was dead. Without him, Magomero couldn't last. Everybody but Waller retreated at once to Zanzibar, and the mission lost the desirable Shire territory. When, after several years, it returned to Central Africa, it had to make a completely fresh start.

CONDEMNATION

Livingstone, upon his return home for a short furlough, found himself condemned by press and public because he had made a martyr of Bishop Mackenzie. It was generally believed that he had deliberately or carelessly settled the Universities Mission in a locality where slavers were dominant and fever endemic. With better understanding of the situation, public pressure soon directed itself into a more constructive channel and began to work on the ponderous but slow-moving British government. Within a few years, England found herself really suppressing the slave traffic.

Once started, the government even went so far as to build the famous Kenya & Uganda Railroad for the sole purpose of helping the constabulary chase slavers.

VINDICATION

All through the fury of condemnation, doubt, approval, and disapproval that seethed angrily in people's minds over the question of whether missionaries should use firearms, the Rt. Rev. Charles F. Mackenzie lay lonely in his grave on Malo Island. His martyrdom, perhaps, and his silence were, and still are, his best defense for founding a mission of peace with a gun in one hand and a crozier in the other.

Three New Books

Reviewed by Jerry Madison

THERE are two current books so excellently written and with such an unusual approach that in reading them you can almost forget the sad state of the world.

The first is the Houghton Mifflin prize book, *The Road of the Naturalist* by Donald Culross Peattie (\$3.75). The prize award was based not only on the quality of the work but also on the desire of the publishers to emphasize the American scene and to stimulate its description and expression. Surely no one is better qualified to inaugurate this American series than Mr. Peattie, for he has long been one of America's foremost naturalists.

This book is essentially his autobiography but it is interwoven with such fascinating lore of flowers, trees, and animals that you not only learn the author's life but much of his knowledge. To me his description of the deserts of the Southwest is the most exciting. This great expanse of so-called waste land presents by day a pleasing panorama of shifting sand, sage bush, Joshua trees; but by night it becomes a scene of sinister shapes and shadows with the brightest stars lending enchantment. These same deserts in bloom are so spectacular that only a person with Peattie's eloquence can describe them.

The author's own story is not given in sequence but ambles through his naturalist's observations and his travels in a most delightful manner. I have always found this gentleman's philosophy of kindly tolerance, of sympathetic interest in life, and his belief in all living things of great personal value. His intense regard and respect for the innate intelligence of all nature makes of him a person to be listened to. His life has been lived with variation and courage and is marked by a great personal integrity. *The Road of a Naturalist* is beautifully written and beautifully illustrated: a book you should own.

MOUNTAIN CONQUERORS

The second of these books is *High Conquest* by James Ramsey Ullman (J. B. Lippincott \$3.75). Here is a story of another kind of adventure—of mountains, of mountain climbing and of the courageous adventuresome people who have conquered all the famous peaks of the world. Mr. Ullman offers in his preface this reason for having written the book: "Very well then—this is a book of escape. And the Mountain Way itself is a Way of Escape. But it does not mean it is an escape from the realities to unrealities, or from that which is true to that which is false. On the contrary, it is as real and true a way as men have ever followed. And its essence is not negation, but affirmation—of the splendor of the earth we inhabit, of the meaningfulness of living, of all that is close and precious to the human spirit."

There is a tremendous amount of factual information in this book—various techniques of mountain climbing, location of

all the mountain ranges, and the weather conditions and character of the great peaks. However, it is the story of the conquering of these peaks that makes this exciting reading. The climbing of our own Mt. McKinley is a saga; and nowhere can you read a more fascinating tale than the attempt of the "Sourdoughs" to reach its summit. They were unsuccessful, and it was first climbed by our own Archdeacon Hudson Stuck in June 1913. Later both peaks were climbed in 1932 by the Strom-Lindley party who added the new feature of using skis much of the time. The English climber Whymper made many repeated assaults on the Matterhorn and was successful in the eighth try. His success had a very great tragedy in it—only three of the party of seven returned.

One of the most heart rending tales is of Fitzgerald and his party who set out to scale Aconcaguas in South America. This mountain has been called the "Mountaineer's Nightmare." They made repeated efforts and suffered untold hardships. Only one of the party ever reached the top and Fitzgerald, who had engineered the climb, was destined to disappointment. I am sure that nowhere will ever be written a tale of greater heroism, more physical endurance and as much hopeless frustration as in the attempts made in the Himalayas and yet the monarch of all of them—Mt. Everest—stands unconquered.

Mr. Ullman, who is a producer of plays, possesses a keen appreciation of the dramatic. With this material and his own abilities he has written a book which presents one dramatic climax after another. The pictures are as good as the text. *High Conquest* is about a group of men who are joined by a great bond—the desire to achieve the top of the mountain. They represent as Ullman says, "a way of acting, thinking and living. It is the fraternity of men who seek high adventure in high places."

DEMOCRACY IN ENGLAND

Many people have become spokesmen for the English masses. J. B. Priestley has undertaken to say something of a little different nature for his countrymen in his book, *Out of the People* (Harper, \$2.00). He has said, "Out of the people and out of them alone can come victory in war and the still greater victories of the peace." This author has long been philosophizing on ways of living, and his observations are worth pausing to consider. He indulges in very plain speech which may not appeal to all of his readers. He offers a forthright plan for revitalizing the ways of democracy. For all Americans the author has been unusually sympathetic and it is interesting that he should become a spokesman for changes in the English way of life. It is quite possible that his alternatives may become a necessity in our re-conditioned world. *Out of the People* is a challenging book.

DIOCESAN

WASHINGTON

Dr. Phillips Accepts Deanship of Cathedral

The Rev. Dr. ZeBarney T. Phillips, recently elected dean of the Washington Cathedral, has announced his decision to except the election.

Dr. Phillips made his announcement on November 2d, after reserving his decision for more than two weeks. He is the rector of the Church of the Epiphany, Washington, chaplain of the U. S. Senate, and president of the House of Deputies of General Convention. He was elected dean of the Cathedral of SS. Peter and Paul, Washington, by the cathedral's chapter on October 15th, to succeed Dr. Noble C. Powell, who relinquished the deanship to become Bishop Coadjutor of Maryland.

Before coming to Washington to become rector of the Epiphany in 1924, Dr. Phillips had served St. Mary's Church, Hillsboro, Ohio, from 1899 to 1901; Our Saviour's, Cincinnati, 1901 to 1902; Trinity, Chicago, 1902 to 1909; St. Peter's, St. Louis, 1912 to 1922; and St. Saviour's, Philadelphia, 1922 to 1924. He was ordained deacon in 1899 and priest in 1900 by Bishop Vincent.

NEW YORK

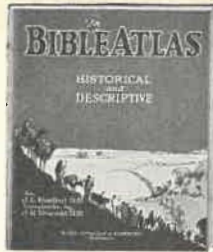
Bishop Consecrates Memorial Altar; Urges Reelection of Mayor

Bishop Manning, at a special service commemorating the 175th anniversary of the opening of St. Paul's Chapel, Trinity parish, on October 30th, consecrated a beautiful memorial altar.

This altar, the work of Leslie H. Nobbs, was erected in memory of the Rev. Dr. William Montague Geer, who served St. Paul's Chapel for 47 years—as curate, vicar, and vicar emeritus.

The special service was well attended, with many of the New York clergy and dignitaries in public life present. The Rev. Dr. Frederic S. Fleming, rector of Trinity Church, was the officiant at the celebration of the Holy Eucharist. Bishop Manning preached, arousing widespread interest by his mention of Fiorello La Guardia, then running for his third term as Mayor of New York.

The Bishop said: "Here in this chapel, with its civic associations and its historic relation to the life of our city, I express my hope, speaking as a citizen, that our present Mayor will be reelected to the office which he has filled for eight years with such conspicuous honesty, efficiency, and devotion to the welfare of our great community. I cannot agree with those who would say that this is bringing politics into the Church. I feel it right to make this statement in this place and on this occasion, precisely because party politics should have nothing to do with the election of a Mayor. The question whether a man is a Republican or a Democrat has no necessary rela-



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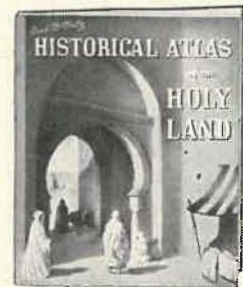
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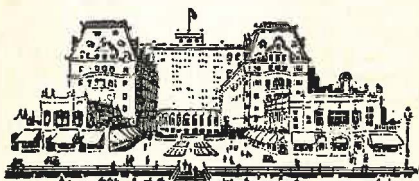


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tion to his fitness for the office of Mayor. "We know well in this city the corruption which results from alliance between political machines and the city's business management. The one real question in this coming election is: 'Shall our city government be kept free from alliance with political machines or shall it not?' The answer to that question vitally affects the welfare of every man, woman, and child in this city."

Among those present were Enos Throop Geer, son of the noted vicar, and his family.

Honored by Russian Church

The Russian Orthodox Church, at a special service held in the Russian Orthodox Cathedral of the Holy Virgin Protection on Sunday evening, October 26th, conferred an unusual honor upon Bishop Manning of New York.

After commemoration of the Bishop's 50th anniversary as a priest and his 20th as a bishop, a panagia, which is a sacred ikon of Christ, attached to a chain to be worn around the neck, was formally presented to the Bishop. His Eminence, the Most Rev. Metropolitan Theophilus, Primate of the Russian Orthodox Church in America and Canada, officiated, assisted by His Grace, the Rt. Rev. Makary, Bishop of Brooklyn; the Rt. Rev. Bishop Savva; the Very Rev. Feofan Buketoff, dean of the Russian Cathedral; the Very Rev. Joseph Stephanko, sacristan; Archdeacon I. Semoff, and other Orthodox clergy of the metropolitan district. The music of the famous Russian choir was under the direction of Nicholas Koursky.

Bishop Manning, accompanied by the Very Rev. Dr. James Pernette De Wolfe, dean of the Cathedral of St. John the Divine, the other cathedral clergy, and the Rev. Lauriston L. Scaife, diocesan representative for Orthodox relations, was escorted to the Russian cathedral by dignitaries of the Russian Orthodox Church.

EMBLEM OF FELLOWSHIP

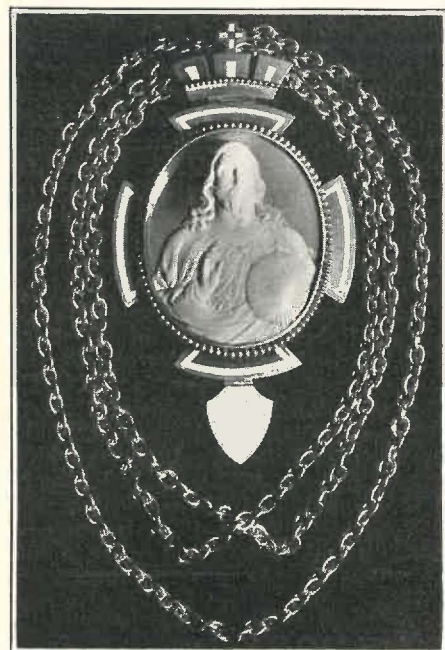
In receiving the panagia, Bishop Manning said, "I feel it a very great honor to be asked by Your Holiness and your clergy to come to this service in your cathedral, and I appreciate more than words can express your prayers and good wishes and all the kind things that have been said; and most deeply I appreciate the gift of the sacred panagia which you have so graciously bestowed upon me. I shall value and treasure this for its own sacred significance and also as an emblem and constant reminder of your kind feeling and of the brotherly fellowship between the Russian Orthodox Catholic Church and our own Church.

"We are facing today a supreme crisis, a crisis for the whole world, in which all who are resisting the forces of aggression must stand united and do their part. We pray that the forces of aggression and cruelty may speedily be overthrown and that peace with righteousness and justice may be established for the sake of all mankind.

"We join our prayers with those of Your Holiness and your Church for the Russian people in their present heroic struggle, and

we pray that, when the struggle is ended, the Russian Orthodox Church may again minister to the people of Russia in full freedom and in the power of that holy Faith which she has held so steadfastly through martyrdom and trial and days of deepest suffering.

"The Anglican Churches throughout the world and the Episcopal Church in America



PANAGIA: Presented to Bishop Manning by Russian Orthodox leaders.

are in close and sacred fellowship with the Russian Orthodox Catholic Church and all the Eastern Orthodox Churches; and we in the Episcopal Church pray that these days of trial and danger may draw us into still closer communion and fellowship with our brethren of the Russian Church, and that God's grace and blessing may be given abundantly to your Church in this land."

A reception, with tea served in the Russian manner, followed the service.

CHICAGO

Debt Drive Reaches Half-Way Mark

Reaching of the half-way mark in Chicago's half-million dollar debt appeal campaign was announced on October 29th by Edward K. Welles, chairman.

Mr. Welles reported that over \$245,000 had been subscribed in cash and pledges with final reports still to come in. Over \$100,000 of this total was in individual contributions from members of parishes and missions. Another \$145,000 has been promised in large special gifts from contributors giving \$1,000 or more each.

The money pledged so far represents incomplete returns from 85 parishes and missions of the diocese. Thirty-five others have as yet made no report. Of the reporting parishes and missions, 33% had already reached or exceeded their quotas at the time Chairman Welles presented his figures. These facts seem to indicate that the appeal

should go over the top and that the needed sum will be in sight long before the first of the year.

The heartening response of the people of the diocese to the appeal has greatly encouraged Bishop Conkling and Bishop Randall, his Suffragan, who have been handicapped in their efforts to launch an advance program for the diocese because of the \$40,000 interest charges which had to be met annually out of diocesan funds. The money thus released can be used for important and needed work.

PENNSYLVANIA

Three Things Youth Prizes Highly are Found in the Church

Over 400 young people thronged St. Clement's Church, Philadelphia, to celebrate the Feast of Christ the King on the last Sunday of October. The young people came in groups from more than 25 parishes of the diocese, as well as from New Jersey and Delaware. Chartered buses brought 75 young people from New York. Honored guests included the Most Rev. Edward Arthur Dunn, Archbishop of the West Indies.

The conference began at 4:30 P.M., culminating a day ushered in with corporate communions for youth in many churches. The Rev. W. A. Alberts, Media, Pa., conducted a quiet hour; and the Rev. Dr. Franklin Joiner, rector of St. Clement's,

welcomed the group to his parish at a buffet supper.

The Rev. W. P. S. Lander of Rosemont, Pa., introduced representatives of the American Church Union's youth committees: Betty McCoy of the House of Prayer; Douglas Scalon and Alberta Weissberg of St. Luke's, Germantown; Robert Varley of St. Clement's. These young people spoke on the youth committee's aims and plans; and it was announced that similar united Catholic youth rallies would be held quarterly.

At 8 o'clock the group returned to the church for Vespers and heard a stirring sermon preached by the Rev. Dr. Leicester C. Lewis of Philadelphia. Dr. Lewis singled out three things which youth prizes highly—adventure, action, love—and showed how splendidly they are fulfilled by life in the Catholic Church.

The 400 youthful voices joined in the triumphant "Crown Him with many Crowns"; and as Fr. Joiner gave Benediction with the Blessed Sacrament, the festival came to a close.

NORTHERN INDIANA

South Bend Church Flooded by Rain

Trinity Church in South Bend, Ind., a Hungarian mission and a loose portable structure, was seriously damaged by a recent rain. On Sunday, October 5th, it

seemed almost impossible to proceed with the services; the South side of the church had been flooded to the extent that there was water in the aisles.

FEET WET; KNEES DRY

The Rev. Harold G. Kappes and his people were undaunted, however. The congregation was thankful for the kneelers, so that although their feet were in the water, their knees could be kept dry.

The flood was due to a gradual breakdown in the construction of the building, designed 25 years ago as a temporary shelter. The joints in the roof have divided and in two or three places the sun shines through.

The building is also inadequate in size; Sunday school classes now fill every room of the rectory.

"Almighty God in His wise providence has brought us face to face with this great need which we have been neglecting," Bishop Gray of Northern Indiana commented. "We are confronted with an immediate problem of housing this faithful congregation until we can solve the larger problem of a new church.

"It would be too bad to spend much money on bolstering up the old church, the woodwork of which now refuses to hold any nails. Something temporary will have to be done. The people of Trinity Church had already started a small fund as a nest-egg for building, and the diocese must cooperate with them in striving to accomplish this purpose just as soon as possible. The emergency is most serious."

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DEATHS

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

William R. Blachford, Priest

The Rev. William Rand Blachford, retired priest of the Diocese of Michigan, died in Royal Oak, Mich., on October 25th, at the age of 80.

The funeral service was held at St. John's Church, Royal Oak, one of his former charges, on October 28th, and the body was interred at Grand Lawn Cemetery, Detroit. The service was conducted by Bishop Creighton of Michigan, assisted by the Rev. W. E. Lewis, the Rev. C. C. Jatho, and the Ven. Leonard P. Hagger. His ministry covered a period of 55 years.

The Rev. Mr. Blachford was born in Hamilton, Ontario, and ordained to the priesthood in 1886 by Bishop Hamilton. After five years' service in Canada, he came to Michigan in 1890. His last charge was St. John's, Wayne, from which he retired in 1931.

For several years he served as registrar of the diocese, during which time he wrote the histories of several of the parishes which he had served and collected considerable historical material for the diocese.

He is survived by his wife, Mrs. Georgina Blachford, and four children, the Rev. Reginald M. Blachford, Herbert E. Blachford, Mrs. H. Beatrice Mallory, and Mrs. John F. Green.

Mrs. Joseph P. McComas

Katherine Carmichael Murray McComas, wife of the Rev. Dr. Joseph Patton McComas, for many years vicar of St. Paul's Chapel, Trinity parish, died on October 28th, in Washington.

Services were held in St. Anne's Church, Annapolis, Md., on October 30th; interment was in St. Anne's Cemetery. Dr. McComas was curate of St. Anne's from 1895 to 1899, and rector from 1899 to 1916.

Mrs. McComas was the daughter of James D. Murray of the United States Navy and was born in Annapolis. She is survived by her husband and a son, Murray C. McComas.

Rachel M. Richardson

Rachel M. Richardson, an artist well known in the Church for her mural work at Trinity Chapel, New York, was killed in an automobile accident on October 23d. In private life, she was Mrs. Frank K. Ominsky.

Miss Richardson, who was 46 years old, spent 10 years on the series of 14 murals depicting the life of Christ for Trinity Chapel. Each painting is 13 feet high and 10 feet wide. The murals were dedicated last year and were recently reproduced in a special edition of the Prayer Book published by the Morehouse-Gorham Co., following publication in THE LAYMAN'S MAGAZINE for June, 1940.

In the last few months, she had been working on several paintings on religious subjects to be installed by the YMCA at army camps.

Miss Richardson was born in London and came to the United States when she was 16, studying at the National Academy

of Design and the Art Students League. She later studied in France, England, and Italy. She was married six years ago.

With her at the time of the accident was her husband, who suffered cuts and bruises. The Ominskys lived in New York and were on their way home after a trip in search of a country home near Port Jervis, N. Y.

Also surviving her are her father, Dr. A. Madeley Richardson, and three sisters, Miss Mary M. Richardson, Mrs. William Pollak, and Mrs. Clyde B. Souter. The funeral was held on October 25th from Trinity Chapel, with the Rev. Dr. Joseph Wilson Sutton officiating.

Mrs. Rosa Woodruff Thomas

Mrs. Rosa Woodruff Thomas, 62, mother of Charles Edward Thomas, executive director of the Church Society for College Work, and wife of Robert Charlton Thomas, died on October 20th in Columbia Hospital, Ridgeway, S. C. Her death was the result of complications following an automobile accident near Sylva, N. C., in May.

Surviving her also are four other children, Mrs. John Earle Jones, Mrs. Alexander M. Sanders, Robert W. Thomas, and Miss Rosa Taft Thomas; a sister, Miss Eleanor B. Taft; a brother, Lewis S. Taft; and two grandsons.

Since her marriage in 1902, Mrs. Thomas had made her home in Ridgeway, where she has been active in civic and religious affairs. She served as treasurer of the Woman's Auxiliary of Upper South Carolina.

The funeral was held from St. Stephen's Church, Ridgeway, with the Rev. J. L. Grant officiating, assisted by Bishop Gravatt of the diocese, and the Rev. Alexander R. Mitchell. Burial was in the churchyard.

Mrs. E. Purdon Wright

Mrs. E. Purdon Wright, "the real Mrs. Meigs," died on October 23d at St. John's Home for Old Ladies, a diocesan institution in Milwaukee. Mrs. Wright, who

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DEATHS

would have been 103 years old on January 17th, was the prototype of the lovable character pictured by Elizabeth Corbett in her well known novel, *The Young Mrs. Meigs* [L. M. June, 1940].

The death of Mrs. Wright took from the roll of beneficiaries of the Church Pension Fund its oldest living beneficiary. Her husband, the Rev. E. Purdon Wright, died in 1910 at the age of 85, after a long period of service in the diocese of Ohio and in what was formerly the diocese of Wisconsin. He also served as Episcopal chap-

lain at the national soldiers' home near Milwaukee.

"Aunt Georgie," as she has been known to Milwaukeeans, remained active in Red Cross work until the last years of her life, and each year has been the first Milwaukeean to receive a membership card in the society.

Mrs. Wright was born Georgia Seddon in Auburn, N. Y., in 1839 and moved to Wisconsin at the age of six, at a time when Indian scares were still frequent in the state.

EDUCATIONAL

COLLEGES

National Commission Extends Work Outside Continental United States

At the request of the Department of Foreign Missions of the National Council, the National Commission on College Work voted at its October meeting to include within its scope all territory under the American flag. Heretofore the Commission's work has been limited to continental United States.

The Commission met in the Cathedral Library, Washington, and sessions were presided over by its chairman, Bishop Keeler, Coadjutor of Minnesota.

A new grant by the Church Society for College Work was approved by the Commission, for the work in charge of the Rev. George W. Barrett, Uplands, Calif., with Episcopal students at Pomona College (for women), Scripps College (for men) and Claremont College (for graduate work) all located at Claremont, Calif.

BUCKNELL UNIVERSITY

Another new grant from the same source was approved, to aid the work of the St. Andrew's Foundation at Bucknell University, Lewisburg, Pa. There is no church building, mission, or congregation in Lewisburg, though there are some Churchpeople. With the coöperation of the diocese of Harrisburg, which approves of the plan, it is hoped that work may be started in the university and in the town.

The foundation was organized last July, largely as the result of the interest of the Rev. J. Moulton Thomas of Williamsport; and it will be the center of the new work planned. Though he is a member of another communion, President A. C. Martz of the university is much interested in the plan and has given his hearty approval.

An annual national corporate communion for college students was planned by the Commission for the third Sunday in February. The date was chosen because the Federation Day of Prayer sponsored by the World Student Christian Federation, with which the Association of Canterbury Clubs and the Church Society for College Work are affiliated, will fall on that date.

Announcement has also been made of plans for a National Student Lenten Program. The Commission has approved three projects for the Student Lenten Offering,

which started in 1940 with \$362.43, and grew in 1941 to \$1,766. The offering will be devoted to the World Student Service Fund, an interchurch agency aiding students in Europe and Asia; to the work of John Foster, Episcopal Church missionary working on behalf of the industrial co-operatives in China; and to the aid of village schools in the interior of Liberia in charge of Archdeacon Harvey A. Simmonds.

Dr. Bell to Lecture at Grinnell and Wooster

The Gates Lectures at Grinnell College in Iowa will this year be delivered, November 10th to 13th, by the Rev. Dr. Bernard Iddings Bell. His subject will be *The Ancient Faith and World Crisis*.

The Congregationalist Church Conference of Iowa has arranged to hold its annual session at Grinnell at the same time, so that the ministers of that communion may attend Dr. Bell's lectures.

Three weeks later, December 1st to 4th, Dr. Bell will repeat the same course at Wooster College in Ohio, for a group of 1,100 students, most of them Presbyterians. With the coöperation of the Episcopal churches in both these communities, there will be daily celebrations of the Holy Sacrament during the lecture periods.

PUBLIC SCHOOLS

Board to Continue Released Time Education Despite Adverse Ruling

In spite of an opinion handed down recently by the state Attorney General banning the 21-year-old practice of releasing about 4,000 school pupils one hour early every week to attend religious instruction classes, the Board of Education in Kansas City, Mo., has decided to continue the practice another year.

Blatchford Downing, one of the board's attorneys, refused to alter his opinion that the board legally could continue the practice after Roy McKittrick, Attorney General, had asserted the practice was illegal. The board appointed two of its members to serve as a committee to study the entire church school problem with representatives of the Council of Churches, schools, and parents.

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POLICE

Coöperate to Form Club for Boys Who Shine Shoes, Sell Papers

The police department of Savannah, Ga., is coöperating with the vestrymen of Christ Church in forming a club for boys who sell papers and shine shoes. The purpose of the club is to provide supervised recreation for the boys, with the police department assisting in getting such equipment as punching bags, boxing gloves, gym mats, and books.

Meetings are to be held in Christ Church parish house. Thirty-five enthusiastic boys attended the first meeting, which was conducted by Herbert G. Dunlovie, who is to direct the boys, and Lieut. Grover T. Hatch of the police department.

USO

Downtown Church Property to be Used for Work With Service Men

The parish house, rectory, and playground of the downtown church of the parish of the Holy Communion in St. Louis, Mo., are being reconditioned prior to their being placed at the disposal of the United Service Organizations of the city.

The vestry's vote to offer the use of these buildings to the USO is typical of the parish's expanding policy of social work over a period of more than 30 years. In addition to its downtown work, the parish three years ago developed a chapel in University City.

LECTURES

Laymen Specialists Take Part in "Religion And" Series

A number of laymen who are specialists in their fields are scheduled to address the men of Christ Church, Philadelphia, during a lecture series beginning in November and ending in May.

The lecture schedule includes December 4th, Religion and Industry, by Dale Purves, vice-president of John B. Stetson Co.; January 8th, Religion and Government, Robert L. Trescher; February 5th, Religion and Education, the Rev. J. Clemens Kolb, chaplain at the University of Pennsylvania; May 7th, Religion and Public Health, Dr. Donald C. A. Butts, professor of bac-

teriology and public health, Pennsylvania State College of Optometry.

A special Lenten meeting has been planned for March, and attendance at the Maundy Thursday service for the April meeting. The lecture series opened on November 6th with Religion and Health, discussed by Dr. Louis H. Twyeffort, director of the Outpatient Hospital, Pennsylvania Institute, and the Rev. Robert D. Morris, chaplain at the Episcopal Hospital. The Rev. E. Felix Kloman is rector of the parish.

SERVER

Old Age is No Detriment

Probably the oldest server in the Church is William Youe, 77, who lights the candles before each service at St. George's Church, Leadville, Colo., extinguishes them after the service, and acts as crucifer. Mr. Youe also sings in the choir.

The Rev. R. Dudley Bruce, missionary to this gold-mining district, said recently, "I am wondering if it would not be interesting to see if there might be any other man with a longer record of service in this type of Church work? It should certainly take the sails out of some of these young fellows of high school age who feel they are too old to serve."

CHURCH SERVICES

NEW YORK—Continued

St. Thomas' Church, New York

Fifth avenue and 53d street

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

Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion; 12:10 P.M. Noonday Service (except Saturday.)
Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St. New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.

Trinity Church

Broadway and Wall street
in the City of New York

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

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

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

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

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged\$3,611.65
Miss Alice C. Chase 5.00

\$3,616.65

China Relief Fund

The United Woman's Auxiliary and Parochial Aid Society of St. Andrew's Church, Baltimore\$ 15.00
Rev. Harry Wintermeyer 2.50

\$ 17.50

C H A N G E S

Appointments Accepted

BEALL, Rev. OLIN G., of St. James' Church, Cedartown, Ga., has been called to St. Stephen's, Indianola, Miss.

CHAMBERS, Rev. ALBERT A., rector of St. Thomas' Church, Neenah-Menasha, Wis., has resigned, effective January 15th, to go to St. Peter's Church, Auburn, N. Y.

CLARY, Rev. HUGH V., who has been rector of St. Mary's Church, Bluefield, Va., and Christ Church, Pearisburg, will serve St. Mary's Church, Pocomoke City, Md., and churches at Kingston and Marion, effective November 30th.

FIGG, Rev. JAMES A., who has been serving St. Thomas' Church, Christiansburg, Va., and St.

Peter's Church, Roanoke, in the diocese of Southwestern Virginia, will serve Meade Memorial Church at White Post, Va., in the diocese of Virginia, effective December 31st.

GRISWOLD, Rev. ROBERT M. C., assistant at Calvary Church, Pittsburgh, will be rector of Trinity Church, New Castle, Pa., effective December 1st. Address: 205 East Falls Street, New Castle, Pa.

HUBBS, Rev. ROBERT C., formerly priest in charge of St. Ambrose's mission, Philadelphia, will be rector of St. Andrew's Church, Newark, N. J., effective December 1st. Address: Clinton Avenue and South Seventeenth Street, Newark, N. J.

JOHNSON, Rev. HOWARD A., curate of All Saints' Church, Pasadena, Calif., will be assistant student chaplain at Princeton University, New Jersey, effective January 1st.

JOHNSTON, Rev. HENRY, JR., has resigned Franklin parish in the diocese of Southwestern Virginia, effective December 31st, to accept a call to St. Stephen's Church, Oxford, N. C. He has been in charge of Trinity Church at Rocky Mount, St. Peter's in the Mountains near Callaway, and St. John's in the Mountains, Ferrum, Va.

MARTIN, Rev. JUNIUS J., curate of Christ Church, Exeter, N. H., has accepted a call to the rectorship of Trinity Church, Hannibal, Mo.

ROLLS, Rev. E. LESLIE, formerly vicar of Trinity Church, Rupert; St. James', Burley; and Christ Church, Shoshone, Idaho; is now vicar of the Church of the Ascension, Twin Falls, Idaho.

WARNECKE, Rev. FREDERICK J., formerly at St. Clement's Church, Hawthorne, N. J., is now rector of St. Mark's Church, Richmond, Va. Office address: St. Mark's Church, Boulevard and Park Avenue, Richmond, Va.; home address, 603 Tuckahoe Boulevard, Richmond, Va.

Resignations

BERT, Rev. B. STEWART, priest of the diocese of Pennsylvania, who has been student pastor at Nashotah House, Nashotah, Wis., has retired from the active ministry because of ill health. He is now residing at Harrison Home, Front and Lehigh Avenue, Philadelphia, Pa.

New Addresses

MCCOY, Rev. CHARLES EVERETT, rector of the Church of the Epiphany, Ventnor City, N. J., is now residing in the church's new rectory at 107 South Buffalo Avenue, Ventnor City, N. J.

Ordinations

DEACONS

MASSACHUSETTS—HARRY GALLISON TREFRY was ordained deacon by Bishop Heron, Suffragan of Massachusetts, on October 28th at St. Michael's Church, Marblehead, Mass. He was presented by the Rev. Roy Irving Murray; the Rev. Norman B. Nash preached the sermon. The Rev. Mr. Trefry is a member of the faculty of St. Paul's School, Concord, N. H.

Diocesan Positions

NEW JERSEY—The Rev. Morton A. Barnes of St. James' Church, Long Branch, N. J., has been elected dean of the Monmouth convocation of the diocese of New Jersey, succeeding the Rev. John H. Schwacke.

The Rev. H. EUGENE A. DURELL, rector of the Church of the Ascension, Atlantic City, N. J., has been elected dean of the Atlantic convocation of the diocese of New Jersey, succeeding the Rev. Charles E. McCoy.

MCGOWAN, ALLEN B., treasurer and lay reader at Trinity Church, Elizabeth, N. J., has been elected treasurer of the diocese of New Jersey and will assume his new duties on January 1st, when his resignation from the Remington-Rand Corporation will become effective. George Howard Walton will continue at work as diocesan treasurer for the remainder of 1941.

CHURCH CALENDAR

November

16. Twenty-third Sunday after Trinity.
20. Thanksgiving Day. (Thursday.)
23. Sunday next before Advent.
30. First Sunday in Advent.

C L A S S I F I E D

LENDING LIBRARY

MARGARET PEABODY Lending Library for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

PURE IRISH LINEN still available for all Church uses at moderate prices. Write for list and samples today. MARY FAWCETT Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. 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.

PARISH REPRESENTATIVES

GUILDS, fellowships, other Church organizations. We have a plan by which you can easily and quickly earn money for your organization treasury, and at the same time help to build up your Church by making Churchmen better informed. Write for details on how your group can become a parish representative of THE LIVING CHURCH. Address: BUSINESS MANAGER, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED

RETIRED PRIESTS, or unemployed priests, we offer you easy, dignified work, calling on Episcopal families. Earnings are limited only by ability to make convincing presentation. Write Box 1411. THE LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN wanted with sales ability. Must be man who can call on executives. Opportunity to earn \$2,500 a year in commissions with national Church organization. Give full details in first letter. Box 1114, THE LIVING CHURCH, Milwaukee, Wis.

YOUNG MAN or woman, good Church background, preferably some journalistic training or experience, for editorial work in Living Church office. Address THE LIVING CHURCH, 744 N. Fourth St., Milwaukee, Wis., stating qualifications.

POSITIONS WANTED

PRIEST, boarding school chaplain, available weekends, good with young people, assist large parish, or take small mission. 100-mile radius, Kansas City. Box K-1587, THE LIVING CHURCH, Milwaukee, Wisconsin.

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.

C L A S S I F I E D

ANNOUNCEMENTS

Born

BRINKER, HOWARD RASMUS, JR., to the Rt. Rev. and Mrs. Howard Rasmus Brinker of Nebraska, on October 19, 1941.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, SAINT MARY'S CONVENT, Kenosha, Wis.

BOARDING

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

BOOKS

PRAYER BOOKS & HYMNALS at reduced prices from 10% to 50% discount. Separate or combined, in Small, Medium & Large sizes including Chancel Books also Altar Service Book. Send for Catalogue L. LYCETT, INC., Church Section, 317 North Charles St., Baltimore, Md. Everything for the Church and Church People.

CHURCH FURNISHINGS

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

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

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

CHRISTMAS CRECHES, statues, crucifixes, sanctuary lamps, Church decoration. ROBERT ROBBINS STUDIO, 1755 Broadway, at 56th St. New York City. CO 5: 5561.

HANDWOODWORK

ST. JOSEPH'S WORKSHOP of St. Luke's Chapel welcomes orders for all sorts of woodwork. Our carpenters are competent to execute plans for prayer desks, plain crosses, shrines, model altars, wood-carving, bookcases, tables, bird houses, candle sticks, and lettering. Prices are reasonable. Profits go to St. Luke's camp. ST. JOSEPH'S WORKSHOP, 487 Hudson Street, New York City.

THE LAST BULWARK

THE NATIONAL COUNCIL has termed the Church the "last bulwark which can stem the tide of the times." Your parish and every individual in it is a vital part of that bulwark. Stemming the tide of the times depends upon each unit, individual and parochial, assuming its share of the responsibility.

The decision is being made **now**. Success or failure will be determined largely by the effectiveness with which each parish enlists the financial and personal support of its members during the Every Member Canvass. If the Canvass is prosecuted until the last man and woman has been given an opportunity to take his part, then the Parochial, Diocesan, and National Church Programs can be carried out.

The National Council terms its 1942 Program a "Life and Liberty" Program. Expressed in dollars, it amounts to \$2,524,770. Expressed in human terms, it amounts to carrying the Cross to the farthestmost corners of the globe; giving aid to British Missions; advancing the Presiding Bishop's Forward in Service plan; working with youth at home and in colleges, and many other challenging activities.

Diocesan and Parochial Programs are equally challenging.

Is the Canvass under way in your Parish? Is every member of the Parish being made to realize the need for his help, the opportunity which is his, the urgency of his part of this "last bulwark"?

"It is no time for indecision," says the Presiding Bishop. "The need of a Saviour for the world is obvious and urgent; it demands that we demonstrate by our individual examples that Jesus Christ is capable of being that Saviour and able to meet conditions of our war-distressed times."

This is a glorious opportunity for you and your Parish!